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For Greek and Latin Literature

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FIRST GREEK READER

WITH NOTES AND VOCABULARY

BY

JOHN E. B. MAYOR M.A.

FELLOW OF ST JOHN'S COLLEGE CAMBRIDGE

THIRD EDITION REVISED

London and Cambridge

MACMILLAN AND CO.

1873

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And therefore, we do not contemne Rewles, but we gladlie teach Rewles; and teach them, more plainlie, sensiblie, and orderlie, than they be commonlie taught in common Scholes. For whan the Master shall compare Tullies *booke with his Scholers translation, let the Master, at the first, lead and teach his Scholer, to joyne the Rewles of his Grammer booke, with the examples of his present lesson, untill the Scholer, by him selfe, be hable to fetch out of his Grammer, everie Rewle, for everie example: So, as the Grammer booke be ever in the Scholers hand, and also used of him, as a Dictionarie, for everie present use. This is a lively and perfite waie of teaching of Rewles: where the common waie, used in common Scholes, to read the Grammer alone by it selfe is tedious for the Master, hard for the Scholer, colde and uncomfortable for them bothe.*

The Scholemaster, by Roger Ascham.
London, 1863. pp. 4, 5.

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To the Rev.

HENRY WHITEHEAD MOSS,

HEAD-MASTER OF SHREWSBURY SCHOOL.

My dear Moss,

I seize the first opportunity of expressing at once loyalty to our common school, and also the conviction that the character won for it by bishop Butler and professor Kennedy will be fully maintained under your rule. We in college who taught with you, or learnt from you, know how much St John's owes to your taste and accurate scholarship, and to the lively interest which you take in the progress of each individual pupil; and we have already gathered the first-fruits of your new labours.

The names of Aristophanes, Aristotle, Lucretius, Shakespeare, Thucydides, remind the world that Cambridge Salopians are true to the traditions of their youth; the admirable edition of Plato's *Apology*, the legacy of the lamented Riddell, shews that at Oxford also some are not ashamed to confess that grammatical

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exactness is the one firm foundation of philosophical and historical criticism.

Works like these push forward the limits of scholarship; this little primer seeks a more modest corner on your shelves, content if you, and other friends and pupils, find your toil in any degree lightened by its use.

Believe me to be,

My dear Moss,

Ever very truly yours,

JOHN E. B. MAYOR.

CAMBRIDGE, 1 *May*, 1868.

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TO THE READER.

[*From the First Edition.*]

As a basis of this Reader, I have adopted the first half of the *Griechisches Lesebuch für die zwei ersten Jahre eines griechischen Lehrcursus. Bearbeitet von Dr. Karl Halm. Sechste Auflage. München*, 1867. From this with few exceptions the first ten lines or so of each paragraph are taken. Throughout I have compared several other *readers*[1], and borrowed such examples as were to my purpose.

[1] Masters may find a list of these books useful, as supplying more interesting and varied materials for composition than the common exercise-books. (1) Fr. Jacobs, *Elementarbuch d. gr. Sprache*, ed. J. Classen. 17th ed. *Jena*, 1859. 8vo.—(2) [Berger], *Beispielsammlung zu den gr. Grammatiken v. Buttmann u. v. Rost.* 2 pts. 2d. ed. *Göttingen*, 1856.—(3) J. A. Dünnebier, *Elementarbuch d. gr. Spr. Jena*, 1860.—(4) Al. Dominicus, *Gr. Elementarbuch.* 3rd. ed. *Coblentz*, 1860.—(5) Friedlein, *Gr. Lesebuch für Lateinschulen.* Pt. 1. *Bamberg*, 1859; pt. 2. *ibid.* 1860.—(6) Karl Schenkl, *Gr. Elementarbuch.* 4th ed. *Prag*, 1860.—(7) Gaupp u. Holzer, *Materialien zur Einübung der gr. Grammatik. Stuttgart*, 1857. All these I have used, more or less. I have by me also: (8) Feldbausch u. Süpfle, *Gr. Chrestomathie.* 7th ed. *Leipzig*, 1857.—(9) Jul. Kayser, *Gr. Lehr- Uebungs- u. Lesebuch. Darmstadt*, 1842.—(10) Gust. Pinzger, *Elementarwerk der griechischen Sprache. Erste Cursus.* 2d. ed. *Breslau*, 1834.—(11) Hottenrott, *Uebungsbuch f. d. ersten Unterricht in d. gr. Spr.* 2 pts. *Köln*, 1855-7. (12) J. F. W. Burchard, *Griechisches Elementarbuch.* 2d. ed. *Berlin*, 1849.—(13) A. Capelmann, *Gr. Elementarbuch.* 2 pts. *Wien*, 1853-4. Nos. 1, 2, 3, 5, will be found most serviceable.

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Thus about half the text was ready to my hand; the remainder I have gleaned in the field of Greek literature, leaving few authors wholly untouched. Aelian, Plutarch, Diogenes Laertios, Stobaios, Epiktetos, Antoninus, the Paroimiographoi, the fragments of the dramatists (especially of the comic poets, a rich vein, very little worked) and of the philosophers, Lysias, Isokrates, Plato, Xenophon, have supplied the largest number of extracts. For numerals I have consulted Euclid; HOC VINCE led me to Eusebios; the construction of τιμωρῶ to Ammonios.

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mars and some other books are cited, for the use of masters. But no *learner* is expected to know more of syntax than is contained in the notes and vocabulary. References to other parts of the book supply the place of a grammar, and foster habits of induction and comparison. In §§ 1—4 all inflected words, not belonging to the first declension[1], are explained in the notes; the *forms* of all such words are in the first instance[2] disregarded. Thus a boy, still innocent of the rules for comparison of adjectives, may be familiar with the look and meaning of many comparatives and superlatives; by the time he learns irregular verbs, he is at home among all ordinary forms of such verbs. On the other hand, those who recognise no single acquaintance in a long paradigm, are bewildered with shyness on plumping down amid a large family of strangers.

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late[illegible] who write in any other dialect, for more advanced students. Many of the best extracts in this book are from Aelian, Plutarch, Polybios, etc. nor could I dispense with them; but I have corrected their Greek throughout, substituting Attic for Hellenistic forms; the abstract substantives, which grate upon delicate nerves, have given place to the participles, adjectives etc. which filled their room before the dissolution of the language; single words tersely express the sense which Aelian in particular dilutes in long periphrases; such a word as ἀποστρέφω is allowed no other passive than ἀποθαυμάζω. Some few late words, little likely to mislead, have been retained, but are noted as late in the Vocabulary.

Here and there I have introduced what I believe to be true readings of corrupt passages; *e.g.* in Apostolios VII 2[illegible] I read ἑνὸς χιτώνος μετασχήνεν ἄτερος for ἑ. χ. μετέχειν ἄν. The alteration is very slight, [illegible] for [illegible]: it restores sense and metre, rhythm and reason: and it adds what Cobet foretold would be found in the collection of proverbs) a new verse to the poem, fragments as well as a new word to the dictionary.

[illegible] Testament. See H. H. [illegible] (Edinb. 1868, [illegible] knowledge of Greek which [illegible] the Greek Testa- [illegible] to read accurately, ob- [illegible] introduce him to the [illegible] and graphic narrative, of [illegible] the Greek Testa- [illegible] admitted epic verses of [illegible] grammatically important.

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In determining the authority of rival forms I have used Buttmann's and Krüger's grammars; the Paris Stephanus; G. Traut, *Lexikon über die Formen der Griechischen Verba. Giessen*, 1867; the two series of *Lectiones* and other works of Cobet, whose wit and flowing Latinity enliven the driest details of accidence; Pape's *Wörterbuch der gr. Eigennamen*[1]; above all Veitch's *Catalogue of Irregular Verbs*[2]. Any one who may be ambitious of doing service to Greek learning can scarcely be better employed than in gleaning the scattered ears which have escaped all these keen eyes.

In my notes, as in the text, I have aimed at the pupil through the master, once or twice releasing somewhat lengthened observations which have long chafed in captivity. Halm's remarks, so far as they went, I have adopted, modified, or rejected, at discretion. In compiling the Vocabulary I have had Liddell-and-Scott and Pape continually, Rost-and-Palm and Stephanus occasionally, under my eye. Words which occur but once, if explained in the notes, will not be found in the Vocabulary at all. I

[1] 2d. ed. Braunschweig, 1850. For the letters A—Π I have used the third ed., very largely increased by G. E. Benseler, *ibid.* 1863, 5, 7.

[2] Second ed. Oxf. 1866. 8vo. Mr V. says: 'I feel grateful to the Delegates of the Clarendon Press for their scholarly generosity in bringing out this book, so little fitted to engage the favour of the trade.' Of the many valuable works with which Oxford has of late strengthened the hands of teachers, none is the result of more devoted labour than this. Its author, like Dr. Adams and Sir W. Hamilton, proves that Scotland in the 19th century remembers the traditions of Hen. Scrimger, Buchanan and Ruddiman.

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have often given cognate roots from Latin or modern languages, and modern derivatives, and have again and again noted that forms of different origin have in use become parts of one and the same verb. We say *fero, tuli*, φέρω, οἴσω, ἤνεγκα, and ought to apply the same principle to all like cases.

The pupil should be required to learn the Notes and Vocabulary as an integral part of his work. After the lesson for the day has been parsed and construed, set a few exercises with the same words differently arranged[1]: *e. g.* The boy who knows the first two sentences of § 1 has the key of the sentence, φιλίας ῥίζα ἐστὶν ἡ ὁμοφροσύνη, and can give this Greek if given the English, and *vice versa*. Again, having the words ὁμοφροσύνη φιλίαν ποιεῖ given, he ought when asked, 'What is that which is produced by ὁμοφροσύνη?' to answer at once, φιλία[2]. So far the reading is *statary*, and to a beginner laborious. To awaken his interest and carry him briskly on, the last quarter of an hour should be allotted to *cursory* reading.

Let the boys read the Greek on a page some 5 or 6 sheets beyond the lesson of the day; let the master examine them in all words of which they already know the form or meaning, and then himself read the Greek, so teaching in a quiet way quantity and

[1] It would take too much time to describe the *Methode Toussaint-Langenscheidt*. But those who care to procure a prospectus and specimen (Berlin, Hartmann) will find many hints useful to the student of ancient languages.

[2] After a while these questions may be asked in Greek.

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Iambic metre; lastly let him read out the English[1]. Choice passages of verse, proverbs and whatever is most likely to rivet the attention, may be learnt by heart. Occasionally an English metrical version may be required. When the boys have advanced some little way in the book, they may be practised in reading off into English at sight what they have learnt in earlier lessons[2]. Thus they will get a footing in regions of Greek literature which even well-read scholars now seldom explore; their first course in Greek will supplement their higher reading in school and university. They whose eye can follow a chain of argument, the march of history, the catastrophe of a poem, are naturally impatient of discontinuous extracts; it is economy and just order to set the

[1] Compare Roger Ascham's humane policy (*Scholemaster* 2, 3): 'After the three Concordances learned, as I touched before, let the master read unto hym the Epistles of *Cicero*, gathered togither and chosen out by *Sturmius*, for the capacitie of children.

First, let him teach the childe, cherefullie and plainlie, the cause, and matter of the letter: then, let him construe it into Englishe, so oft, as the childe may easilie carie awaie the understanding of it: Lastlie, parse it over perfitlie. This done thus, let the childe, by and by, both construe and parse it over againe: so, that it may appeare, that the childe douteth in nothing, that his master taught him before. After this, the childe must take a paper booke, and sitting in some place, where no man shall prompe him, by him self, let him translate into Englishe his former lesson. Then shewing it to his master, let the master take from him his latin booke, and pausing an houre, at the least, then let the childe translate his owne Englishe into latin againe, in an other paper booke. When the childe bringeth it, turned into latin, the master must compare it with *Tullies* booke, and laie them both togither.'

[2] See in Gibbon's *Autobiography* how he recovered a knowledge of Latin, revising each day the tasks of previous days.

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fragments of ancient learning before those who can as yet only digest fragments.

After the first elements have been mastered, the pupil may pass to Phaedrus and Nepos, to Aesop and Lucian; for he feels a pride in attacking an entire work for the first time. But Anthologies, which open before him views of the whole field of letters, and, if well selected, draw his steps insensibly on, should supply the bulk of his reading, till he has an effective vocabulary at command. The Latin and Greek series of Fr. Jacobs had no little share in the creation of that classical school which is the boast of Germany.

On one point, in which our scholarship seems clearly at fault, I have touched in § 146 n. 15. It is time to obey the call of Kidd[1]: *Apage ergo ista inficeta saeculi decimi et quarti additamenta.* He is indeed speaking only of the false quantities committed upon the vulgar names of the vowels E, O, Υ, Ω, but he might have said nearly the same of those names rightly pronounced; certainly they were wholly unknown to the ancients, and it has been lately proved[2], that the termination ψιλόν is opposed, not to δασύ (as *smooth* to *aspirate*), but to δίφθογγον; for instance, the question is asked, 'how, whereas γαῖα is written with a diphthong, γεώλοφον, its compound, comes to be written

[1] Dawes, *Misc. Crit.* (*Lond.* 1827), 35. Cf. 33—37, 230—236, 630, 631.

[2] By K. E. A. Schmidt, *Beiträge zur Geschichte der Grammatik des Griechischen und des Lateinischen. Halle*, 1859, art. II. pp. 51—79, *Die Benennungen der griechischen Buchstaben.*

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with the *bare* E[1]?' So κενός is opposed to καινός, the one being written διὰ τοῦ ε ψιλοῦ, the other διὰ τῆς αι διφθόγγου. Υ was distinguished from OI in the same manner; and sometimes from EI, H, I, YI. We need no other proof that the names *Epsilon* and *Upsilon* first appeared in days when the vowel sounds were confused. There would be no difficulty in returning to the ancient names of these vowels, especially as ῦ and ῶ would bear the same names that they do in English. Sacred associations may plead for *Omega*, yet Prudentius sang

> Ἄλφα et Ω cognominatus, ipse fons et clausula
> omnium, quae sunt, fuerunt, quaeque post ventura sunt;

and Paulinus,

> Ἄλφα itidem mihi Christus et Ω.

So Luther has *A und O*; whence Goethe (xv. 51. xviii. 20: ed. in 40 vols.)

> Und seid von Herzen froh,
> Das ist das A und O.

The second edition has been revised throughout, and every cross reference verified. At the suggestion of many schoolmasters the price has been lowered. I have to thank E. Calvert, Esq. of Shrewsbury, a teacher of much experience, for several suggestions.

CAMBRIDGE, 28 *Oct.*, 1869.

[1] Schol. Theokr. I 12 πῶς τῆς γαίας διφθογγογραφουμένης ψιλογραφεῖται τὸ γεώλοφον;

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late[1], who write in any other dialect, for more advanced students. Many of the best extracts in this book are from Aelian, Plutarch, Polybios, etc. nor could I dispense with them; but I have corrected their Greek throughout, substituting Attic for Hellenistic forms; the abstract substantives, which grate upon delicate nerves, have given place to the participles, adjectives etc. which filled their room before the dissolution of the language; single words tersely express the sense which Aelian in particular dilutes in long periphrases; such a word as ἀποκτεῖναι is allowed no other passive than ἀποθανεῖν. Some few late words, little likely to mislead, have been retained, but are noted as late in the Vocabulary.

Here and there I have introduced what I believe to be true readings of corrupt passages; *e. g.* in Apostolios VII 20 I read ἑνὸς χανόντος μετακέχηνεν ἄτερος for ἑ. χ. μετέσχηκεν ἄτ. The alteration is very slight, ΑΚΕΧΗΝ for ΕϹΧΗΚ; it restores sense and metre, rhythm and reason; and it adds (what Cobet foretold would be found in the collections of proverbs) a new verse to the comic fragments, as well as a new word to the dictionaries.

[1] Excepting of course the New Testament. See H. H. Almond, *Mr Lowe's educational theories examined* (Edinb. 1868, p. 26): 'The other "utility" of a knowledge of Greek which I shall mention, is the power it gives of reading the Greek Testament. If you want to teach a boy to read accurately, observantly, and critically, if you wish to introduce him to the most perfect specimen of artless and graphic narrative, of simple and eloquent discourse, let him read the Greek Testament.' Twice or thrice only have I admitted epic verses of unusual intrinsic excellence or grammatically important.

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In determining the authority of rival forms I have used Buttmann's and Krüger's grammars; the Paris Stephanus; G. Traut, *Lexikon über die Formen der Griechischen Verba. Giessen*, 1867; the two series of *Lectiones* and other works of Cobet, whose wit and flowing Latinity enliven the driest details of accidence; Pape's *Wörterbuch der gr. Eigennamen*[1]; above all Veitch's *Catalogue of Irregular Verbs*[2]. Any one who may be ambitious of doing service to Greek learning can scarcely be better employed than in gleaning the scattered ears which have escaped all these keen eyes.

In my notes, as in the text, I have aimed at the pupil through the master, once or twice releasing somewhat lengthened observations which have long chafed in captivity. Halm's remarks, so far as they went, I have adopted, modified, or rejected, at discretion. In compiling the Vocabulary I have had Liddell-and-Scott and Pape continually, Rost-and-Palm and Stephanus occasionally, under my eye. Words which occur but once, if explained in the notes, will not be found in the Vocabulary at all. I

[1] 2d. ed. Braunschweig, 1850. For the letters A—Π I have used the third ed., very largely increased by G. E. Benseler, *ibid.* 1863, 5, 7.

[2] Second ed. Oxf. 1866. 8vo. Mr V. says: 'I feel grateful to the Delegates of the Clarendon Press for their scholarly generosity in bringing out this book, so little fitted to engage the favour of the trade.' Of the many valuable works with which Oxford has of late strengthened the hands of teachers, none is the result of more devoted labour than this. Its author, like Dr. Adams and Sir W. Hamilton, proves that Scotland in the 19th century remembers the traditions of Hen. Scrimger, Buchanan and Ruddiman.

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have often given cognate roots from Latin or modern languages, and modern derivatives, and have again and again noted that forms of different origin have in use become parts of one and the same verb. We say *fero, tuli, φέρω, οἴσω, ἤνεγκα,* and ought to apply the same principle to all like cases.

The pupil should be required to learn the Notes and Vocabulary as an integral part of his work. After the lesson for the day has been parsed and construed, set a few exercises with the same words differently arranged[1]: *e. g.* The boy who knows the first two sentences of § 1 has the key of the sentence, *φιλίας ῥίζα ἐστὶν ἡ ὁμοφροσύνη,* and can give this Greek if given the English, and *vice versa*. Again, having the words *ὁμοφροσύνη φιλίαν ποιεῖ* given, he ought when asked, 'What is that which is produced by *ὁμοφροσύνη*?' to answer at once, *φιλία*[2]. So far the reading is *statary*, and to a beginner laborious. To awaken his interest and carry him briskly on, the last quarter of an hour should be allotted to *cursory* reading.

Let the boys read the Greek on a page some 5 or 6 sheets beyond the lesson of the day; let the master examine them in all words of which they already know the form or meaning, and then himself read the Greek, so teaching in a quiet way quantity and

[1] It would take too much time to describe the *Methode Toussaint-Langenscheidt.* But those who care to procure a prospectus and specimen (Berlin, Hartmann) will find many hints useful to the student of ancient languages.

[2] After a while these questions may be asked in Greek.

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Iambic metre; lastly let him read out the English[1]. Choice passages of verse, proverbs and whatever is most likely to rivet the attention, may be learnt by heart. Occasionally an English metrical version may be required. When the boys have advanced some little way in the book, they may be practised in reading off into English at sight what they have learnt in earlier lessons[2]. Thus they will get a footing in regions of Greek literature which even well-read scholars now seldom explore; their first course in Greek will supplement their higher reading in school and university. They whose eye can follow a chain of argument, the march of history, the catastrophe of a poem, are naturally impatient of discontinuous extracts; it is economy and just order to set the

[1] Compare Roger Ascham's humane policy (*Scholemaster* 2, 3): 'After the three Concordances learned, as I touched before, let the master read unto hym the Epistles of *Cicero*, gathered togither and chosen out by *Sturmius*, for the capacitie of children.

First, let him teach the childe, cherefullie and plainlie, the cause, and matter of the letter: then, let him construe it into Englishe, so oft, as the childe may easilie carie awaie the understanding of it: Lastlie, parse it over perfitlie. This done thus, let the childe, by and by, both construe and parse it over againe: so, that it may appeare, that the childe douteth in nothing, that his master taught him before. After this, the childe must take a paper booke, and sitting in some place, where no man shall prompe him, by him self, let him translate into Englishe his former lesson. Then shewing it to his master, let the master take from him his latin booke, and pausing an houre, at the least, then let the childe translate his owne Englishe into latin againe, in an other paper booke. When the childe bringeth it, turned into latin, the master must compare it with *Tullies* booke, and laie them both togither.'

[2] See in Gibbon's *Autobiography* how he recovered a knowledge of Latin, revising each day the tasks of previous days.

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fragments of ancient learning before those who can as yet only digest fragments.

After the first elements have been mastered, the pupil may pass to Phaedrus and Nepos, to Aesop and Lucian; for he feels a pride in attacking an entire work for the first time. But Anthologies, which open before him views of the whole field of letters, and, if well selected, draw his steps insensibly on, should supply the bulk of his reading, till he has an effective vocabulary at command. The Latin and Greek series of Fr. Jacobs had no little share in the creation of that classical school which is the boast of Germany.

On one point, in which our scholarship seems clearly at fault, I have touched in § 146 n. 15. It is time to obey the call of Kidd[1]: *Apage ergo ista inficeta saeculi decimi et quarti additamenta.* He is indeed speaking only of the false quantities committed upon the vulgar names of the vowels E, O, Υ, Ω, but he might have said nearly the same of those names rightly pronounced; certainly they were wholly unknown to the ancients, and it has been lately proved[2], that the termination ψιλόν is opposed, not to δασύ (as *smooth* to *aspirate*), but to δίφθογγον; for instance, the question is asked, 'how, whereas γαῖα is written with a diphthong, γεώλοφον, its compound, comes to be written

[1] Dawes, *Misc. Crit.* (*Lond.* 1827), 35. Cf. 33—37, 230—236, 630, 631.

[2] By K. E. A. Schmidt, *Beiträge zur Geschichte der Grammatik des Griechischen und des Lateinischen. Halle*, 1859, art. II. pp. 51—79, *Die Benennungen der griechischen Buchstaben.*

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with the *bare* E[1]?' So κενός is opposed to καινός, the one being written διὰ τοῦ ε ψιλοῦ, the other διὰ τῆς αι διφθόγγου. Υ was distinguished from OI in the same manner; and sometimes from EI, H, I, YI. We need no other proof that the names *Epsilon* and *Upsilon* first appeared in days when the vowel sounds were confused. There would be no difficulty in returning to the ancient names of these vowels, especially as ῦ and ῶ would bear the same names that they do in English. Sacred associations may plead for *Omega*, yet Prudentius sang

> Ἄλφα et Ω cognominatus, ipse fons et clausula
> omnium, quae sunt, fuerunt, quaeque post ventura sunt;

and Paulinus,

> Ἄλφα itidem mihi Christus et Ω.

So Luther has *A und O*; whence Goethe (xv. 51. xviii. 20: ed. in 40 vols.)

> Und seid von Herzen froh,
> Das ist das A und O.

The second edition has been revised throughout, and every cross reference verified. At the suggestion of many schoolmasters the price has been lowered. I have to thank E. Calvert, Esq. of Shrewsbury, a teacher of much experience, for several suggestions.

CAMBRIDGE, 28 *Oct.*, 1869.

[1] Schol. Theokr. I 12 πῶς τῆς γαίας διφθογγογραφουμένης ψιλογραφεῖται τὸ γεώλοφον;

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In the third edition I have again revised every line. R. Hurst, Esq., head-master of Cavendish grammar school, who has used the book from beginning to end in his class, has kindly pointed out many omissions in the vocabulary. I shall be very grateful to any teacher or learner who will enable me to correct any oversights, or to supply any defects, in text, notes or vocabulary.

J. E. B. M.

CAMBRIDGE, 10 *Jan.* 1873.

To p. 222 § 132 n. 9 add: the tusks of the Kalydonian boar at Tegea (Lucian adv. indoct. 14); bones of Geryones at Thebes, curls of Isis at Memphis (ibid.); the lyre of Orpheus (ibid. 11, 12). Warton-Hazlitt I 19 n. (the bridal bed of Iason and Medeia at Kolchis schol. Apoll. Rh. IV 121; the stone moved by Euthymos, the footprints of Herakles, and of the horses of Castor and Pollux), 21 n. (the sandal of Perseus, 2 cubits in length, Hdt. II 91), 57 n. (the Penates at Lavinium DH. I 67). Mart. VII 19 a plank of the Argo. Paus. VII 19 § 6—20 § 2 image of Dionysos at Patrai, the work of Hephaistos, brought from Troy. ib. III 16 § 7 image of Tauric Artemis at Sparta, brought by Orestes. The *scrofa alba* in pickle Varr. r. r. II 4. Jacobson on Clem. ep. I 11 fimum Jobi, Lot's wife, the oak of Mamre. Chaucer's Pardoner carries in his wallet the Virgin Mary's veil and part of the sail of St Peter's ship. See mém. de l'acad. des inscr. VI 84.

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FIRST GREEK READER.

I.

FIRST DECLENSION.

§ 1. Πηγὴ καὶ ῥίζα καλοκἀγαθίας ἐστὶν[1] ἡ παιδεία. — Ὁμοφροσύνη φιλίαν ποιεῖ[2]. — Διὰ ὁμονοίας καὶ ἀνδρείας ἡ ἐλευθερία φυλάττεται[3]. — Ἀπόλλων τὴν κιθάραν καὶ τὴν μουσικὴν ἐξεῦρεν[4]. — Πυθαγόρας τὴν μέθην μανίας μελέτην ἐκάλει[5]. — Πλοῦτος μᾶλλον[6] κακίας ἢ καλοκἀγαθίας ὑπηρέτης ἐστίν. — Ὁ σοφὸς ἡσυχίαν ἄγει[7] ἐν ταῖς συμφοραῖς. — Ἰσοκράτης πικρὰν[8] ὀνομάζει[9] τῆς παιδείας τὴν ῥίζαν. — Ἡ τύχη παντοίαις μεταβολαῖς[10] χαίρει[11]. — Ἡ σωφροσύνη ἐστὶν ἐγκράτεια ἡδονῶν καὶ ἐπιθυμιῶν. — Οὐδέν[12] ἐστιν οὔτε τέχνη ἄνευ μελέτης, οὔτε μελέτη ἄνευ τέχνης.—Πᾶσα ἐπιστήμη ἄνευ δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς πανουργία, οὐ σοφία φαίνεται[13]. — Κοινωνία ἐστὶ καὶ σπουδῆς καὶ παιδιᾶς τὸ συμπόσιον. — Ὁ Σόλων ἑκατὸν ἐποίησε[14] δραχμῶν[15] τὴν μνᾶν.

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§ 2. Τηρεὺς Φιλομήλᾳ τὴν γλῶτταν ἐξέτεμεν[1]. — Ἡ τῶν Αἰγυπτίων[2] θεὰ Ἶσις εἶχεν[3] ἐμπειρίαν τῆς ἰατρικῆς ἐπιστήμης. — Ἀννίβας ἐν φυγῇ παρὰ Προυσίᾳ ἀπέθανεν[4] ἐν τῇ Βιθυνίᾳ. — Ἀλέξανδρος τὴν πατρῴαν ἀρχὴν παρὰ πολὺ[5] ἐξέτεινεν[6]. — Ἀτρεὺς τὴν ἐν Μυκήναις[7] βασιλείαν εἶχεν[8]. — Ἀνάχαρσις ὁ Σκύθης ἐκ Σκυθίας εἰς Ἀθήνας ἀφίκετο[9] ἐπιθυμίᾳ[9] τῆς Ἑλληνικῆς παιδείας. — Εὐριπίδου τοῦ ποιητοῦ ἡ μισογυνία περιβόητός ἐστιν. — Ζεὺς μετὰ βροντῶν καὶ ἀστραπῶν παρὰ τὴν Σεμέλην ἧκε[10].—Χαῖρε[11], ὦ δυνάστα τῆσδε γῆς. — Ἡ μὲν παιδεία πηγὴ τῆς σοφίας, ἡ δὲ ἀνδρεία ῥίζα τῆς δόξης ἐστίν. — Ἡ δὲ μωρία μάλιστ'[12] ἀδελφὴ τῆς πονηρίας ἔφυ[13].

§ 3. Ἀλέξανδρος[1] Ἑλένην ἐκ Σπάρτης ἥρπασεν[2]. — Ὁ Εὐφράτης[3] ποταμὸς εἰς τὴν ἐρυθρὰν θάλασσαν ἐξερεύγεται[4]. — Σπαρτιάταις αἰσχρὸν[5] ἦν ἐκ μάχης φυγεῖν[6]. — Θάμυρις Μούσαις περὶ μουσικῆς ἤρισεν[7]. — Διόνυσος ὁ Σεμέλης παῖς ἐν Νύσῃ ὑπὸ τῶν Νυμφῶν ἀνετρέφετο[8]. — Τὴν ψυχὴν παιδείᾳ κόσμει[9]. — Ἀριστείδης εὐσεβείᾳ καὶ δικαιοσύνῃ καὶ φιλανθρωπίᾳ διέφερεν[10]. — Μαρδόνιος ὁ Πέρσης, Ξέρξου κηδεστής, διὰ τὴν ἀνδρείαν μάλιστα[11] ἐθαυμάζετο[12] παρὰ τοῖς Πέρσαις. — Καλλίων[13] ἦν Ἀννίβα ἡ γνώμη, ἤπερ ἡ τύχη. — Ἡ τέχνη τὸν τεχνίτην τρέφει[14]. — Ἔστι[15] τοῦ κριτοῦ τῆς ὀργῆς ἀπέχεσθαι[16]. — Ἐν Κελαιναῖς ἦσαν πηγαὶ τοῦ Μαρσύου. — Οἱ ναῦται τῷ βορρᾷ θύουσιν[17].

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§ 4. Ζεὺς ἐκ τῆς κεφαλῆς τὴν Ἀθηνᾶν ἔτεκε[1]. — Τὴν τεκτονικὴν τέχνην Ἀθηνᾷ προσάπτουσι[2]. — Φᾶσις ποταμός ἐστι τῆς Κολχικῆς γῆς. — Ἡ Ἀττικὴ χώρα τῆς Ἀθηνᾶς ἐκρίθη[3]. — Αἱ ἐλᾶαι τῆς Ἀθηνᾶς[4] ἱεραὶ ἦσαν. — Λακράτης ὁ Θηβαῖος ἐν ταῖς μάχαις λεοντῆν ἐφόρει[5]. — Ἡ μὲν Ἰωνικὴ φιλοσοφία ἀπὸ Θαλοῦ ἤρξατο[6], ἡ δ' Ἰταλικὴ ἀπο Πυθαγόρου. — Αἱ ἱεραὶ ἐλᾶαι τῆς Ἀθηνᾶς, αἱ ἐν τῇ Ἀθηνῶν ἀκροπόλει[7], μορίαι ἐκαλοῦντο[8]. — Λέγουσιν[9] Ἑρμῆν παλαίστρας εὑρετὴν γεγονέναι[10]. — Οἱ Κέλται τὰς θύρας τῶν οἰκιῶν οὐδέποτε κλῄουσιν[11]. — Στοὰν ἐν Ἀθήναις ἀπὸ τῶν γραφῶν ποικίλην[12] ὀνομάζουσιν[13]. — Εὐριπίδης ἦν μαθητὴς Ἀναξαγόρου. — Ξενοκράτης τῆς ἡμέρας ὥραν μίαν ἀπένεμε[14] τῇ σιωπῇ. — Οἱ Ἑρμαῖ ἄκωλοι[15] ἦσαν.

II.

SECOND DECLENSION.

§ 5. Πενία ἐστὶ τρόπου διδάσκαλος. — Τὸ σκῆπτρον σύμβολόν ἐστι δυναστείας. — Πλούτῳ ἀπίστει[1]. — Νεῖλος ποταμός ἐστι τῆς Αἰγύπτου. — Ταῖς ἡδοναῖς ἀκολουθοῦσι[2] πόνοι καὶ λῦπαι. — Θεραπεύεται[3] ἡ ψυχὴ καλοῖς λόγοις. — Οἱ σοφοὶ κρύπτουσι[4] τὰς οἰκείας βλάβας. — Λῦπαι ἀνθρώποις νόσους τίκτουσιν[5]. — Ἀλέξανδρος ἐπὶ Γρανίκῳ ἐκράτησε[6] τοὺς Πέρσας. — Ζεὺς δεσπότης ἦν τῶν θεῶν καὶ τῶν ἀνθρώπων. — Καλόν ἐστι τοῖς ἐγχωρίοις νόμοις ἕπεσθαι[7]. — Οἱ Ἀθηναῖοι θεαταὶ μὲν

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τῶν λόγων ἐγένοντο[8], ἀκροαταὶ δὲ τῶν ἔργων. — Ὁ λόγος ψυχῆς εἴδωλόν ἐστιν. — Ὁ Ζεῦξις ἐποίησεν[9] Ἱπποκένταυρον ἀνατρέφουσαν[10] παιδίῳ Ἱπποκενταύρῳ διδύμῳ, κομιδῇ νηπίῳ. — Οἱ σοφισταὶ ἀργυρίδιον καὶ χρυσίδιον τὸν πλοῦτον ἀποκαλοῦσιν[11].

§ 6. Κῦρος ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην στρατείαν ἐποιήσατο[1]. — Τὰ καλὰ ἔργα ἐπαίνου ἐστὶν[2] ἄξια. — Ἐν Ἁλικαρνασῷ τὰ τῆς Καρίας βασίλεια ἦν[3]. — Λιβύη ἀγρίων θηρίων πληθύει[3]. — Ἡ Ἰνδικὴ χώρα διττοὺς καρποὺς καθ' ἕκαστον ἐνιαυτὸν ἐκφέρει[4]. — Ἀλέξανδρος ἀποθνήσκων[5] Περδίκκᾳ[6] τὸν δακτύλιον ἀπέδωκεν[7]. — Ἡρακλῆς ῥόπαλον καὶ λεοντῆν ἐφόρει[8]. — Τριπτόλεμος τὸν πυρὸν καθ' ὅλην τὴν οἰκουμένην κατέσπειρε[9]. — Ἀκινάκης καὶ Ζάμολξις Σκυθῶν ἥστην[10] θεώ. — Ἐκ τῆς ἐν Ἅιδου[11] τριόδου φέρετον[12] δύο ὁδώ, ἡ μὲν εἰς μακάρων[13] νήσους, ἡ δὲ εἰς Τάρταρον. — Τῷ ξένῳ τώδε, Γοργίας τε καὶ Πῶλος, σοφῷ μὲν καὶ φίλῳ ἐστὸν ἐμώ, ἐνδεεστέρῳ[14] δὲ παρρησίας. — Καλὸς παρρησίας θησαυρὸς[15] εὐγένεια.

§ 7. Φινεὺς ὁ μάντις τοῖς Ἀργοναύταις τὸν εἰς Κόλχους πλοῦν ἐμήνυσε[1]. — Ζεὺς Γανυμήδην θεῶν οἰνοχόον ἐν οὐρανῷ κατέστησεν[2]. — Ἡρακλῆς Τυνδάρεῳ τὴν τῆς Λακωνικῆς βασιλείαν παρέδωκεν[3]. — Οἱ ταῷ τίκτουσιν[4] ᾠὰ δώδεκα, καὶ ἐκλέπουσιν[5] ἐν τριάκοντα ἡμέραις. — Νουμᾶς πρῶτος νεὼν Ἑστίας Ῥωμαίοις ἱδρύσατο[6], καὶ παρθένους ἀπέδειξεν[7] αὐτῇ θυηπόλους. — Ἡρακλῆς τὴν νῆσον Κῶ ἐπόρθησεν[8].

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— Γέλων ὁ Συρακοσίων τύραννος μετὰ τὴν ἐν Ἱμέρᾳ ναυμαχίαν τοῖς λαφύροις τοὺς ἐν ταῖς Συρακούσαις νεὼς ἐκόσμησεν[9]. — Εὐγένεια καλὸν μέν, ἀλλὰ προγόνων ἀγαθόν. — Ὁ μὲν ἕτερος[10] τοῖν τυράννοιν ἀποθνήσκει[11] ὑπὸ τῶν πολιτῶν, ὁ δὲ ἕτερος φεύγει[12]. — Ἐν Σάμῳ τῇ Ἥρᾳ πολλοὶ[13] ταῷ τρέφονται[14]. — Ἀκούετε[15], λεῴ. — Παρὰ τοῖς Ἀθηναίοις οἱ τάφοι πρὸς ἕω ἔβλεπον[16]. — Οὔτε ἵππῳ χωρὶς χαλινοῦ, οὔτε πλούτῳ χωρὶς λογισμοῦ δυνατὸν[17] ἀσφαλῶς χρήσασθαι[18]. — Χρυσὸς ἀεὶ δόλος ἐστὶ καὶ ἄργυρος ἀνθρώποισιν[19]. — Ἐν οἴνῳ ἀλήθεια.

III.

THIRD DECLENSION.

a. SIMPLE.

§ 8. Σωκράτης τὴν νόσον ταραγμὸν σώματος ἔλεγεν[1]. — Οἱ Ἀθηναῖοι Σόλωνα διὰ τὴν σοφίαν καὶ τὴν ἀρετὴν πάνυ ἐτίμων[2]. — Ἡρακλῆς ἐπὶ ἀνδρείᾳ καὶ σώματος ῥώμῃ θαυμάζεται[3]. — Οἱ μετὰ Λεωνίδου Σπαρτιᾶται[4] καλῶς ἐτήρουν[5] τοὺς τῆς πατρίδος νόμους. — Φαρνάβαζος Κόνωνα τὸν Ἀθηναῖον ἐπέστησεν[6] ἡγεμόνα τοῦ βασιλικοῦ στόλου. — Ὁ Ἑλληνικὸς στόλος ἐν Σαλαμῖνι τοὺς βαρβάρους ἐνίκησε[7]. — Ἄργος ὁ πανόπτης ὀφθαλμοὺς εἶχεν[8] ἐν παντὶ[9] τῷ σώματι. — Οἱ Ἀρεοπαγῖται ἐν νυκτὶ[10] καὶ σκότῳ ἐδίκαζον[11]. — Ἐγκράτειαν νόμιζε[12] ἀρετῆς εἶναι κρηπῖδα. — Χεὶρ χεῖρα νίζει[13]. — Μήτε ἐν ἰχθύσι φωνήν, μήτε ἐν ἀπαιδεύτοις ἀνθρώποις σοφίαν ἐπι-

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ζήτει[14]. — Γὺψ κόρακα ἐγγυᾶται[15]. — Ἐλέφαντα ἐκ μυίας ποιεῖ[16]. — Διὸς παῖδες[17] οἱ γέροντες. — Ἡ φύσις τοῖς πατράσι τοὺς παῖδας μᾶλλον[18] ἢ τοῖς παισὶ τοὺς πατέρας ἐπιτάττει[19] φιλεῖν[20].

§ 9. Μετ' Ἀγαμέμνονος οἱ Ἕλληνες ἐπὶ Τροίαν ἐστράτευσαν[1]. — Εὐρώπη ἡ[2] Ἀγήνορος ἐγέννησε[3] Μίνω, Σαρπηδόνα, Ῥαδάμανθυν. — Ἀλέξανδρος τῇ Θηβαίων ἀπωλείᾳ ἐφόβησε[4] τὴν Ἑλλάδα. — Τὴν Ἄρτεμιν οἱ μυθογράφοι κυνηγέτιν καὶ θηροκτόνον καὶ ἐλαφηβόλον καὶ ὀρεσίφοιτον παρεισάγουσιν[5]. — Γῦπες Τιτυοῦ[6] τὴν καρδίαν ἐν Ἅιδου[7] ἤσθιον[8]. — Ζεὺς ἐν τῇ Κρήτῃ ὑπὸ Κουρήτων καὶ Νυμφῶν ἐτρέφετο[9]. — Κρῆτες καὶ Λακεδαιμόνιοι συμποσίων ἀπείχοντο[10]. — Ἄρτεμις τὴν τῶν νηπίων παίδων θεραπείαν εὗρε[11]. — Τέττιξ μὲν τέττιγι φίλος[12], μύρμηκι δὲ μύρμηξ. — Χαλεπόν[13] ἐστι λέγειν[14] πρὸς γαστέρα, ὦτα οὐκ ἔχουσαν[15].

§ 10. Ἡ γλαῦξ τῇ Ἀθηνᾷ ἀνέκειτο[1], ὁ δὲ ἵππος τῷ Ποσειδῶνι. — Ἀχιλλεὺς παρὰ Χείρωνι τῷ Κενταύρῳ μυελῷ λεόντων ἐτράφη[2]. — Πλάτων ἔλεγε[3], τοὺς τῆς ἀρετῆς κλῶνας ἱδρῶτι καὶ πόνοις φύεσθαι[4]. — Πίνδαρος τὰς ἐλπίδας ἐγρηγορότων ἐνύπνια ἐκάλει[6]. — Κρεῖττόν[7] ἐστι ποδὶ ὀλισθαίνειν[8] ἢ γλώττῃ. — Ὦ τλῆμον, ὡς ἀθλίας σοι τύχας ὁ δαίμων ἔδωκεν[10]. — Ὦ κακόδαιμον Αἶαν, οἰκτείρω[11] τὴν σὴν[12] τύχην. — Παθήματα μαθήματα[13]. — Ἐκ τῶν ὀνύχων ἔγνω ἂν[14] ὁ Φειδίας τὸ λέοντα. — Μητρὶ παῖδες ἄγκυραι εἰσὶ βίου. — Πα

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λαιὸς μῦθος λέγει[15], τοὺς Μυρμιδόνας ἐκ μυρμήκων ἄνδρας γεγονέναι. — Ὁ Οἰδίπους ταῖς θυγατράσι πλείω χάριν ὤφειλε ἢ τοῖς ἄρρεσι[16] παισίν.

§ 11. Μέμνων ὁ Τιθωνοῦ παῖς τοῖς Τρωσὶν ἐπὶ τοὺς Ἕλληνας ἐβοήθει[1]. — Τοῖς ὄρτυξιν ἡδεῖά[2] ἐστι φωνή. — Τοῖν Λήδας παίδοιν Κάστωρ μὲν ἥσκει[3] τὰ κατὰ πόλεμον[4], Πολυδεύκης δὲ πυγμήν. — Μάλιστα[5] ἐν τοῖς ἀτυχήμασιν ἐκλάμπει[6] ἡ ἀρετή. — Μίνως τοῖς Κρησὶ νόμους ἔγραψεν[7]. — Φινεὺς ὁ μάντις ὑπὸ Ποσειδῶνος ἐπηρώθη[8], διότι τοῖς Φρίξου παισὶ τὸν[9] ἐκ Κόλχου εἰς τὴν Ἑλλάδα πλοῦν ἐμήνυσεν[10]. — Οἱ τῶν Λιβύων νομάδες οὐ ταῖς ἡμέραις[11], ἀλλὰ ταῖς νυξὶν ἠρίθμουν[12]. — Ἡ φύσις τοῖς μὲν λέουσιν ἀλκὴν καὶ ταχύτητα ἔδωκεν[13], τοῖς δὲ ἀλώπεξι πανουργίαν. — Χαλκηδὼν ἐστιν ἐπὶ τῷ στόματι τοῦ Πόντου, Μεγαρέων ἀποικία. — Θεμιστοκλῆς τὸν Πειραιᾶ ὠφελιμώτερον ἐνόμιζε[14] τῆς ἄνω[15] πόλεως. — Ἐπὶ Κέκροπος καὶ τῶν πρώτων[16] βασιλέων ἡ Ἀττικὴ ἐς Θησέα ἀεὶ κατὰ κώμας ᾠκεῖτο[17]. — Πάντες οἱ τῶν ἀρίστων[18] Περσῶν παῖδες ἐπὶ ταῖς βασιλέως[19] θύραις παιδεύονται[20].

§ 12. Ζεὺς ἐκ Θέμιδος τῆς Οὐρανοῦ θυγατρὸς ἐγέννησε[1] θυγατέρας Ὥρας, Εἰρήνην[2] καὶ Εὐνομίαν καὶ Δίκην. — Ὀρέστης διὰ τὸν Κλυταιμνήστρας τῆς μητρὸς φόνον ὑπὸ τῶν Ἐρινύων ἐδιώκετο[3]. — Δημήτηρ μετὰ λαμπάδων νυκτός[4] τε καὶ ἡμέρας κατὰ πᾶσαν[5] τὴν γῆν Περσεφόνην τὴν θυγατέρα

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ἐζήτει[6]. — Τὴν Δήμητρα οἱ Αἰγύπτιοι Ἴσιν ἐκάλουν[7]. — Σεμέλη μία[8] ἦν τῶν Κάδμου θυγατέρων. — Οἰδίπους ἄκων Λάϊον τὸν πατέρα ἐφόνευσεν[9]. — Προσήκει[10] τοὺς παῖδας τοῖς πατράσι καὶ ταῖς μητράσιν πείθεσθαι[11]. — Πυθαγόρας ἔλεγε[12]· δεῖ[13] φυγαδεύειν πάντα τρόπον[14] ἀπὸ μὲν τοῦ σώματος τὴν νόσον, ἀπὸ δὲ τῆς ψυχῆς τὴν ἀπαιδευσίαν, ἀπὸ δὲ τῆς γαστρὸς τὴν ἀσέλγειαν, ἀπὸ δὲ τῆς οἰκίας τὴν διαφωνίαν, καὶ κοινῇ[15] ἀπὸ πάντων τὸ ἀκρατές.

IV.

THIRD DECLENSION.

b. CONTRACTED.

§ 13. Ἡρακλῆς τοὺς ἵππους Διομήδους τοῦ Θρᾳκὸς εἰς Μυκήνας ἐκόμισεν[1]. — Ἡ Ἰνδικὴ χώρα τῷ κάλλει διαφέρει[2]. — Ἀνάχαρσις τῷ γένει[3], ἀλλ' οὐ τῷ τρόπῳ Σκύθης ἦν. — Πυθαγόρας τὴν ἀπαιδευσίαν ὠνόμαζε[4] πάντων τῶν παθῶν μητέρα. — Σκύθαι τὰ βέλη ἰῷ ἔχριον[5]. — Οἱ ἀμαθεῖς καθάπερ ἐν πελάγει καὶ νυκτὶ φέρονται[6] ἐν τῷ βίῳ. — Ζεὺς ἐκ Λητοῦς ἐτέκνωσεν[7] Ἀπόλλωνα καὶ Ἄρτεμιν. — Ἰσχυρὸν[8] εἰς πειθὼ λόγος γίγνεται[9]. — Ἡσίοδος ὁ ποιητὴς ᾗδε[10] θεῶν καὶ ἡρώων γένη. — Δημάδης ὁ ῥήτωρ τὴν αἰδῶ τοῦ κάλλους ἀκρόπολιν ἐκάλει[11]. — Βίων ἔλεγε[12] τὴν φιλαργυρίαν εἶναι[13] μητρόπολιν πάσης[14] κακίας. — Πλοῦτος ὕβριν τίκτει[15] ἢ φειδὼ βίου. — Δημήτριος Φαληρεὺς ἔλεγε[12] μικρὸν μὲν εἶναι[13] μέρος τᾶς ὀφρῦς, ὅλῳ δὲ ἐπισκοτῆσαι[16] τῷ

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βίῳ δύνασθαι[17]. — Ἀριστοτέλης ἔλεγε[12] τριῶν δεῖν[18] παιδείᾳ, φύσεως, μαθήσεως, ἀσκήσεως. — Ἠθός ἐστι πηγὴ βίου, ἀφ' ἧς αἱ κατὰ μέρος[19] πράξεις ῥέουσιν[20]. — Ξενοφάνης ἔλεγε[12] τῶν ἀστέρων τὰς ἀνατολὰς καὶ τὰς δύσεις ἐξάψεις εἶναι[12] καὶ σβέσεις. — Μέτρον κτήσεως τὸ σῶμα ἑκάστῳ[21], ὥσπερ ὁ ποῦς ὑποδήματος.

§ 14. Δημοσθένης ὁ ῥήτωρ πόλεως ψυχὴν τοὺς νόμους λεγει[1]. — Μέμνων ὁ Ῥόδιος ἀνδρείᾳ καὶ συνέσει στρατηγικῇ διάφορος ἦν. — Μὴ κρῖνε[2] ἐκ[3] τῶν λόγων τοὺς ἀνθρώπους, ἀλλ' ἐκ τῶν πράξεων. — Νῖνος ὁ τῶν Ἀσσυρίων βασιλεὺς ἐπιφανεῖς πράξεις κατειργάσατο[4]. — Τὰ χρήματα ἐν ταῖς πόλεσι στάσεις καὶ φιλονεικίας ἐγείρει[5]. — Ἥφαιστος ἐπάταξε[6] πελέκει τὴν Διὸς[7] κεφαλὴν, καὶ ἐκ τῆς κορυφῆς ἐξέθορεν[8] Ἀθηνᾶ σὺν ὅπλοις[9]. — Οἱ Σύροι τοὺς ἰχθῦς ἐτίμων[10] ὡς θεούς. — Ἡ Ἀραβία δυσπολέμητός ἐστι τοῖς Ἕλλησιν. — Ἐξ ἐχθρῶν στάσεις ἐγγίγνονται[11], ἐκ δὲ στάσεων φόνοι.

§ 15. Οἱ σκαιοὶ τὰς ὀφρῦς συνάγουσιν[1]. — Οἱ τῶν Ἑλλήνων τεχνῖται βοῦς καὶ ἵππους καὶ ἀνθρώπους καὶ θεοὺς ἀνέπλαττον[2]. — Ἥρα τὴν[3] Ἰνάχου Ἰὼ εἰς βοῦν λευκὴν μετεμόρφωσε[4], μετὰ δὲ ταῦτα[5] τῇ βοὶ οἶστρον ἐνέβαλεν[6]. — Οἱ Γίγαντες εἰς οὐρανὸν πέτρας καὶ δρῦς ἡμμένας[7] ἠκόντιζον[8]. — Οἱ Πέρσαι τὰ τῶν Ἑλλήνων ἱερὰ καὶ τὰς πόλεις πυρὶ καὶ σιδήρῳ ἐπόρθησαν[9]. — Οὐκ ἰσχύϊ, ἀλλὰ

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πονηρίᾳ καὶ δόλοις ἐκράτησας[10]. — Ἀλκυονεὺς ὁ γίγας τὰς Ἡλίου βοῦς[11] ἐξ Ἐρυθείας ἤλασεν[12].

§ 16. Οἱ Ἕλληνες ἐμυθολόγουν[1], ὡς πλάσματα ἦσαν Προμηθέως οἱ ἄνθρωποι.—Ἀετὸς Προμηθεῖ ἐν τῷ Καυκάσῳ ἀπέκειρε[2] τὸ ἧπαρ. — Χείρων τὸν Πηλέως παῖδα Ἀχιλλέα ἔτρεφε[3] σπλάγχνοις λεόντων καὶ μυελοῖς συῶν ἀγρίων καὶ ἄρκτων. — Ἀδμήτῳ τῷ τῶν Φερῶν βασιλεῖ ἐθήτευσεν[4] Ἀπόλλων. — Ὀρέστης ἀπέκτεινεν[5] Αἴγισθον, τὸν τοῦ πατρὸς φονέα. — Οἱ γονεῖς καὶ οἱ διδάσκαλοι αἰδοῦς ἄξιοί εἰσιν. — Βούλου[6] ἐν τιμαῖς ἔχειν[7] τοὺς γονεῖς. — Βαβυλώνιοι τοὺς ἱερέας ἐκάλουν[8] Χαλδαίους. — Τοῖς τῆς Ἰνδίας βασιλεῦσιν ἐν τοῖς πολέμοις πλῆθος ἐλεφάντων ὑπῆρχε[9]. — Ξίφος τιτρώσκει[10] σῶμα, τὸν δὲ νοῦν λόγος. — Δημήτριος ὁ Πολιορκητὴς βίᾳ ᾕρει[11] τὰς πόλεις, κατασείων[12] τὰ τείχη, Τιμόθεος δὲ πείθων[13]. — Ἀνάχαρσις τὴν ἄμπελον εἶπε[14] τρεῖς φέρειν[15] βότρυς· τὸν πρῶτον ἡδονῆς, τὸν δεύτερον μέθης, τὸν τρίτον ἀηδίας. — Θαλῆς ὁ Μιλήσιος ἐρωτηθείς[16], πόσον ἀπέχει[17] τὸ ψεῦδος τοῦ ἀληθοῦς, "Ὅσον", ἔφη[18], "ὀφθαλμοὶ ὤτων"[19]. — Ἀγησίλαος ἐν δυοῖν ἐτοῖν πλέον[20] τῶν ἑκατὸν ταλάντων τῷ ἐν Δελφοῖς θεῷ δεκάτην[21] ἀπέθυσεν[22].

§ 17. Τιθωνῷ Ζεὺς ἄφθιτον γῆρας ἔδωκεν[1]. — Ἴουγκος ὁ φιλόσοφος καλὸν ἔπαινον ἔγραψε[2] τοῦ γήρως. — Θάνατος τῶν ἐν τῷ γήρᾳ κακῶν φάρμακον[3]. — Πὰν ὁ[4] Ἑρμοῦ καὶ Πηνελόπης εἶχε[5] κέρατα καὶ πώγωνα λάσιον. — Ἡρακλῆς ἐπὶ χρυσοῦ[6]

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δέπαος τὸν Ὠκεανὸν διαπερᾶσαι[7] λέγεται. — Ἀλκμήνη δύο ἐγέννησε[8] παῖδε, Ἡρακλέα καὶ Ἰφικλέα. — Ἥρα ἔπεμψεν[9] Ἡρακλεῖ χειμῶνα, ὅτε μετὰ τὴν Τροίας ἅλωσιν κατὰ τὴν θάλατταν ἔπλει[10]. — Οἱ τριάκοντα τύραννοι ἰδίων κερδέων ἕνεκα πλείους[11] τῶν Ἀθηναίων ἀπέκτειναν[12] ἐν ὀκτὼ μησὶν[13] ἢ πάντες Πελοποννήσιοι ἐν δέκα ἔτεσιν. — Καλοῦ γήρως θεμέλιόν ἐστιν ἐν παισὶν ἡ τῶν σωμάτων εὐεξία. — Ἡ φύσις ἄνευ μαθήσεως τυφλόν[14], ἡ δὲ μάθησις ἄνευ φύσεως ἐλλιπές. — Ἀρίστιππος ἔφη[15] πρὸς τὸν ἀδελφόν· "μέμνησο[16] ὅτι τῆς μὲν διαστάσεως σὺ ἤρξω[17], τῆς δὲ διαλύσεως ἐγώ"[18]. — Ἡ ὕδραυλίς ἐστιν εὕρημα Κτησιβίου, Ἀλεξανδρέως, κουρέως τὴν τέχνην[19]. — Δημόκριτος ἔλεγε[20] πράξεως ἀρχὴν μὲν εἶναι τόλμαν, τύχην δὲ τέλους κυρίαν[21]. — Πρὸς τῷ Πειραιεῖ τάφος ἐστὶ Θεμιστοκλέους.

V.

IRREGULAR DECLENSION.

§ 18. Δεῖμος καὶ Φόβος Ἄρεως υἱοὶ καὶ ὀπαδοὶ ἦσαν. — Ῥέα ἐν ἄντρῳ τῆς Δίκτης ἐγέννησε[1] Δία. — Προμηθεὺς ἐξ ὕδατος καὶ γῆς ἀνθρώπους ἔπλασεν[2]. — Ἀκταίων κατὰ τοὺς μύθους ὑπὸ τῶν ἰδίων κυνῶν διεσπάσθη[3]. — Κόσμος ὀλιγομυθία γυναικί. — Ἀνδρὸς ἀρετὴν μὴ ἐκ τῶν ἀποβαινόντων ἐξέταζε[4], ἀλλ' ἐκ τῆς τόλμης. — Ἡ Βακτριανὴ τὸ παλαιὸν[5] πλήθη ἀνδρῶν μαχίμων εἶχεν[6]. — Οἱ Πέρσαι διαφερόντως τῷ πυρὶ καὶ ὕδατι ἔθυον[7]. —

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Σεμίραμις Νινύᾳ τῷ υἱεῖ τὴν βασιλείαν παρέδωκεν*. — Αἰακὸς τὰς κλεῖς τοῦ Ἅιδου ἐφύλαττεν[9]. — Παρακελεύονται[10] οἱ πατέρες τοῖς υἱέσιν, ὡς χρὴ ἀρετὴν ἀσκεῖν[11]. — Ἀνὴρ γὰρ ἄνδρα, καὶ πόλις σώζει[12] πόλιν. — Ἡ γυνὴ ἅμα τῷ χιτῶνι ἐκδύεται[13] καὶ[14] τὴν αἰδῶ. — Οἱ ποιηταὶ οὐδὲν[15] ἀλλ' ἢ[16] ἑρμηνεῖς εἰσι τῶν θεῶν. — Ὁ ἰχνεύμων παραπλήσιός ἐστι μικρῷ κυνί. — Ἦν Κύρῳ τὸ σημεῖον ἀετὸς ἐπὶ δόρατος μακροῦ. — Τῇ νηῒ ὁ κυβερνήτης, ὅπερ[17] τῷ ἅρματι ὁ ἡνίοχός ἐστιν. — Κἂν[18] δοῦλος ᾖ[19] τις, σάρκα τὴν αὐτὴν ἔχει[20].

§ 19. Πύρραν τὴν[1] Ἐπιμηθέως καὶ Πανδώρας ἔπλασαν[2] θεοὶ πρώτην γυναῖκα. — Ζεὺς ὑπὸ τῶν Νυμφῶν τῷ τῆς Ἀμαλθείας γάλακτι ἐτρέφετο[3]. — Αἱ ἐν τῇ Πελοποννήσῳ πόλεις μάλιστα[4] τῶν[5] ἀθανάτων θεῶν ἐτίμων[6] τὸν Ποσειδῶ. — Σίσυφος ἐν Ἅιδου[7] πέτρον ταῖς χερσὶ καὶ τῇ κεφαλῇ ἐκύλιεν[8]. — Αἱ τῶν ἀγαθῶν ἀνδρῶν ἀρεταὶ καὶ[9] παρὰ πολεμίοις ἐνίοτε τυγχάνουσι[10] τιμῆς. — Ἡ Καδμεία Σφὶγξ σῶμα μὲν εἶχε[11] κυνός, κεφαλὴν δὲ καὶ πρόσωπον κόρης, πτέρυγας δὲ ὄρνιθος, φωνὴν δὲ ἀνθρώπου. — Ἕκτωρ νυκτὸς[12] κατάσκοπον ἐπὶ τὰς τῶν Ἑλλήνων ναῦς ἔπεμπε[13] Δόλωνα. — Χερσὶν ἐοίκασιν οἱ ψιλοί, ποσὶ δὲ τὸ ἱππικόν, ἡ δὲ φάλαγξ στέρνῳ καὶ θώρακι, κεφαλῇ δὲ ὁ στρατηγός. — Σταγόνες ὕδατος πέτρας κοιλαίνουσιν[14]. — Ὥσπερ λύκος ὅμοιος κυνί[15], οὕτω καὶ[16] παράσιτος ὅμοιος φίλῳ. — Ποθεῖ[17] ἄνθρωπος νύκτα μεθ' ἥλιον καὶ λιμὸν μετὰ κόρον καὶ δίψαν μετὰ μέθην· κἂν[18]

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ἀφέλῃς[19] αὐτοῦ τὴν μεταβολήν, λύπην[20] τὴν ἡδονὴν ποιεῖς[21]. — Λέγεται[22] ἐρασθῆναι[23] χῆνα Λακύδου τοῦ φιλοσόφου, καὶ ταὼν παρθένου, καὶ δελφῖνα παιδός. — Ξέρξου ἐν Ἑλλάδι πολεμοῦντος[24] ἐδόκει[25] ἡ μητὴρ αὐτοῦ δύο γυναῖκε ἰδεῖν[26] μεγέθει πολὺ[27] ἐκπρεπεστάτα, κάλλει ἀμώμω, καὶ κασιγνήτα τοῦ αὐτοῦ γένους, Ἀσίαν καὶ Ἑλλάδα.

§ 20. Ὦ Ζεῦ ἀστεροπητὰ καὶ νεφεληγερέτα, κόλαζε[1] τοῖς βέλεσι τοὺς ἀδίκους. — Ἤθους χρηστότητα καὶ καλοκἀγαθίαν τρόπου καὶ[2] τοῖς ἀνδράσι καὶ ταῖς γυναιξὶ κτᾶσθαι[3] προσήκει. — Ἀφροδίτη περιστερᾷ τῶν ὄρνεων[4] ἔχαιρε[5] μάλιστα. — Ἀγαμέμνων, ὁ τῶν ἐπ'[6] Ἰλίῳ Ἑλλήνων στρατηγός, πολλάκις παρεγένετο[7] ἐπὶ τὴν Νέστορος ναῦν, ὁπότε συμβούλου δέοιτο[8]. — Ἡρακλῆς Ἐργίνου, τοῦ Μινυῶν βασιλέως, τοῖς πρέσβεσι τὰ ὦτα ἀπέτεμεν[9]. — Ἄρτεμις ἐπὶ τῶν ὤμων φαρέτραν φέρει[10], ἐν δὲ ταῖς χερσί, τῇ[11] μὲν λαμπάδα ἔχει[12], τῇ δὲ δράκοντας δύο. — Τῆς τρυφῆς τῶν ἀνθρώπων αἴτιοι οὐκ εἰσὶν οἱ ἀέρες οὐδὲ τὰ ὕδατα, ἀλλ' ὁ πλοῦτος καὶ ἡ περὶ τὴν δίαιταν ἀκολασία. — Φίλιππος γενόμενος[13] κριτὴς δυοῖν πονηροῖν ἐκέλευσε[14] τὸν μὲν[15] φεύγειν[16] ἐκ Μακεδονίας, τὸν δὲ ἕτερον διώκειν[17]. — Ἀδελφὼ ὁ θεὸς ἐποίησεν[18] ἐπὶ μείζονι[19] ὠφελείᾳ ἀλλήλοιν τά τε χεῖρε καὶ τὼ πόδε καὶ τὼ ὀφθαλμώ. — Τοὺς καρτερωτάτους[20] τῶν φυλάκων[21] ἐπὶ τῶν ἐπισφαλεστάτων[22] τῶν φυλακῶν[23] δεῖ[24] καθιστάναι[25]. — Ὁ τοῦ κυβερνήτου διάκονος πρῳρεὺς τῆς νεὼς καλεῖται[26].

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VI.

MIXED EXAMPLES ON THE DECLENSIONS.

§ 21. Ὁ ἄρχων μὴ μαλακίᾳ μηδὲ τρυφῇ ἀλλὰ καρτερίᾳ καὶ ἀνδρείᾳ τῶν ἰδιωτῶν περιέστω[1]. — Διόνυσος εὑρετὴς τοῦ οἴνου ἐγένετο[2], καὶ τὴν τῆς ἀμπέλου φυτείαν ἐδίδαξε[3] τοὺς ἀνθρώπους. — Ἐν ταῖς τῶν μακάρων νήσοις διάγουσιν[4] αἱ τῶν ἀγαθῶν ἀνθρώπων ψυχαὶ μετὰ θάνατον. — Ὁ ἥλιος πανταχῇ ἐπιβάλλει[5] τὰς ἀκτῖνας. — Ἁπαλός εἰμι τὼ πόδε[6] ὑπὸ τῆς νόσου. — Τοῖς συνετοῖς γέρουσι τὸ γῆρας οὐ δύσκολον φαίνεται[7]. — Ἀλέξανδρος τῆς Δαρείου δάμαρτος καὶ τῆς μητρὸς αὐτοῦ[8] καὶ τῶν θυγατέρων ἐπεμελήθη[9]. — Λυκοῦργος τοῖς παισὶν ἐπέταξε[10] ἐντὸς τοῦ ἱματίου τὼ χεῖρε ἔχειν[11]. — Ὅπερ[12] ἐν νηὶ μὲν κυβερνήτης[13], ἐν πόλει δὲ νόμος, τοῦτο[14] θεὸς ἐν κόσμῳ. — Ἀνδρῶν ἐπιφανῶν[15] πᾶσα γῆ τάφος[16]. — Βίων ἀπείκαζε[16] τοὺς τὰ ὠτα τοῖς κολακεύουσι παραδιδόντας[17] ἀμφορεῦσιν ὑπὸ τῶν ὤτων ῥᾳδίως μεταφερομένοις[18]. — Ἀράμενος[19] ταῖν χεροῖν πέτρον μέγαν ὁ Ἀμομφάρετος καὶ καταβαλὼν[20] πρὸ τῶν ποδῶν τοῦ Παυσανίου, ταύτην[21] ἔφη[22] τὴν ψῆφον αὐτὸς τίθεσθαι[23]. — Ἐν πυρὶ μὲν χρυσόν τε καὶ ἄργυρον ἴδριες ἄνδρες γιγνώσκουσ'· ἀνδρὸς δ'[24] οἶνος ἔδειξε[25] νόον.

§ 22. Τὰς ἡδονὰς θήρευε[1] τὰς μετὰ[2] δόξης. — Ἀνδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται[3]. — Αἱ

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μάχαι κρίνονται[4] μᾶλλον[5] ταῖς ψυχαῖς ἢ ταῖς τῶν σωμάτων ῥώμαις. — Χρόνος τὴν ἀλήθειαν πρὸς φῶς ἄγει[6]. — Μίδας ὦτα[7] εἶχεν[8] ὄνου καὶ νοῦν φωτὸς εὐήθους. — Τῶν ἀδικημάτων[9] ἐν τοῖς νόμοις εἰσὶν αἱ τιμωρίαι. — Οἱ σύμμαχοι τῷ Παυσανίου ἔχθει[10] παρ' Ἀθηναίους μετετάξαντο[11]. — Ὀρχομένιοι τὰ Ἡσιόδου τοῦ ποιητοῦ ὀστᾶ ἐν τῇ ἀγορᾷ ἔθαψαν[12]. — Οἱ μὲν Λακεδαιμονίων βασιλεῖς Ἡρακλέους ἔκγονοι ἦσαν, οἱ δὲ Περσῶν Ἀχαιμένους. — Ὁ λαγὼς ἐν σκότει νέμεται[13]. — Ὁ κακὸς κατέχει[14] ὑπὸ σκότου τὸν φθόνον. — Ἱππίας μὲν πρεσβύτατος[15] ὢν[16] ἦρχε[17] τῶν Πεισιστράτου υἱέων. — Οἱ θεοὶ ἐκόλασαν[18] Αἴαντα διὰ τὴν Κασάνδρας[19] ὕβριν. Οἱ νομάδες τοῖς ἀπὸ τῶν βοσκημάτων κρέασι καὶ γάλακτι καὶ τυρῷ τρεφόμενοι[20] τὸν πάντα[21] βίον διαζῶσι. — Συνεθίζεσθαι δεῖ[22] ῥύγει, θάλπει, δίψει, λιμῷ, τροφῆς λιτότητι, κοίτης σκληρότητι.

§ 23. Τὴν ἀράχνην ἡ φύσις σοφὴν εἰς ἱστουργίαν ἐδημιούργησεν[1]. — Τὰ τῶν ἀραχνῶν νήματα καὶ[2] τὰς τρίχας νικᾷ[3] τῇ λεπτότητι. — Τοῖς ὄνυξι καὶ τοῖς ὀδοῦσι θαρροῦσιν[4] αἱ ἄρκτοι καὶ οἱ λύκοι καὶ αἱ παρδάλεις καὶ οἱ λέοντες. — Ὁ Κῦρος ἐν Λυδίᾳ παράδεισον αὐτὸς κατεφύτευσε[5]. — Τειρεσίας ὁ μάντις ὑπὸ τῆς μὲν Ἥρας ἐπηρώθη[6], ὁ δὲ Ζεὺς τῇ μαντικῇ τὴν συμφορὰν παρεμυθήσατο[7]. — Οἱ τῆς Σιδῶνος ἔνοικοι διὰ τὰς ἐμπορίας ἀξιόλογα περιεποιήσαντο[8] χρήματα. — Αἰήτης ἐν Ἄρεως ἄλσει περὶ δρῦν καθήλωσε[9] τὸ χρυσόμαλλον δέρας. — Οἱ Θρᾷκες ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φο-

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ροῦσι[10] καὶ τοῖς ὠσίν. — Ἀθήνησιν[11] ἦσαν δίκαι τῆς ἀργίας. — Ἐν Βυάοις Λίβυσιν ἀνὴρ μὲν ἀνδρῶν βασιλεύει[12], γυνὴ δὲ γυναικῶν. — Κακοῦ γὰρ ἀνδρὸς δῶρ'[13] ὄνησιν οὐκ ἔχει[14]. — Ἡ Σφὶγξ εἶχε[15] πρόσωπον μὲν γυναικός, στῆθος δὲ καὶ βάσιν καὶ οὐρὰν λέοντος καὶ πτέρυγας ὄρνιθος. — Συροὶ εὑρεταὶ τῶν γραμμάτων εἰσίν. — Πλοῦτος ἕνεκα σώματός ἐστι, καὶ σῶμα ψυχῆς ἕνεκα. — Οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὅρκια πιστά, οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν[14]. — Ἄνδρες εἰσὶ πόλις, οὐ τείχη οὐδὲ νῆες ἀνδρῶν κεναί[16]. — Ξύλα πολλὰ[17] μεγάλην[18] ἐγείρει[19] φλόγα.

§ 24. Κρίνει[1] φίλους ὁ καιρός, ὡς χρυσὸν τὸ πῦρ. — Ταῖς πονηραῖς πράξεσιν νέμεσις ἀκολουθεῖ[2]. — Κελτοὶ τὰς θύρας τῶν οἰκιῶν οὐδέποτε ἔκλῃον[3]. — Ὁ Νεῖλος, ἀπὸ μεσημβρίας ἐπὶ τὴν ἄρκτον φερόμενος[4], ἀφανεῖς ἔχει[5] τὰς πηγάς. — Θρᾷκες Ζάμολξιν τὸν νομοθέτην ἀπηθανάτισαν[6]. — Πελίας Σιδηρῶ τὴν μητρυιὰν ἐν τῷ Ἥρας τεμένει κατέσφαξεν[7]. — Σεμίραμις μέχρι γήρως τῶν Ἀσσυρίων ἐβασίλευσεν[8]. — Παρ' Αἰγυπτίοις τὸ τρίτον μέρος τῆς χώρας ἐδέδοτο[9] τοῖς ἱερεῦσι πρὸς τὰς τῶν θεῶν θεραπείας τε καὶ λειτουργίας. — Δι'[10] Ἑλένην αἱ[11] χίλιαι νῆες ἐπληρώθησαν[12] ἐξ ἁπάσης τῆς Ἑλλάδος. — Τῶν βασιλέων μακραί εἰσιν αἱ χεῖρες. — Ἐλπὶς καὶ κίνδυνος ἐν ἀνθρώποισιν[13] ὁμοῖα[14]· οὗτοι γὰρ χαλεποὶ δαίμονες ἀμφότεροι. — Αἱ δ' ἐλπίδες βόσκουσι[15] τοὺς κενοὺς βροτῶν. — Αἰθίοπα λευκαίνεις[16]. — Ἄθως καλύπτει[17] πλευρὰ Λημνίας

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βοός. — Κύων ἐπὶ δεσμά[18]. — Ἅμαξα τὸν βοῦν ἕλκει[19]. — Ἅλας καὶ τράπεζαν μὴ παράβαινε[20]. — Ἅλις δρυός[21]. — Ἀλλ'[22] ἕπου χώρας τρόποις[23]. Αὐτὸν[24] οὐ τρέφων[25] κύνας τρέφεις[26]. — Αἰσχρὸν γυναιξὶν ἄρρεν ἦθος ἐκφέρειν[27]. — Θνητοῖς ἄνοια δυστύχημ'[28] αὐθαίρετον.

§ 25. Οἱ ἐλέφαντες μύρων καὶ ἀνθέων ὀσμῇ κηλοῦνται[1]. — Αἱ χελιδόνες τοῦ ἦρος[2] ὑποσημαίνουσι[3] τὴν ἐπιδημίαν. — Οἱ λαγῷ ἐκπεπταμένοις[4] τοῖς βλεφάροις καθεύδουσιν[5]. — Ἡ φύσις τοὺς πελαργοὺς ἐδίδαξε[6] τοὺς πατέρας ἐν γήρᾳ τρέφειν[7]. — Ὁ οἶνος ταῖς τε ψυχαῖς καὶ τοῖς σώμασιν ἰσχὺν δίδωσιν[8]. — Οἱ λέοντες ταῖς βουσὶ νύκτωρ ἐπιβουλεύουσιν[9]. — Ἀφροδίτη παρέδρους εἶχε[10] τάς τε Χάριτας καὶ τὴν Πειθὼ καὶ τὸν Ἑρμῆν[11]. — Ἀγλαΐδι, τῇ Μεγακλέους παιδί, δεῖπνον ἦν[12] κρεῶν μὲν μναῖ δώδεκα, ἄρτων δὲ χοίνικες τέσσαρες, ἔπινε[13] δὲ οἴνου χόα. — Παρ' Ἰνδοῖς ὁ τεχνίτου πηρώσας[14] χεῖρα ἢ ὀφθαλμὸν θανάτῳ ζημιοῦται[15]. — Ἄλλων ἰατρὸς αὐτὸς ἕλκεσιν βρύων[16]. — Γέρων ἀλώπηξ οὐχ ἁλίσκεται[17] πάγῃ. — Γλυκεῖ'[18] ὀπώρα φύλακος ἐκλελοιπότος[19]. — Ἂν[20] ᾖς δίκαιος, τῷ τρόπῳ χρήσει[21] νόμῳ[22]. — Δίκη δίκην ἔτικτε[23] καὶ βλάβη βλάβην. — Εἷς ἐστι δοῦλος οἰκίας, ὁ δεσπότης. — Ἑκτὸς πηλοῦ πόδας ἔχεις. — Ἕκατι Συλοσῶντος εὐρυχωρία[24]. — Ἐν νυκτὶ λαμπρός, ἐν φάει δ' ἀνωφελής. — Ἐξηπάτησεν[25] ἡ χάραξ τὴν ἄμπελον. — Ἑρμογένης ἐν παισὶ μὲν γέρων ἦν, ἐν δὲ γέρουσι παῖς[26]. — Κακοῦ κόρακος κακὸν ὠόν[27]. — Βασιλεὺς

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Ἀντίγονος Ζήνωνι φιλοσόφῳ χαίρειν[28]. — Χρήματα, χρήματ' ἀνήρ[29]. — Ὤδινεν[30] ὄρος, εἶτα μῦν ἀπέτεκεν[31]. — Φαλακρῷ κτένας δανείζεις[32]. — Τίκτει[33] κόρος ὕβριν ὅταν κακῷ ἀνδρὶ παρῇ. — Νεῦρα πραγμάτων ὁ πλοῦτος[34].

§ 26. Ἐν τοῖς κακοῖσι[1] τοὺς φίλους εὐεργέτει[2]. — Τὰ μαθήματα πολλῶν[3] ἁμαρτημάτων ἀποτρέπει[4] τοὺς νέους. — Ὁ ἐν Ῥόδῳ κολοσσὸς πήχεων ἑβδομήκοντα ἦν τὸ μῆκος[5]. — Τὰ χρήματ' ἀνθρώποισιν[1] εὑρίσκει[6] φίλους. — Τὰς μὲν ἐσθῆτας λυμαίνονται[7] οἱ σέες, τὰ δὲ ξύλα οἱ θρῖπες. — Τοὺς τῶν γυναικῶν αἰφνιδίους θανάτους τῇ Ἀρτέμιδι ἀνετίθει[8] Ὅμηρος. — Μασσαγέται, ἔθνος Σκυθικόν, τὴν μὲν γῆν οὐκ ἔσπειρον[9], ἀπὸ δὲ κτηνῶν ἔζων[10] καὶ ἰχθύων. — Πάρις Μενέλεω[11] τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ δίκαια εἰς Τροίαν ἀπήγαγεν[12]. — Τὰ δ' ἀργυρώματ' ἐστὶν ἥ τε πορφύρα εἰς τοὺς τραγῳδοὺς χρήσιμ'[13], οὐκ εἰς[14] τὸν βίον. — Ἰδὼν[15] τὸν Μαυσώλου τάφον ἔφη[16] Ἀναξαγόρας "τάφος πολυτελὴς λελιθωμένης[17] οὐσίας εἴδωλον." — Ἀνάχαρσις ὀνειδιζόμενος[18] ὑπὸ Ἀττικοῦ ὅτι Σκύθης ἐστιν "ἀλλ' ἐμοῦ μὲν" ἔφη "ὄνειδος ἡ πατρίς[19], σὺ δὲ τῆς πατρίδος." — Ἐφόδιον[20] ἀπὸ νεότητος εἰς γῆρας ἀναλάμβανε[21] σοφίαν. — Ἰλιὰς[22] κακῶν.

§ 27. Αἱ πονηραὶ ἐλπίδες, ὥσπερ οἱ κακοὶ ὁδηγοί, ἐπὶ τὰ ἁμαρτήματα ἄγουσιν[1]. — Θράσει μὲν οὐδεὶς[2] οὐδέπω, πόνῳ δὲ[3] καὶ γενναιότητι καὶ

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ἐπιεικείᾳ ἀρετὴν ἐκτήσατο[4]. — Πολλὰ[5] κακὰ τῷ μακρῷ γήρᾳ ἐμπέφυκεν[6]. — Ξέρξης μετὰ τὴν περὶ Σαλαμῖνα ναυμαχίαν μετὰ μέρους τῆς δυνάμεως ἐκ τῆς Εὐρώπης ἀπηλλάγη[7]. — Οἱ Ἕλληνες μυθολογοῦσι[8] τὴν Ἰὼ ὑπὸ τῆς Ἥρας εἰς βοὸς τύπον μεταποιηθῆναι[9]. — Λακεδαιμόνιοι τὸν ἕτερον τοῖν βασιλέοιν τῷ πρὸς Πέρσας πολέμῳ ἐπέστησαν[10]. — Κάτοπτρον εἴδους χαλκός ἐστ'[11], οἶνος δὲ νοῦ. — Ὁ ἀγαθὸς φίλος οὔτε κατὰ πόδας θηρατέος[12] ἐστίν, ὥσπερ οἱ λαγῴ, οὔτε ἀπάτῃ ὥσπερ οἱ ἐχθροί, ἀλλὰ φιλοφροσύνῃ καὶ εὐεργεσίᾳ. — Τὸν ὁμοῖον ἄγει θεὸς ὡς[13] τὸν ὁμοῖον. — Πολυμαθία νοῦν οὐ διδάσκει[14]. — Μέγαρα ἀπέχει[15] οὔτε πλοῦν πολὺν οὔτε ὁδόν. — Ἡ μέθη ἑκουσία μανία ἐστίν. — Καλὸν δὲ[16] καὶ[17] γέροντι μανθάνειν[18]. — Καὶ[19] κεραμεὺς κεραμεῖ κοτέει[20] καὶ τέκτονι τέκτων, καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ.

§ 28. Ἡ φύσις τῷ ταῷ κόσμον περιέθηκε[1] τὰ πτερά. — Ὀρτήσιος ὁ Ῥωμαῖος πρῶτος ταὼν ἐπὶ δείπνῳ καταθῦσαι[2] λέγεται. — Ἔδωκεν[3] ἡ φύσις ταῖς κυσὶ τραυμάτων ἀντίπαλον τὴν πόαν. — Γέρανοι ἐκ[4] τοῦ πελάγους εἰς τὴν γῆν πετόμεναι[5], χειμῶνος ἀπειλὴν ὑποσημαίνουσιν[6]. — Ὦ παῖ, σιώπα[7]· παισὶ σιγὴ κόσμον φέρει[8]. — Οἱ νεανίσκοι τοῖς τῆς πόλεως ἔθεσι[9] καὶ νόμοις γυμναστέοι[10]. — Κόνων ὁ Ἀθηναῖος ἐν Κύπρῳ διέτριβε[11] παρ' Εὐαγόρᾳ τῷ βασιλεῖ. — Σιδὼν πλούτῳ τε καὶ ταῖς ἄλλαις χορηγίαις πολὺ[12] προεῖχε[13] τῶν κατὰ τὴν Φοινίκην πόλεων. — Τῆς μὲν κακίας ἀφθονία[14]·

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λεία μὲν ὁδὸς καὶ μικρὰ ἐπ'[15] αὐτήν· τῆς δ'[16] ἀρετῆς ἀπορία[14]· μακρὸς δὲ καὶ ὄρθιος ὁ οἶμος ἐπ' αὐτὴν καὶ χαλεπὸς τὸ πρῶτον[17], ἔπειτα δὲ ῥάδιος. — Ἐν τοῖς τοῦ Ὁμήρου ποιήμασι τοῖς θεοῖς ὁ μὲν σῖτος ἀμβροσία, τὸ δὲ ποτὸν νέκταρ ἐστίν. — Ἥφαιστος τὼ πόδε[18] χωλὸς ἦν. — Παρὰ τοῖς Ἀθηναίοις ἀλεκτρυόνων καὶ ὀρτύγων ἀγῶνες ἦσαν. — Ἱστοὶ γυναικῶν ἔργα[14] κοὐκ[19] ἐκκλησίαι.

§ 29. Ἄγαλλε[1] τοὺς γονέας γέρασι καὶ τιμαῖς. — Ὁ πλοῦτος ὀλισθηρός ἐστι, καὶ ὥσπερ αἱ ἐγχέλεις ἢ οἱ ὄφεις διὰ τῶν δακτύλων δραπετεύει[2]. — Λακεδαιμόνιοι δεινὴν ἐποιοῦντο[3] τοῦ χρόνου τὴν φειδώ. — Παυσανίας ὁ Σπαρτιάτης ὑπὸ τῶν πολιτῶν διὰ πλεονεξίαν καὶ προδοσίαν ἐθανατώθη[4]. — Ἡρακλῆς ἐπὶ τῶν ὅρων Εὐρώπης καὶ Λιβύης σημεῖα τῆς πορείας ἔστησε[5] δύο στήλας. — Οἱ Αἰγύπτιοι τὸν μὲν ἥλιον Ὄσιριν, τὴν δὲ σελήνην Ἶσιν ὠνόμαζον[6]. — Μετὰ τὴν ἐν Ἱμέρᾳ ναυμαχίαν Γέλων ὁ Συρακοσίων τύραννος ἐκ τῶν λαφύρων Δήμητρος καὶ Κόρης νεὼς ἀξιολόγους κατεσκεύασε[7]. — Ὁ δὲ Διογένης ἰδών[8] ποτε μειράκιον ἐρυθριῶν[9]· "Θάρρει", ἔφη, "τοιοῦτόν ἐστι τῆς ἀρετῆς τὸ χρῶμα". — Πολλὰ μεταξὺ πέλει[10] κύλικος καὶ χείλεος ἄκρου. — Πειθοῦς δημιουργός ἐστιν ἡ ῥητορική. — Περίανδρος ἐρωτηθείς[11], "τί ἐστιν ἐλευθερία;" εἶπεν[12], "ἀγαθὴ συνείδησις". — Πῆμα κακὸς γείτων[13]. — Ἅπας μὲν ἀὴρ ἀετῷ περάσιμος, ἅπασα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς.

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§ 30. Τὸ τῶν βοῶν γένος πάγχρηστόν ἐστιν ἀνθρώποις. — Αἱ περιστεραὶ ἐν μὲν ταῖς πόλεσι τοῖς ἀνθρώποις συναγελάζονται[1], καὶ εἰλοῦνται[2] παρὰ τοῖς ποσὶν αὐτῶν[3], ἐν δὲ τοῖς ἐρήμοις χωρίοις τοὺς ἀνθρώπους οὐχ ὑπομένουσιν[4]. — Εὐπειθῆ ζῷά ἐστι τὰ πρόβατα· ὑπακούει[5] γοῦν καὶ τῷ νομεῖ καὶ τοῖς κυσί, καὶ[6] μέντοι καὶ ἕπονται[7] ταῖς αἰξίν. — Οἱ τάφοι κρύπτουσι[8] τὰ ὀστᾶ πάντων τῶν θνητῶν· βασιλέων[9] καὶ τυράννων καὶ σοφῶν καὶ μέγα[10] φρονούντων ἐπὶ γένει καὶ χρήμασι καὶ δόξῃ καὶ κάλλει σωμάτων. — Βίου χειμῶνα καλοῦσι[11] τὸ γῆρας. — Οὐ πιστεύεις[12], ὦ Ἀλκιβιάδη, τῇ πατρίδι; — Ἰσοκράτης τοὺς εὐφυεῖς τῶν μαθητῶν θεῶν παῖδας καλεῖ[13]. — Ἡ κάμηλος ἐπιθυμήσασα[14] κεράτων καὶ[15] τὰ ὦτα προσαπώλεσεν[16]. — Καὶ γὰρ χερὸς χεὶρ καὶ ποδὸς ποῦς ἐνδεής[17].

§ 31. Οἱ Ἕλληνες ἐμυθολόγουν[1], δικαστὰς ἐν Ἅιδου[2] εἶναι Μίνω καὶ Ῥαδάμανθυν καὶ Αἰακόν. — Ὀρφεὺς λέγεται[3] τῇ μελοποιΐᾳ λίθους καὶ δένδρα καὶ θῆρας κινεῖν[3]. — Ζεὺς ὑπὸ τῶν Ἑλλήνων πατὴρ θεῶν καὶ ἀνθρώπων προσερρήθη[4] διὰ τὴν φροντίδα καὶ εὔνοιαν τὴν[5] εἰς ἅπαντας. — Μαραθῶνι Μιλτιάδης ὁ Ἀθηναίων στρατηγὸς Δάτιδι τῷ Περσῶν ἡγεμόνι ὑπηντίασε[6], καὶ ἐνίκησε[7] τοὺς βαρβάρους. — Οἱ Ἕλληνες διὰ τὸ τοῦ Πελοποννησιακοῦ πολέμου μῆκος ταῖς ἐν τοῖς πολέμοις ἐμπειρίαις πολὺ[8] διέφερον[9]. — Ἀριστόδημος ὁ Ἡρακλείδης παῖδας κατέλιπε[10] διδύμους, Εὐρυσθένη καὶ Προκλέα. — Κώνωπος ἐλέφας Ἰνδὸς οὐκ ἀλεγίζει[11].

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— Ὄμμα γὰρ δόμων νομίζω[12] δεσπότου παρουσίαν. — Νόμιζε[13] σαυτῷ τοὺς γονεῖς εἶναι θεούς. — Ἐφ' [14] ἅρματος γὰρ ἅρμα καὶ νεκρῷ νεκρός, ἵπποι δ' ἐφ' ἵπποις ἦσαν ἐμπεφυρμένοι[15]. — Ὄρνιθα δ'[16] οὐ ποιῶ[17] σε[18] τῆς ἐμῆς ὁδοῦ. — Οὐκ ἀνδρὸς ὅρκοι πίστις[19], ἀλλ' ὅρκων ἀνήρ.

§ 32. Ἂν[1] καλὸν ἔχῃ τις σῶμα καὶ ψυχὴν κακήν, καλὴν ἔχει[2] ναῦν καὶ κυβερνήτην κακόν. — Σωκράτης ἔλεγε[3]· τοὺς μὲν ἄνδρας τοῖς τῆς πόλεως νόμοις δεῖ[4] πείθεσθαι[4], τὰς δὲ γυναῖκας τοῖς τῶν συνοικούντων[5] ἀνδρῶν ἤθεσιν. — Κέρβερος εἶχε[6] τρεῖς μὲν κυνῶν κεφαλάς, τὴν δὲ οὐρὰν δράκοντος, κατὰ[7] δὲ τοῦ νώτου παντοίων εἶχεν[6] ὄφεων κεφαλάς. — Φαρνάβαζος καὶ Κόνων μετὰ τὴν ἐπὶ Κνίδῳ ναυμαχίαν ἀνήχθησαν[8] ταῖς ναυσὶν ἐπὶ τοὺς τῶν Λακεδαιμονίων συμμάχους. — Κύκλωπες εἰς τὸν πρὸς Τιτᾶνας πόλεμον Διὶ μὲν ἔδοσαν[9] βροντὴν καὶ ἀστραπήν, Πλούτωνι δὲ κυνῆν, Ποσειδῶνι δὲ τρίαιναν. — Ἀλλ' ἔστι κἀμοὶ[10] κλῆς ἐπὶ γλώσσῃ φύλαξ. —

Χρήματα μὲν δαίμων καὶ[11] παγκάκῳ ἀνδρὶ δίδωσιν[12]·
ἡ δ' ἀρετὴ παύροις ἀνδράσι, Κύρν', ἕπεται[13].—
Ἠγόρασας[14] πλοκάμους, φῦκος, μέλι, κηρόν, ὀδόντας·
τῆς αὐτῆς δαπάνης[15] ὄψιν ἂν ἠγόρασας[16]. —
Εἰ ταχὺς εἰς τὸ φαγεῖν, καὶ πρὸς δρόμον ἀμβλὺς ὑπάρχεις[17],
τοῖς ποσί σου τρῶγε[18] καὶ τρέχε[19] τῷ στόματι.

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VII.

ADJECTIVES.

§ 33. Ἄδικος πλοῦτος οὐπώποτε βέβαιος. — Τῆς Ἀρτέμιδος ἱεραὶ[1] ἦσαν αἱ ἔλαφοι[2]. — Ἡρακλῆς καθαρὰν[3] τὴν γῆν ἀγρίων θηρίων ἐποίησεν[4]. — Οὐ βέβαιοί εἰσιν αἱ τῶν βροτῶν τύχαι. — Ὁ θεὸς καὶ[5] ἐκ τῶν ἀέλπτων εὑρίσκει[6] πόρους. — Ὁ Εὐφράτης[7] ποταμὸς διὰ μέσης τῆς Βαβυλῶνος ῥεῖ[8]. — Αἱ μὲν τῶν φρονίμων ἐλπίδες εἰσὶν ἐφικταί, αἱ δὲ τῶν ἀσυνέτων ἄλογοι καὶ ἀδύνατοι. — Παρὰ τοῖς φρονίμοις αἱ μὲν φιλίαι ἀθάνατοί εἰσιν, αἱ δὲ ἔχθραι θνηταί. — Παιδεία καὶ[9] πόνου πολλαπλασίου καὶ χρόνου μακροῦ καὶ δαπάνης οὐ μικρᾶς καὶ τύχης λαμπρᾶς δεῖται[10].—

Πλοῦτον μὲν πλουτοῦντος[11] ἔχεις, ψυχὴν δὲ πένητος,
ὦ τοῖς κληρονόμοις πλούσιε, σοὶ δὲ πένης. —

Βραχὺς ὁ βίος[12], ἡ δὲ τέχνη μακρά. — Βραχεῖα τέρψις ἐστὶν ἡδονῆς κακῆς. — Τὸν ἀμαθῆ πλούσιον[13] Διογένης πρόβατον εἶπε[14] χρυσόμαλλον. — Φωνήεντά ποτε ἦν τὰ ζῷα. — Ἡ ψυχὴ τῷ σώματι συνεῖρκται[15] βραδεῖ ταχεῖα.

§ 34. Αἰσχίνης ὁ ῥήτωρ τῇ πατρίδι οὐκ ἦν εὔνους. — Ζεὺς τὸ χαλκοῦν γένος ἀνθρώπων ἠφάνισεν[1]. — Ἀπόλλων Ἑρμῇ τὴν χρυσῆν ῥάβδον ἔδωκεν[2], ᾗ[3] τὰς ψυχὰς ἐψυχαγώγει[4]. — Βελλε-

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ροφόντης τὴν πυρίπνουν Χίμαιραν ἔκτεινε[5]. — Ὀλίγοι τῶν φιλοσόφων ὁδὸν ἁπλῆν καὶ βέβαιον ὑποδεικνύασι[6] τοῦ βίου. — Κροῖσος ὁ τῆς Λυδίας βασιλεὺς ἀπέπεμψεν[7] εἰς Δελφοὺς δύο κρατῆρας, χρυσοῦν καὶ ἀργυροῦν. — Ὁ τρισώματος Γηρυόνης ἐν τῇ Ἐρυθείᾳ νήσῳ φοινικᾶς βοῦς εἶχε[8]. — Εὐρυσθεὺς Ἡρακλεῖ ἑνδέκατον ἐπέταξεν[9] ἆθλον, παρ' Ἑσπερίδων χρυσᾶ μῆλα εἰς Μυκήνας κομίζειν[10]. — Ψυχῆς μέγας χαλινὸς ἀνθρώποις ὁ νοῦς[11]. — Πόλλ'[12] ἀνδρὶ βασιλεῖ καὶ στρατηλάτῃ μέλει[13]. — Μὴ ἐν πολλοῖς ὀλίγα λέγε[14], ἀλλ'[15] ἐν ὀλίγοις πολλά. — Πολλοὶ παρὰ κρατῆρι φίλοι γίγνονται[16] ἑταῖροι. — Οὔτε τὸν ἄρρωστον ὠφελεῖ[17] ἡ χρυσῆ κλίνη, οὔτε τὸν ἀνόητον ἡ ἐπίσημος εὐτυχία. — Ὁ γραμμάτων ἄπειρος οὐ βλέπει[18] βλέπων[19]. — Ὁ μαλακὸς τὸν μὲν πόνον πονηρόν, ἡδεῖαν δὲ τὴν ἡδονὴν οἴεται[20].

§ 35. Σαρδανάπαλλος βίον ἔζη[1] γυναικώδη.— Παιδεία τοῖς μὲν εὐτυχέσι κόσμος ἐστί, τοῖς δὲ δυστυχέσι καταφυγὴ ἐλευθέριος. — Τὸ ἀληθὲς πικρόν ἐστι καὶ ἀηδὲς τοῖς ἀνοήτοις, τὸ δὲ ψεῦδος γλυκὺ καὶ προσηνές. — Αἱ μὲν ποδήρεις ἐσθῆτες τὰ σώματα, αἱ δὲ ὑπέρμετροι περιουσίαι τὰς ψυχὰς ἐμποδίζουσιν[2]. — Ἔργον[3] ἐστὶ μακρὰν συνήθειαν ἐν βραχεῖ χρόνῳ λύειν[4]. — Ἰσοκράτης τῆς παιδείας τὴν μὲν ῥίζαν πικρὰν ἐκάλει[5], τὸν δὲ καρπὸν γλυκύν. — Βραχεῖά ἐστιν ἡ τέρψις ἡδονῆς κακῆς. — Τοὺς μὲν σώφρονας τῶν ἀνθρώπων θεὸς φιλεῖ[6], τοὺς δὲ κακοὺς στυγεῖ[7]. — Ὁ ἐλέφας ἐν τοῖς τραχέσι καὶ

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δυσβάτοις τόποις ἄπρακτον ἔχει[8] τὴν ἀλκὴν διὰ τὴν τῶν ποδῶν μαλακότητα. — Τοῖς ἀνίσοις τὰ ἴσα ἄνισα γίγνεται[9]. — Οὐ φίλαυτός ἐστιν ἡ ἀρετή, ἀλλὰ κοινωνικὴ καὶ πολιτική. — Ἐν Κιλικίᾳ πέδιον ἦν μέγα καὶ ἐπίρρυτον καὶ δένδρων παντοδαπῶν σύμπλεων. — Τράπεζαν πολυτελῆ μὲν τύχη παρατίθησιν[10], αὐτάρκη δὲ σωφροσύνη. — Πολὺς μὲν ὁ ὄχλος[11], ὀλίγοι δὲ ἄνθρωποι. — Ἁπλᾶ γάρ ἐστι τῆς ἀληθείας ἔπη. — Γαστὴρ παχεῖα λεπτὸν[12] οὐ τίκτει[13] νόον. — Τὸν ἰσχυρὸν ὄντα[14] δεῖ[15] πρᾷον εἶναι, ὅπως οἱ πλησίον[16] αἰδῶνται[17] μᾶλλον ἢ φοβῶνται[18].

§ 36. Πολλάκις χαλεπόν ἐστιν ἀπὸ τῶν ἀληθῶν τὰ ψευδῆ χωρίζειν[1]. — Μαύσωλος ὁ τῆς Καρίας βασιλεὺς ἐν Ἁλικαρνασῷ μνῆμα παμμέγεθες εἶχεν[2]. — Ἡ μὲν ἀμαθία θρασεῖς τοὺς ἀνθρώπους ἀπεργάζεται[3], ἡ δὲ παιδεία σοφούς. — Ἡσίοδος ὁ ποιητὴς τραχεῖαν ἐκάλει[4] τῆς ἀρετῆς τὴν ὁδόν. — Ἰσοκράτης τοὺς εὐφυεῖς τῶν μαθητῶν θεῶν παῖδας ἐκάλει[4]. — Πρέσβεις παρὰ Κυρηναίων Ἀλεξάνδρῳ στέφανον χρυσοῦν καὶ δῶρα μεγαλοπρεπῆ ἐκόμιζον[5]. — Τὰς ἀλκυόνας, θαλαττίας ὄρνεις, φασὶν[6] εἶναι πολυθρήνους καὶ πολυδάκρυας. — Πλούτων, ὁ Διὸς ἀδελφός, ἐβασίλευε[7] τόπου τινὸς[8] ὑπὸ τῇ γῇ βαθέος καὶ ζοφεροῦ, Ἅιδου[9]. — Πλάτων φησὶ[10] τὰς Μούσας ἐν ταῖς ψυχαῖς τῶν εὐφυῶν οἰκεῖν[11]. — Τὸ ἀληθὲς πικρόν ἐστι καὶ ἀηδὲς τοῖς ἀνοήτοις, τὸ δὲ ψεῦδος γλυκὺ καὶ προσηνές· ὥσπερ καὶ[12] τοῖς νοσοῦσι τὰ ὄμματα τὸ μὲν φῶς ἀνιαρόν, τὸ δὲ σκότος

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ἄλυπον καὶ φίλον. — Οὔτε θρασὺν οὔτε ἄτολμον οὔτε καταπλῆγα προσήκει[13] εἶναι. — Ἡ ὄρνις τοῖς ἀπτῆσι νεοττοῖς διὰ τοῦ στόματος τὴν τροφὴν προσφέρει[14]. — Οἱ Ἀθηναῖοι καὶ[15] παρὰ[16] δύναμιν τολμηταὶ καὶ παρὰ[16] γνώμην κινδυνευταὶ καὶ ἐν τοῖς δεινοῖς εὐελπίδες ἦσαν. — Ἀπτῆνες νεοττοὶ κεχήνασιν[17] ἀεὶ πρὸς ἀλλότριον[18] στόμα. — Ἥλιξ ἥλικα τέρπει[19]. — Χαλεπὰ τὰ καλά[20]. — Ἐχθρῶν ἄδωρα[20] δῶρα κοὐκ[20] ὀνήσιμα. — Ἡ κοιλία καὶ[15] πολλὰ χωρεῖ[21] κὠλίγα[22]. — Κακὸν[20] τὸ κεύθειν κοὐ πρὸς[23] ἀνδρὸς εὐγενοῦς.

§ 37. Ἔργων πονηρῶν χεῖρ'[1] ἐλευθέραν ἔχε[2]. — Ἀθάνατον ἔχθραν μὴ φύλαττε[3] θνητὸς ὤν[4]. — Ὑπήκοον δεῖ[5] εἶναι[6] τῶν γονέων. — Οἱ ὅμοιοι τοῖς ὁμοίοις εὔνοί εἰσιν. — Οἱ Ἕλληνες οὐδὲν[7] πρὸ τῶν Τρωικῶν ἀθρόοι ἔπραξαν[8]. — Ὁ ὄφις σύμβολόν ἐστι τοῦ ἀγήρω. — Στῦλος οἴκου παῖδές εἰσιν ἄρρενες. — Ἡ γῆ ἐκοῦσα παρέχει[9] τὴν καθ' ἡμέραν[10] τροφήν. — Ἐν τῷ χειμῶνι παχέα ἱμάτια φοροῦμεν[11]. — Τὰ μεγάλα δῶρα τῆς τύχης ἔχει[12] φόβον. — Μὴ πάντα πειρῶ[13] πᾶσι πιστεύειν[14] ἀεί. — Εἰς ὄμματ' εὔνου φωτὸς ἐμβλέψαι[15] γλυκύ[16]. — Τῶν ὕψων[17] εὐδοκίμει[18] παρὰ τοῖς Σπαρτιάταις ὁ μέλας ζωμός. — Ἀταλαίπωρος[19] τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας καὶ ἐπὶ τὰ ἑτοῖμα μᾶλλον τρέπονται[20]. — Ἡ παιδεία ὁμοία ἐστὶ χρυσῷ στεφάνῳ, καὶ[21] γὰρ τιμὴν ἔχει[22] καὶ πολυτέλειαν. — Διπλᾶ δὲ ἀγαθά ἐστι, τὰ μὲν ἀνθρώπινα, τὰ δὲ θεῖα. — Γλυκὺς[23] ἀπείρῳ πόλεμος. — Χωρὶς[24] τό τ' εἰπεῖν

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πολλὰ καὶ τὰ καίρια. — Οὐδὲν ἀνδρῶν λευκῶν ὄφελος[25] ἢ σκυτοτομεῖν[26]. — Οὐδὲν ὄφελος ἀπορρήτου καὶ ἀφανοῦς Μούσης. — Οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐσθ' ὁ πλοῦς[27].

§ 38. Ὁ βίος πολλὰ ἔχει παράδοξα. — Πολλοῖς ἔθος ἐστὶ περὶ παντὸς ὁμοίως ἀντιλέγειν[1]. — Φοίνικες ἐν τοῖς ναυτικοῖς ἔργοις μεγάλην εἶχον[2] ἐμπειρίαν. — Ἐν παντὶ καιρῷ εὐταξία μεγάλων ἀγαθῶν αἰτία γίγνεται[3]. — Πάσης λύπης ἰατρὸς γίγνεται[3] χρόνος. — Ἁπασῶν τῶν ἀληθῶν ἡδονῶν χορηγός ἐστι φιλοσοφία. — Νῖνος ὁ Ἀσσυρίων βασιλεὺς μεγάλας πράξεις ἐπετελέσατο[4]. — Αἱ Γοργόνες θυγατέρες ἦσαν Φόρκυος καὶ Κητοῦς· εἶχον[2] δὲ κεφαλὰς μὲν περιεσπειραμένας[5] φολίσι δρακόντων, ὀδόντας δὲ μεγάλους, ὡς συῶν, καὶ χεῖρας χαλκᾶς καὶ πτέρυγας χρυσᾶς· τοὺς δὲ ἰδόντας[6] λίθους ἐποίουν[7]. — Μὴ ἐν πολλοῖς ὀλίγα λέγε, ἀλλ'[8] ἐν ὀλίγοις πολλά. — Ὁ Χάλος ποταμὸς πλήρης ἦν ἰχθύων[9] μεγάλων καὶ πραέων. — Φθείρουσιν[10] ἤθη χρήσθ'[11] ὁμιλίαι κακαί. — Ἀγαθοὶ δ'[12] ἀριδάκρυες ἄνδρες. — Ἀγαθὴ καὶ[13] μᾶζα[14] μετ' ἄρτον. — Δίκας γραφόμενος[15] πρὸς γονεῖς μαίνει[16], τάλαν. — Δύσμορφος εἴην[17] μᾶλλον[18] ἢ καλὸς κακός[19]. — Εἰ σῶμα δοῦλον[20], ἀλλ'[21] ὁ νοῦς ἐλεύθερος. — Ἐν τυφλῶν πόλει γλαμυρὸς βασιλεύει[22]. — Ἔργον πάρεργον οὐδαμῶς ἔργον λέγω[23]. — Ἐρημία μεγάλη ἐστὶν[24] ἡ μεγάλη πόλις[25]. — Ἔστι καὶ[26] σιγῆς ἀκίνδυνον γέρας.

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VIII.

DEGREES OF COMPARISON OF ADJECTIVES.

§ 39. Πλάτων φησί[1]· "πάντων τῶν ἐν τῷ βίῳ κτημάτων[2] μετὰ θεοὺς ψυχὴ θειότατον[3]." — Σπάρτη πασῶν τῶν Ἑλληνικῶν πόλεων εὐνομωτάτη ἦν. — Ἡ πενία καὶ[4] πρὸς τὰς τέχνας δεινοτέρους καὶ πρὸς τὸν βίον τεχνικωτέρους τοὺς ἀνθρώπους καθίστησιν[5]. — Ἀριστείδης πτωχότατος ὢν[6] πάντων Ἀθηναίων ἐντιμότατος ἦν. — Οἱ ὑψηλοὶ τῶν τόπων[7] ὑγιεινότεροί εἰσι τῶν ταπεινῶν[8], οἱ δὲ μεσόγειοι ψυχρότεροι τῶν παραθαλαττίων. — Πολλάκις ἄνδρες πένητες σοφώτεροι τῶν πλουσίων εἰσίν. — Οἱ Γαλακτοφάγοι, Σκυθικὸν ἔθνος, ἦσαν δυσμαχώτατοι καὶ δικαιότατοι. — Αἱ ὀδύναι τοῖς νοσοῦσιν[9] ἰσχυρότεραι τῆς νυκτός[10] εἰσιν. — Πόλεμος ἔνδοξος αἰσχρᾶς εἰρήνης αἱρετώτερος[11]. — Ἐκ τῶν κοινῶν ἐπιμελειῶν ἀπαλλάττου[12] μὴ πλουσιώτερος ἀλλ'[13] ἐνδοξότερος. — Παρὰ Ταρτησσίοις νεωτέρῳ πρεσβυτέρου καταμαρτυρεῖν[14] οὐκ ἔξεστιν[15]. — Πολλὰ τῶν ζῴων ἄναιμά ἐστι· καθόλου δέ, ὅσα πλείους τεττάρων πόδας ἔχει[16]. — Ἢ λέγε[17] τι σιγῆς κρεῖσσον, ἢ σιγὴν ἔχε[18]. — Διὰ τοῦτο ὦτα μὲν δύο ἔχομεν[19], στόμα δὲ ἕν, ἵνα πλείω μὲν ἀκούωμεν[20], ἥττω δὲ λέγωμεν[21]. — Δεινόν ἐστι τοὺς χείρους τῶν βελτιόνων ἄρχειν[22].

§ 40. Παλαιός ἐστι λόγος· τῶν μὲν νεωτέρων

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τὰ ἔργα, τῶν δὲ γεραιτέρων αἱ βουλαὶ κράτος ἔχουσιν[1]. — Νέος ὢν[2] ἀκούειν[3] τῶν γεραιτέρων θέλε[3]. — Ταῦροι, Σκυθικὸν ἔθνος, τοῖς βασιλεῦσι τοὺς εὐνουστάτους τῶν φίλων συγκατέθαπτον[4]. — Οἱ ἄνθρωποι ταῖς ἡδοναῖς θηλύτεροι γίγνονται[5]. — Τῶν ἀνθρώπων οἱ[6] μὲν ὀξύτεροι, οἱ δ' ἀμβλύτεροί εἰσιν. — Ἄλλος Ἡρακλεῖ ἐκ Δηϊανείρας ἦν παῖς πρεσβύτατος. — Αἰακὸς εὐσεβέστατος ἦν ἁπάντων ἀνθρώπων. — Ἀετὸς ὀξύτατός ἐστι πάντων πτηνῶν. — Πενίας βαρύτερον οὐδέν[7] ἐστι φορτίον. — Οἱ χαίροντες[8] λαλίστατοί εἰσιν. — Σωκράτει ὁμιλητὰ γενομένω[9] Κριτίας τε καὶ Ἀλκιβιάδης πλεῖστα κακὰ τὴν πόλιν ἐποιησάτην[10]. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ κλεπτίστατός τε καὶ βιαιότατος ἐγένετο[11], Ἀλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατός τε καὶ ὑβριστότατος. — Ὁ παῖς πάντων θηρίων δυσμεταχειριστότατον[12]. — Ναυμαχία παλαιτάτη ἦν Κορινθίων πρὸς Κερκυραίους. — Καθάπερ ὀρθοῦ οὐδὲν ὀρθότερον[13], οὕτως οὐδὲ δικαίου οὐδὲν δικαιότερον[13]. — Πολλοὶ θεράποντες ἐνίοτε χεῖρον ὑπηρετοῦσι[13] τῶν ἐλαττόνων.

§ 41. Βίου πονηροῦ[1] θάνατος εὐκλεέστερος. — Οἱ πιστοὶ φίλοι σκῆπτρον βασιλεῦσιν ἀληθέστατον καὶ ἀσφαλέστατον. — Τὸν Τρωϊκὸν πόλεμον καὶ τὰς τῶν ἡρώων ἀρετὰς ὁ ἐπιφανέστατος τῶν ποιητῶν Ὅμηρος ἐτραγῴδησεν[2]. — Οἱ Αἰθίοπες μελάντεροί εἰσι τῶν ἄλλων ἀνθρώπων. — Αἱ συμφοραὶ τοὺς ἀνθρώπους ποιοῦσι[3] σωφρονεστέρους. — Αἱ χελιδόνες λαλίσταταί εἰσιν. — Τὸ γῆρας

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φρονιμωτέρους τοὺς ἀνθρώπους ἀπεργάζεται[4] καὶ τῶν ἡδέων[5] ἀμελεστέρους. — Πολλάκις ἀπὸ μικρᾶς αἰτίας ἐν τοῖς φιλτάτοις ἔχθη καὶ μίση ἐγγίγνεται[6]. — Ἀνὴρ δ' ἐκεῖνος ἦν πεπαίτερος μόρων. — Ὅπου γὰρ ἰσχὺς συζυγοῦσι[7] καὶ δίκη, ποία ξυνωρὶς τῶνδε καρτερωτέρα[8]; —

Κάλλιστον τὸ δικαιότατον[8]· λῷστον[8] δ' ὑγιαίνειν·

Ἥδιστον[8] δὲ τυχεῖν[9], οὗ[10] τις ἕκαστος ἐρᾷ[11]. —

Σώματα πολλὰ τρέφειν[12] καὶ δώματα πόλλ' ἀνεγείρειν[13]

Ἀτραπὸς εἰς πενίαν ἐστὶν ἑτοιμοτάτη. —

Ὁ δὲ ἀδολέσχης τοιοῦτός ἐστιν, οἷος[14] λέγειν[15] ὡς πολὺ πονηρότεροί εἰσιν οἱ νῦν[16] ἄνθρωποι τῶν ἀρχαίων· καὶ ὡς ἄξιοι[17] γεγόνασιν[18] οἱ πυροὶ ἐν τῇ ἀγορᾷ· καὶ ὡς πολλοὶ ἐπιδημοῦσι[19] ξένοι· καὶ τὴν θάλατταν ἐκ[20] Διονυσίων πλοΐμον εἶναι· καὶ εἰ ποιήσειεν[21] ὁ Ζεὺς ὕδωρ[22] πλεῖσν, τὰ ἐν τῇ γῇ βελτίω ἔσεσθαι[23] καὶ ὡς χαλεπόν ἐστι τὸ ζῆν[24].

§ 42. Γλύκιστον μέλι πέφυκεν[1] ἐν τῇ Ἀττικῇ. — Οὐκ ἔστιν ἥδιον φάρμακον λύπης ἢ ἀνδρὸς φίλου παραίνεσις. — Τίνα αἴσχιόν ἐστι μὴ φιλεῖν[2] ἢ τὸν ἀδελφόν; — Προμηθεὺς πλησίον τῶν Κασπίων πυλῶν ἐπὶ τοῦ Καυκάσου ἀνεσταύρωτο[3], οἴκτιστον θέαμα πᾶσιν ἀνθρώποις. — Ἐν ταῖς πόλεσιν ἐντιμότεροί εἰσιν οἱ πλούσιοι τῶν πενεστέρων. — Οἱ ὄφεις ὤκιστα[4] ἕρπουσιν[5]. — Αἴσχιστόν ἐστι τὸν ὑπὲρ τῆς πατρίδος θάνατον ἀποφυγεῖν[6]. — Βουλῆς οὐδέν ἐστιν ἔχθιον κακῆς. —

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Γόνυ κνήμης ἔγγιον[7]. — Πότερον ὁ τὸν τράγον ἀμέλγων[8] ἀφρονέστερος[9] ἢ ὁ τὸ κόσκινον ὑποτιθείς[10]; — Παττάλου γυμνότερος[11]. — Ἀναγκαιότατον μάθημά ἐστι τὸ ἀπομαθεῖν[12] τὰ κακά. — Ἀγησίλαος πρᾳότατος φίλοις ὢν[13] ἐχθροῖς φοβερώτατος ἦν. — Τῶν σωμάτων θηλυνομένων[14] καὶ[15] αἱ ψυχαὶ πολὺ ἀρρωστότεραι γίγνονται[16]. — Διογένης ἐρωτηθείς[17], τί τῶν κατὰ τὸν βίον ἀκρότατον[9]; εἶπεν[18], "Ἐλπίς." — Σωκράτης ἔφη[18] μεγίστην μὲν ἀρχὴν εἶναι τὴν βασιλείαν, ἀρίστην δὲ τὸ ἑαυτοῦ ἄρχειν.

§ 43. Τάρσος ἦν μεγίστη τῶν ἐν τῇ Κιλικίᾳ πόλεων. — Οὐδὲν πλούτου μείζω ζῆλον ἐν ἀνθρώποις ἔχει[1]. — Ἐκ τῶν καλῶν μαθημάτων καὶ τῶν ἐνδόξων ἔργων καλλίστη τέρψις περιγίγνεται[2]. — Νόσον πολὺ[3] κρεῖττόν ἐστιν ἢ λύπην φέρειν[4]. — Οἱ Χαλδαῖοι πλείστην ἐπιμέλειαν ἐποιήσαντο[5] τῆς ἀστρολογίας. — Τὸ τῶν Ἰνδῶν ἔθνος μέγιστόν ἐστι, καὶ πλείστην τε καὶ καλλίστην χώραν νέμεται[6]. — Σωκράτης πολὺ[3] κρείττω ἔλεγε[7] τὸν τῆς ψυχῆς[8] ἢ τοῦ σώματος ἔρωτα. — Οὐχ ὁ μακρότατος βίος ἄριστος[13], ἀλλ'[9] ὁ σπουδαιότατος. — Ῥᾷστόν ἐστιν ἑτέρῳ παραινέσαι[10]. — Ἀεὶ κράτιστόν ἐστι τἀληθῆ[11] λέγειν. — Περίανδρος ἐρωτηθείς[12], τί μέγιστον ἐν ἐλαχίστῳ[13], εἶπε[14]· "Φρένες ἀγαθαὶ ἐν σώματι ἀνθρώπου." — Θαυμάζω[15] μᾶλλον τοῦ γήρως τὴν σωφρονοῦσαν[16] νεότητα· τὸ μὲν γὰρ ἐν τῷ λιμένι μένει[17] καὶ διαφεύγει[18] τὸν κίνδυνον, ἡ δὲ ἐν τῷ πελάγει πολλοῖς τοῖς πνεύ-

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μασι μαχομένη[19] διασώζει[20] τὸ σκάφος. — Αἱ δεύτεραί πως φροντίδες σοφώτεραι[21]. — Ἄλλη πρὸς ἄλλο[22] γαῖα χρησιμωτέρα[23]. — Εἰ μὴ φυλάσσεις[24] μίκρ', ἀπολεῖς[24] τὰ μείζονα. — Ἐν τοῖσι δεινοῖς χρημάτων κρείττων[25] φίλος. — Ἔξω γὰρ ὀργῆς πᾶς ἀνὴρ σοφώτερος.

§ 44. Δαίδαλος ἀρχιτέκτων κράτιστος ἦν καὶ πρῶτος ἀγαλμάτων εὑρετής. — Βέλτιόν ἐστιν ὀψιμαθῆ εἶναι[1] ἢ ἀμαθῆ. — Οἱ τελματώδεις τόποι οὐ μόνον φαῦλον τὸν ἀέρα κατασκευάζουσιν[2], ἀλλὰ καὶ τοὺς καρποὺς κακίους. — Τίς Λυσάνδρου τοῦ Σπαρτιάτου ἐντιμότερος γέγονεν[3], ἢ τιμῶν πλειόνων ἠξιώθη[4]; — Οἱ Ἕλληνες μηρία ταύρων τε καὶ αἰγῶν πιότατα ἔκαον[5] ἐπὶ τῶν βωμῶν τοῖς θεοῖς. — Ἡ τῶν χρημάτων κτῆσις πλείστου[6] ἀξία ἐστίν· ὁ δὲ πλοῦτος οὐ παντὶ ἀνδρί, ἀλλὰ μόνῳ τῷ ἐπιεικεῖ χρησιμώτατος. — Μήκισταί εἰσιν αἱ νύκτες αἱ χειμεριναί. — Ἄριστον μὲν ὕδωρ[7]. — Θαλῆς πρῶτος τὴν ὑστάτην ἡμέραν τοῦ μηνὸς τριακάδα εἶπεν[8]. — Ἐν τῇ κρατίστῃ πόλει ὑπὸ τῶν ἀρίστων κριθεὶς τοῦ καλλίστου γέρως ἠξιώθη[9] Ἀγησίλαος. — Τὸ ὕδωρ πλείστου ἄξιόν ἐστι· μιγνύμενον[10] γὰρ πᾶσι τοῖς τρέφουσιν[11] ἡμᾶς εὐκατεργαστότερά τε καὶ ὠφελιμώτερα καὶ ἡδίω ποιεῖ[12]. — Τῶν μισθοφόρων βαρύτερον φόρημα οὐδέν ἐστι τοῖς πολίταις. — Ὅμηρος ἔφη[13] χαριεστάτην ἥβην εἶναι[1] τοῦ ὑπηνήτου. — Ἔχθιστά ἐστι τὰ ἐναντιώτατα, ψυχρὸν θερμῷ, πικρὸν γλυκεῖ, ξηρὸν ὑγρῷ, πάντα τὰ τοιαῦτα.

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§ 45. Κρεῖττον[1] πρὸς εὐδαιμονίαν, ἐλάττω ἔχειν[2] ἢ πολλὰ μετὰ φθόνου· καὶ γὰρ καλλίων καὶ ἡδίων ὁ τοιοῦτος βίος. — Οὐκ ἐλάχιστόν ἐστι σοφίας μέρος, τὸ ἑαυτὸν[3] γιγνώσκειν. — Ἴσσος ἐσχάτη ἐστὶ πόλις τῶν[4] τῆς Κιλικίας. — Ὁ Τάρταρός ἐστιν ὁ ὑπὸ γῆν κατώτατος[5] τόπος. — Προὐργιαίτερον[6] χρὴ τίθεσθαι[7] τῶν πόνων τὴν τῆς πόλεως εὐδαιμονίαν. — Θαλῆς ὁ φιλόσοφος εἶπεν[8]· "Πρεσβύτατον τῶν ὄντων[9] θεός, ἀγέννητος γάρ[1]· κάλλιστον κόσμος, ποίημα γὰρ θεοῦ· μέγιστον τόπος, πάντα γὰρ χωρεῖ[10]· τάχιστον νοῦς, διὰ παντὸς γὰρ τρέχει[11]· ἰσχυρότατον ἀνάγκη, κρατεῖ[12] γὰρ πάντων· σοφώτατον χρόνος, ἀνευρίσκει[13] γὰρ πάντα." — Δίκαιοι εἰσιν[23] οἱ κρείττους τῶν ἡττόνων ἄρχειν[14]. — Τῇ μὲν γυναικὶ κάλλιον[1] μένειν[15] ἔνδον ἢ θυραυλεῖν[16], τῷ δὲ ἀνδρὶ αἴσχιον ἔνδον μένειν[15] ἢ τῶν ἔξω ἐπιμελεῖσθαι[17]. — Εἰ ἰσχύσουσιν[18] οἱ πλούσιοι καὶ οἱ ἰσχυροὶ ἐν ταῖς πόλεσιν, ὀλίγιστον χρόνον ἡ ἀρχὴ ἔσται[19] τοῦ δήμου. — Τὸν ἥττω λόγον οὐ δύναμαι[20] κρείττω ποιεῖν[21]. — Πλήθει οὐδὲν[22] μείους εἰσὶν Ἀθηναῖοι Βοιωτῶν. — Ἀνθρώπῳ πάντων τῶν ἄλλων ῥᾷόν ἐστι ζῴων ἢ ἀνθρώπων ἄρχειν[14]. — Δίκαιός ἐστιν[23] ὁ ἀμείνων τοῦ χείρονος πλέον ἔχειν καὶ ὁ δυνατώτερος τοῦ ἀδυνατωτέρου. — Ἀσμεναίτατα τὸν ἔρωτα ἀπέφυγον[24] ὥσπερ ἄγριον δεσπότην.

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IX.

NUMERALS.

§ 46. Τῶν Κυκλώπων ἕκαστος ἕνα ὀφθαλμὸν ἐπὶ τοῦ μετώπου εἶχεν[1]. — Διογένης ἔφη[2]· "Φίλος ἐστὶ μία ψυχὴ ἐν δυοῖν σωμάτοιν κειμένη[3]." — Τρεῖς εἰσὶ πολιτεῖαι ἐν ἅπασιν ἀνθρώποις, μοναρχία καὶ ὀλιγαρχία καὶ δημοκρατία. — Καρχηδὼν περὶ τῆς Σικελίας ἔτη τέσσαρα καὶ εἴκοσιν ἐπολέμησε[4] τῇ Ῥώμῃ. — Ἡ Λερναία ὕδρα εἶχεν[1] ὑπερμέγεθες σῶμα, κεφαλὰς δ' ἐννέα, τὰς μὲν ὀκτὼ θνητάς, τὴν δὲ μέσην ἀθάνατον. — Πάντες συγκείμεθα[5] ἐκ δυοῖν, ψυχῆς καὶ σώματος. — Οἱ Ἕλληνες ἔτεσι[6] δέκα τὰς ἐν τῇ Τρωάδι πόλεις κατεπολέμησαν[7]. — Σεμίραμις ἐβίω[8] μὲν ἔτη ἑξήκοντα καὶ δύο, ἐβασίλευσε[9] δὲ δύο πρὸς[10] τοῖς τεσσαράκοντα. — Δραχμῆς[11] μὲν αὐλεῖ[12], τεττάρων δὲ παύεται[13]. — Καρχηδόνιοι αἱροῦσιν[14] ἐν τρισὶ μησὶ δύο πόλεις Ἑλληνίδας, Σελινοῦντα καὶ Ἱμέραν. — Εἷς ἀνὴρ οὐδεὶς ἀνήρ. — Μία χελιδὼν ἔαρ οὐ ποιεῖ[15], οὐδὲ μία μέλιττα μέλι. — Ἀριθμὸς[16] συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως σταθμοὶ διακόσιοι δέκα πέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα, χρόνου πλῆθος[16] τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες. — Οὐδὲ Ἡρακλῆς πρὸς δύο[17]. — Πύρρος ἐν Ἰταλίᾳ ἐπολέμησεν[18] ἔτη[19] δύο καὶ μῆνας τέσσαρας. — Ζήνων ὁ Κιτιεὺς ἀφηγήσατο[20] τῆς σχολῆς ἔτη[19] δυοῖν

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δέοντα[21] ἑξήκοντα. — Τὸ τῆς Νίνου τεῖχος τὸ μὲν ὕψος εἶχε[22] ποδῶν ἑκατόν, τὸ δὲ πλάτος τρισὶν ἅρμασιν ἱππάσιμον ἦν· οἱ δὲ σύμπαντες πύργοι τὸν μὲν ἀριθμὸν[23] ἦσαν χίλιοι καὶ πεντακόσιοι, τὸ δ' ὕψος εἶχον[22] ποδῶν διακοσίων.

§ 47. Οἱ Περσῶν παῖδες ἀπὸ πέντε ἐτῶν μέχρι τεττάρων καὶ εἴκοσιν ἐπαιδεύοντο[1] τοξεύειν καὶ ἀκοντίζειν[2] καὶ ἀληθεύειν[2]. — Παρὰ Σκύθαις ὀκτάποδες ἐκαλοῦντο[3] οἱ[4] δύο[5] βοῶν καὶ ἁμάξης μιᾶς δεσπόται ὄντες. — Τέταρτον ἆθλον ἐπέταξεν[6] Εὐρυσθεὺς Ἡρακλεῖ, τὸν Ἐρυμάνθιον κάπρον εἰς Μυκήνας κομίζειν[7]. — Σαρδανάπαλλος, τριακοστὸς ὢν[8] ἀπὸ Νινύου, ἔσχατος ἐγένετο[9] Ἀσσυρίων βασιλεύς. — Ὁ μὲν πεπαιδευμένος[10] οὔτε ἐν πλούτῳ οὔτε ἐν πενίᾳ ταράττεται[11], ὁ δ' ἀπαίδευτος ἐν ἀμφοῖν. — Ἡ ὀγδοὰς κύβος ἀπ' ἀρτίου[12] πρῶτός ἐστι καὶ τοῦ πρώτου τετραγώνου διπλασία. — Μεσότης ἀριθμητικὴ μονάδος καὶ ἑβδομάδος ἐστὶν ἡ τετράς· τριάδι γὰρ ὑπερέχει[13] καὶ ὑπερέχεται[14]. — Θαλῆς πρῶτος τοῦ ἡλίου μεγέθους τὸ τῆς σελήνης ἑπτακοσιοστὸν καὶ εἰκοστὸν μέρος ἀποφήνασθαι[15] λέγεται[16]. — Ῥαδίως οἱ ἀθληταὶ διπλασίοις τε καὶ τριπλασίοις αὐτῶν[17] μαχοῦνται[18]. — Τὰ δώδεκά ἐστι δὶς ἕξ, τρὶς τέτταρα, ἑξάκις δύο, τετράκις τρία. — Δαρεικὸν ἕκαστος παρὰ Κύρου ἤνεγκε[19] τοῦ μηνὸς τῶν στρατιωτῶν[20], λοχαγὸς δὲ τὸ διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν. — Ἧρ μέλλων θάπτεσθαι[21] δωδεκαταῖος ἀνεβίω[22]. — Μυριοπλάσια ἡμῶν[23] ἔχει[24] ἡ πᾶσα πόλις. — Μυριο-

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πλάσια ἂν ποιήσειε[25] κακὰ ἄνθρωπος κακὸς θηρίου[26].

§ 48. Μετὰ τὴν περὶ Ἱμέραν ναυμαχίαν μιᾷ φωνῇ πάντες οἱ Συρακόσιοι Γέλωνα τὸν τύραννον ἀπεκάλουν[1] εὐεργέτην καὶ σωτῆρα καὶ βασιλέα. — Ἐν τῇ ἐπὶ Πλαταιαῖς μάχῃ ἦν ὁ σύμπας ἀριθμὸς τῶν μὲν Ἑλλήνων εἰς δέκα μυριάδας, τῶν δὲ βαρβάρων εἰς πεντήκοντα[2]. — Κόλχοι τοῖς Περσῶν βασιλεῦσι διὰ πενταετηρίδος δῶρα ἤγον[3] ἑκατὸν παῖδας καὶ ἑκατὸν παρθένους· Ἄραβες δὲ χίλια τάλαντα ἤγον[3] λιβανωτοῦ κατ' ἐνιαυτόν. — Αἱ Γραῖαι καλούμεναι[4], Φόρκυος καὶ Κητοῦς θυγατέρες, ἦσαν γραῖαι ἀπὸ νέας[5]· ἕνα δὲ ὀφθαλμὸν αἱ τρεῖς καὶ ἕνα ὀδόντα εἶχον[6], καὶ ταῦτα[7] παρὰ μέρος ἤμειβον[8] ἀλλήλαις. — Πολλαπλάσιός ἐστιν ὁ μείζων ἀριθμὸς τοῦ ἐλάττονος[9], ὅταν καταμετρῆται[10] ὑπὸ τοῦ ἐλάττονος. — Τετράγωνος ἀριθμός ἐστιν ὁ ἰσάκις ἴσος ἢ ὁ ὑπὸ δύο ἴσων ἀριθμῶν περιεχόμενος[11]. — Τὸν ἄρχοντα τριῶν δεῖ[12] μνήμην ἔχειν[13]· πρῶτον μέν, ὅτι ἀνθρώπων ἄρχει[14]· δεύτερον, ὅτι κατὰ νόμους ἄρχει[14]· τρίτον, ὅτι οὐκ ἀεὶ ἄρχει[14]. — Ἀνάχαρσις τὴν ἄμπελον ἔφη[15] τρεῖς φέρειν βότρυς· τὸν πρῶτον ἡδονῆς, τὸν δεύτερον μέθης, τὸν τρίτον ἀηδίας. — Τριττή ἐστιν ἡ φιλία· συγγενική, ἑταιρική, ξενική. — Ἡ παιδεία τοῖς ἀνθρώποις δεύτερος ἥλιός ἐστι. — Ἑρμῇ μάλιστα τῶν ἀριθμῶν[16] ἡ τετρὰς ἀνάκειται[17]. — Ὃς μιᾷ γλώσσῃ δίχ' ἔχει[18] νοῦν, οὗτος ἑταῖρος δεινός.

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X.

PRONOUNS.

§ 49. Ὁ θεὸς ἡμῖν βραχὺν χρόνον τοῦ βίου ἔδωκεν[1]. — Ἐπ' ἀλλοτρίων παραδειγμάτων παίδευε[2] σεαυτόν, καὶ ἀλλότριος ἔσει[3] κακῶν. — Διὰ λύπην ἤδη πολλοὶ ἑαυτοὺς ἀνῃρήκασιν[4]. — Ἔοικεν[5] ὁ βίος θεάτρῳ· διὸ πολλάκις οἱ χείριστοι τὸν κάλλιστον ἐν αὐτῷ κατέχουσι[6] τόπον[7]. — Μηδέποτε δοῦλον ἡδονῆς σαυτὸν ποίει[8]. — Ὑπὲρ δόξης, ἡδίστου πράγματος, ἕκαστος ἡμῶν κινδύνους ὑπομένει[9]. — Πυθαγόρας ἐρωτηθείς[10], τί ἔστι φίλος; ἀπεκρίνατο[11]· "Ἄλλος ἐγώ." — Μακάριος[12], ὅστις οὐσίαν καὶ νοῦν ἔχει[13]. — Δημήτριός τις εἶπε[14] τῷ Νέρωνι· "σὺ μὲν ἀπειλεῖς[15] ἐμοὶ τὸν θάνατον, σοὶ δὲ ἡ φύσις[16]." — Διδύμων ἀδελφῶν εἷς ἐτελεύτησε[17]. σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι[18] ἠρώτα[19]· Σὺ ἀπέθανες[20] ἢ ὁ ἀδελφός σου;" — Σχολαστικὸς ἀπορῶν[21] τὰ βιβλία αὐτοῦ ἐπώλει[22], καὶ γράφων[23] πρὸς τὸν πατέρα ἔλεγε[14], "Σύγχαιρε[24] ἡμῖν, πάτερ· ἤδη γὰρ ἡμᾶς τὰ βιβλία τρέφει[25]." — Ἀνάχαρσις ὁ Σκύθης ἐρωτηθεὶς[10] ὑπό τινος· "Τί ἐστι πολέμιον ἀνθρώποις;" "Αὐτοί," ἔφη, "ἑαυτοῖς[26]." — Ὁ Σωκράτης τοιαῦτα ἀεὶ περὶ τῶν θεῶν ἔλεγεν[14], οἷά τις λέγων[27] εὐσεβέστατος νομίζεται[28]. — Τὸν Διογένην τις ἀνόητον εἶναι ἔφη[14]. ὁ δὲ "Ἀνόητος μὲν οὐκ εἰμί," ἔφη[14], "τὸν δὲ αὐτὸν ὑμῖν νοῦν οὐκ ἔχω[29]." — Κἀγώ[30], εἰ ὑμεῖς τὰ δί-

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καια ποιεῖν[31] *ἐθέλετε*[32], *ἔπεσθαι*[33] *ὑμῖν βούλομαι*[34]. — Οὐδὲν οὕτως ἡμέτερόν ἐστιν, ὡς ἡμεῖς ἡμῖν αὐτοῖς. — Τῶν κακῶν ἄλλ' ἄττα[35] δεῖ ζητεῖν[36] αἴτια, ἀλλ' οὐ τὸν θεόν. — Ὦ Σώκρατες, ποῖ καὶ πόθεν[37];

§ 50. Ἡμεῖς δὲ χωρὶς τῶν ἀναγκαίων κακῶν αὐτοὶ παρ' αὐτῶν[1] ἕτερα προσπορίζομεν[2]. — Τῷ ἡμετέρῳ βίῳ οὐκ ἀεὶ τὸ αὐτὸ σχῆμα διαμένει[3]. — Ἄμεινόν ἐστιν ὑφ' ἑτέρου ἢ αὐτὸν ὑφ' ἑαυτοῦ ἐπαινεῖσθαι[4]. — Ὁ εὔψυχος καὶ ἀνδρεῖος εὐψύχως τὴν ἑαυτοῦ[5] τελευτὴν φέρει[6], ὥσπερ Σωκράτης. — Ἐπιμελοῦ[7] τῆς σεαυτοῦ ψυχῆς. — Ἡ ἀλήθεια μετὰ παρρησίας διαλέγεται[8] τοῖς ἀνθρώποις, καὶ διὰ τοῦτο[9] ἄχθονται[10] αὐτῇ. — Ταὐτόν ἐστιν ὄφιν ἐκτρέφειν[11] καὶ πονηρὸν εὐεργετεῖν[12]· ἑκατέρου γὰρ ἡ χάρις εὔνοιαν οὐ γεννᾷ[13]. — Σχολαστικὸς οἰκίαν πωλῶν[14] λίθον ἀπ' αὐτῆς εἰς δεῖγμα[15] περιέφερε[16]. — Οὗτος δοκεῖ[17] μοι ἄριστος εἶναι οἶκος, ἐν ᾧ τοιοῦτός ἐστιν ὁ δεσπότης δι' αὐτόν[18], οἷος[19] ἔξω[20] διὰ τὸν νόμον. —

Ἡγοῦμαι[21] σοφίας εἶναι μέρος οὐκ ἐλάχιστον
ὀρθῶς γιγνώσκειν[22], οἷος[19] ἕκαστος ἀνήρ. —

Κῦρος ἀποκτεῖναι λέγεται[23] αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην. — Λέγεται Ἀπόλλων ἐκδεῖραι[24] Μαρσύαν, νικήσας[25] ἐρίζοντά οἱ[26] περὶ σοφίας. — Ὅταν παιδίον ἴδω[27] παίζον[28], χαίρω[29] τε καὶ χαρίεν μοι φαίνεται[30] καὶ ἐλευθέριον καὶ πρέπον τῇ τοῦ παιδίου ἡλικίᾳ. — Πράττομεν[31] ὃ ἂν φαίνηται[32] νῷν ἄριστον. — Εἰ μέλλομεν ἀγαθόν τινα κτήσεσθαι[33] φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέσθαι[34]. — Τὼ

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χεῖρε ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν[35] ἀλλήλοιν ἐποίησεν[36]. — Χαλεπόν ἐστι λέγειν[37] περὶ ὁτουοῦν μαθήματος, ὡς οὐ χρὴ μανθάνειν[38]. — Οὐκ ἄν ποτε πλῆθος οὐδὲ ὠντινωνοῦν οἷόν τ' ἂν γένοιτο[39] μετὰ νοῦ διοικεῖν[40] πόλιν.

§ 51. Τῶν νομοθετῶν ἔργον ἐστὶ ζητεῖν[1], τί μὲν ἀγαθὸν πόλει[2], τί δὲ κακόν. — Ἡ σωφροσύνη ἐστὶ κατὰ Πλάτωνα ἡδονῶν τινων καὶ ἐπιθυμιῶν ἐγκράτεια. — Ὅστις τὰς δαιμόνων τύχας κάλλιστα φέρει[3], οὗτός ἐστιν ἀνὴρ σοφός. — Ἀνανδροί μοι δοκοῦσιν[4], ὅσοι τὸν ἑαυτῶν θάνατον ἀγεννῶς προσδέχονται[5]. — Ζηλωτοὶ ἐκεῖνοι[6], οἵτινες μὴ ἐπισήμοις συμφοραῖς ἐν τῷ βίῳ ὠδύροντο[7]. — Οἱ χρηστοὶ παῖδες διὰ τοὺς γονέας ἀλλήλους ἀγαπήσουσιν[8]. — Λυπηρῶς ἔχει[9], εἰ τοῖς ἐμαυτῆς τὸν βίον σώζω[10] κακοῖς. — Κύνας τρέφεις[11] φυλακῆς ἕνεκα σαυτοῦ τε καὶ τῶν σῶν. — Ὁπότε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγών ἐστιν, ὑμᾶς προσήκει[12] καὶ ἀγαθοὺς καὶ προθύμους εἶναι.—Πάντων μάλιστα αἰσχύνου[13] σαυτόν. — Νόμιζε[14] σαυτῷ τοὺς γονεῖς εἶναι θεούς. — Ἡμεῖς ἡμῖν αὐτοῖς ἥδιστα χαριζόμεθα[15]. — Οἱ ἄνθρωποι αὐτοί εἰσιν ἑαυτοῖς πολέμιοι. — Εὐφορίων, υἱὸς Αἰσχύλου τοῦ τραγικοῦ, τραγικὸς καὶ αὐτὸς[16] ἦν. — Ὁ ἐλέφας ἔχει[17] μυκτῆρα καὶ τοιοῦτον καὶ τηλικοῦτον, ὥστε ἀντὶ χειρῶν ἔχειν[18] αὐτόν. — Ἐλεύθερος γὰρ οὔτις ἐστὶ πλὴν Διός. — Τίς[19] ἥδε χώρα, καὶ τίνες ναίουσί νιν; — Τὴν ἐμὴν ἀσφάλειαν ἄδειαν ὑμῖν αὐτοῖς εἶναι νομίζετε[20]. — Ὁ σοφὸς ἐν αὐτῷ περι-

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φέρει[21] τὴν οὐσίαν. — Τὸ τῆς Σφιγγὸς αἴνιγμα ἦν τόδε· "Τί ἐστι τὸ αὐτὸ[22] τετράπουν καὶ δίπουν καὶ τρίπουν;" — Ἄνδρες φίλοι, ὁ μὲν ἀγὼν ἡμῖν ἐγγύς[19]· προσέρχονται[23] γὰρ οἱ πολέμιοι. τὰ δὲ ἆθλα τῆς νίκης[19] οἵ τε πολέμιοι καὶ τὰ τῶν πολεμίων ἀγαθὰ πάντα.

§ 52. Τίνα κοινωνὸν εὐμενέστερον ἔχοι[1] τις ἂν ἢ ἀδελφὸν ἐπιεικῆ; — Πολλάκις διὰ τὴν φιλαυτίαν οἱ κακίους σφᾶς αὐτοὺς προκρίνουσι[2] τῶν πολὺ[3] βελτιόνων. — Χρυσίου καὶ δοξῶν καὶ ἡδονῶν ἕνεκα ἐπιβουλεύουσιν[4] ἀλλήλοις οἱ ἄνθρωποι. — Θέογνις ὁ ποιητὴς περὶ οὐδενὸς ἄλλου λόγον πεποίηται[5] ἢ περὶ ἀρετῆς καὶ κακίας. — Οὐκ ἐλάχιστόν ἐστι σοφίας ἔργον[6] ὀρθῶς γιγνώσκειν[7], ὁποῖος ἕκαστος ἀνήρ. — Διονύσιος ὁ Συρακοσίων τύραννος ἐν τῇ Σικελίᾳ πόλιν ἔκτισεν[8] ὑπ' αὐτὸν[9] τὸν τῆς Αἴτνης λόφον, καὶ προσεῖπεν[10] αὐτὴν Ἄδρανον. — Ὅσονπερ ταῖς τιμαῖς τῶν ἄλλων προέχεις[11], τοσοῦτον καὶ ταῖς ἀρεταῖς αὐτῶν διοίσεις[12]. — Οὗτοσὶ ἀνὴρ οὐ παύσεται[13] φλυαρῶν[14]. — Ἄνευ εὐνοίας οὐδὲν ὄφελος οὐδ' ὁποιαστινοσοῦν ἐπιστήμης γίγνεται[15]. — Οἱ ποιηταὶ τοιούτους λόγους περὶ τῶν θεῶν εἰρήκασιν[16], οἵους οὐδεὶς ἂν περὶ τῶν ἐχθρῶν εἰπεῖν τολμήσειεν[17]. — Ἡ τῶν Περσῶν δύναμις τηλικαύτη τὸ μέγεθος[18] ἐγένετο[19], ἡλίκην οὐδεμίαν ἄλλην γεγενημένην ἴσμεν[20]. — Ὁπόσα ἀγνοίᾳ ἄνθρωποι ἐξαμαρτάνουσι[21], πάντα ἀκούσια ταῦτ' ἐγὼ νομίζω[22]. — Ἐν ᾗτινι δὴ πόλει πλεῖστοι εὐτυχοῦσιν[23], αὕτη ἄριστα διοικεῖται[24]. —

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Ἔνιοι καὶ ἐν ᾠδαῖς καὶ ἐν λόγοις οἰκτρὰ ἄττα[25] λογοποιοῦντες[26] εἰς δάκρυα πειρῶνται ἄγειν[27]. — Κριτὴς ὢν[28] ἀεὶ ταὐτὰ[29] περὶ τῶν αὐτῶν γίγνωσκε[30], μηδὲν πρὸς χάριν ποιῶν[31].

§ 53. Πᾶσιν ἀνθρώποις δαίμων ἐπέταξε[1] πόνους, ἄλλοις ἄλλους[2]. — Οἱ γέροντες τὸν ἕτερον πόδα, φασίν[3], ἤδη ἐν τῇ σορῷ ἔχουσιν[4]. — Ἄρης ὑπὸ Θρᾳκῶν μάλιστα ἐτιμᾶτο[5] καὶ Σκυθῶν καὶ τῶν τοιούτων ἐθνῶν, ἐπεὶ παρ' ἐκείνοις ἡ τῶν πολεμικῶν ἄσκησις τὰ μάλιστα εὐδοκίμει[6]. — Ἐθέλω[7] παρὰ σοῦ ἀκούειν, ἥντινα γνώμην ἔχεις[8] περὶ τοῦ γήρως· ἐμοὶ γὰρ ὁ ἐν αὐτῷ βίος καταφαίνεται[9] δύσκολος. — Ἐάν τις μετὰ σπουδῆς ἐθέλῃ[10] ὁτουοῦν[11] τυγχάνειν[12], μὴ τυχὼν[13] μεγάλην ἔχει[14] λύπην.—Ξενοφῶν περὶ Ἀγησιλάου φησί[15]· "Ποίας νεότητος[16] οὐ κρεῖττον τὸ ἐκείνου γῆρας;" — Τῇ αὐτῇ ἡμέρᾳ Γέλων ὁ Συρακόσιος τοὺς Καρχηδονίους τὴν ἐν Ἱμέρᾳ ναυμαχίαν[17] ἐνίκησε[18], καὶ οἱ[19] μετὰ Λεωνίδου περὶ Θερμοπύλας διηγωνίσαντο[20] πρὸς Ξέρξην. — Οὗτοι οἱ λόγοι[21] ἀσύνακτοι[22]· ἐγώ σου πλουσιώτερός εἰμι, ἐγώ σου ἄρα[23] κρείττων[24]· ἐγώ σου λογιώτερος, ἐγώ σου ἄρα[23] κρείττων[24]. Ἐκεῖνοι δὲ μᾶλλον συνακτικοί[25]· ἐγώ σου πλουσιώτερός εἰμι, ἡ ἐμὴ ἄρα κτῆσις τῆς σῆς κρείττων[26]· ἐγώ σου λογιώτερός εἰμι, ἡ ἐμὴ ἄρα λέξις τῆς σῆς κρείττων· σὺ δέ γε[27] οὔτε κτῆσις εἶ οὔτε λέξις. — Ἡ μάχη τῶν μελιττῶν ἐστι πρὸς αὐτὰς[28] καὶ πρὸς τοὺς σφῆκας. — Σωκράτης πρὸς τὸν εἰπόντα[29], "Κακῶς ὁ δεῖνά σε λέγει[30]," "Κα-

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λῶς γὰρ[31],'' ἔφη[49], "λέγειν[32] οὐκ ἔμαθεν[33]." — Κόρωναι ἀλλήλαις εἰσὶ πιστόταται καὶ σφόδρα ἀγαπῶσι[34] σφᾶς[35]. — Ὁ καθ' ἑτέρου μηχανώμενος[36] καθ' ἑαυτοῦ τὴν πάγην περιτρέπει[37]. — Θαλῆς ἐρωτηθείς[38], τί κοινότατον[39]; ἀπεκρίνατο[39]. "Ἐλπίς· καὶ γὰρ[40] οἷς ἄλλο μηδέν[41], αὕτη πάρεστιν[42]." — "Οστις λέγει[43] μὲν εὖ, τὰ δ' ἔργ'[44], ἐφ' οἷς[45] λέγει[43], αἴσχρ'[46] ἐστὶν αὐτοῦ[47], τοῦτον οὐκ αἰνῶ[48] ποτε. — Σωκράτης ἐρωτηθείς[38], τί εὐδαιμονία[26]; "Ἡδονὴ ἀμεταμέλητος," ἔφη[49]. — Ἄγις ὁ βασιλεὺς ἔφη[49] τοὺς Λακεδαιμονίους μὴ ἐρωτᾶν[50], ὁπόσοι εἰσίν, ἀλλὰ ποῦ εἰσι πολέμιοι· καὶ ἐρωτῶντός τινος[51], "Πόσοι εἰσὶ Λακεδαιμόνιοι;" ἔφη[49] "Ἱκανοὶ τοὺς κακοὺς ἀπερύκειν[52]." — Ἐπαμεινώνδας ὁ Θηβαῖος ἰδὼν[53] στρατόπεδον μέγα καὶ καλόν, στρατηγὸν οὐκ ἔχον[54], "Ἡλίκον," ἔφη[49], "θηρίον καὶ κεφαλὴν οὐκ ἔχει[55]." — Γνώσει[56] τὸ θεῖον, ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ'[57] ἅμα πάντων ἐπιμελεῖσθαι[58]. — Θεὸς δέ σοι πῆμ'[59] οὐδέν,[26] ἀλλ' αὐτὸς σὺ σοί[60]. — Πηνίκα μάλιστα[61]; — Πηνίκα ἐστὶ τῆς ἡμέρας[62]; — Ποῖ'[63] ἄτ'[64] ἐστὶν ἄτ'[65] ἐποίεις[66]; — Οὐδεὶς ᾔσθετο[67] τὸν Σωκράτη ἢ διὰ ψῦχος μᾶλλόν του[68] ἔνδον μένοντα[69] ἢ διὰ θάλπος μαχόμενόν[70] τῳ περὶ σκιᾶς. — Οὐδὲν ὠφελιμώτερον ἦν τοῦ Σωκράτει συνεῖναι[71] ἐν ὁτῳοῦν πράγματι. — Καὶ[72] αὐτῷ μοι ἐγγίγνεται[73] εὔνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ.

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XI.

VERBS.

I. VERBS IN ω.

A. Tenses with unaltered verbal stem.

a. *Pres. and imperf. active.*

§ 54. Τῷ λόγῳ προέχομεν τῶν ἄλλων ζῴων[1]. — Ἡ Ἰνδικὴ χώρα διττοὺς καθ' ἕκαστον ἐνιαυτὸν ἐκφέρει καρπούς. — Αἱ συμφοραὶ τῶν ἀνθρώπων[2] ἄρχουσι, οὐχ οἱ ἄνθρωποι τῶν συμφορῶν. — Μάλιστα γηράσκει παρ' ἀνθρώποις ἡ χάρις. — Πολλοὶ φιλόσοφοι ἐναντιώτατα[3] τοῖς αὐτῶν λόγοις ἐπιτηδεύουσι. — Φυλάττεις, ὦ πλούσιε, τὸ χρυσίον κατάκλῃστον, ὥσπερ Δανάην[4] τινά[5]. — Μῦθός ἐστι λόγος ψευδής, εἰκονίζων ἀλήθειαν. — Κάτοπιν τῆς ἑορτῆς ἥκεις[6]. — Λύκος ἐν αἰτίᾳ γίγνεται[7], κἂν[8] φέρῃ κἂν μὴ φέρῃ. — Εἰς πῦρ ξαίνεις. — Μικρὰ[9] παλαιὰ[10] σώματ' εὐνάζει ῥοπή. — Ὁ Διογένης ἔλεγεν, "Οἱ μὲν ἄλλοι κύνες[11] τοὺς ἐχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους[12], ἵνα σώσω[13]." — Θεμιστοκλῆς καὶ Ἀριστείδης ἐστασιαζέτην ἔτι[14] παῖδε ὄντε[14]. — Ἄνθρωποι τὸν θάνατον φεύγοντες διώκουσι. — Φίλιππος τοὺς Ἀθηναίους εἴκαζε τοῖς Ἑρμαῖς[15] στόμα μόνον ἔχουσιν. — Ἀγησίλαος ἐρωτηθείς[16], πῶς ἄν τις μάλιστα παρ' ἀνθρώποις εὐδοκιμοίη[17], "Εἰ λέγοι," ἔφη, "τὰ ἄριστα, πράττοι δὲ τὰ κάλλιστα."— Ἀλέξανδρος, ἔτι[14] παῖς ὤν[14], πολλὰ τοῦ Φιλίππου κατορθοῦν-

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τος[18] οὐκ ἔχαιρεν, ἀλλὰ πρὸς τοὺς συντρεφομένους[19] ἔλεγε παῖδας, "Ἐμοὶ δὲ ὁ πατὴρ οὐδὲν ἀπολείψει[20]·" τῶν δὲ παίδων λεγόντων[21] ὅτι[22] "Σοὶ ταυτα κτᾶται·" "Τί δὲ ὄφελος," εἶπεν[23], "ἐὰν ἔχω μὲν πολλά, πράξω[24] δὲ μηδέν;" — Μὴ θλῖβε τὸν πένητα. — Ἡ γλῶσσά σου μὴ προτρεχέτω τοῦ νοῦ. — Φεῦγ'[25] ἡδονὴν φέρουσαν ὕστερον βλάβην. — Δένδρον παλαιὸν μεταφυτεύειν δύσκολον. — Ὁ τοῦ Σόλωνος νόμος ἐπαίνου[26] ἐστὶν ἄξιος, ὃς κωλύει κακῶς λέγειν τοὺς νεκρούς[27]. — Οἱ μὲν Ἀθηναῖοι κατ' ἐνιαυτὸν ἐννέα ἄρχοντας, οἱ δὲ Ῥωμαῖοι δύο ὑπάτους ἀνηγόρευον. — Ἀθάνατον ὀργὴν μὴ φύλαττε θνητὸς ὤν[28]. — Σοφοὺς νόμιζε μὴ τοὺς ἀκριβῶς[29] περὶ μικρῶν ἐρίζοντας, ἀλλὰ τοὺς εὖ περὶ τῶν μεγίστων λέγοντας. — Δύο ὁδοί ἐστον[30], αἳ πρὸς τὴν πόλιν ἄγετον. — Οἱ Ἀρεοπαγῖται ἐν νυκτὶ καὶ σκότῳ ἐδίκαζον, ὡς μὴ[31] ἐς τοὺς λέγοντας, ἀλλ' ἐς τοὺς λόγους ἀποβλέποιεν[31].

§ 55. Φίλους ἔχων νόμιζε θησαυροὺς ἔχειν. — Πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει. — Ἡ ἀρετὴ ἐν ἔργοις ἐστίν[1], οἷον[2] ἐν τῷ[3] δίκαια πράττειν καὶ σοφὰ καὶ ἀνδρεῖα. — Πενία τοῖς ἔχουσιν[4] οὐ μικρὰ νόσος. — Οἱ παῖδες ἀξίαν τιμὴν τοῖς γονεῦσι νεμόντων[5]. — Οἱ πένητες λαμβανόντων[5] παρὰ τῶν πλουσίων. — Μὴ κρῖνε ἐκ τῶν λόγων σοφὸν ἢ χρηστὸν ἄνδρα, τὸν δὲ βίον ἀεὶ ἐξέταζε· πολλοὶ γὰρ καλὰ μὲν λέγουσι, τὰ δ' ἔργα φαῦλα ἔχουσιν. — Οἱ Λακεδαιμόνιοι οὐ πρὸς[6] ἀργύριον τὴν εὐδαιμονίαν ἔκρινον. — Διονύσιος

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περὶ τὴν ἰατρικὴν ἐσπούδασε[7], καὶ αὐτὸς ἰᾶτο[8] καὶ ἔτεμνε καὶ ἔκαε[9]. — Ὅσον ἐν πολέμῳ σίδηρος[10], τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος. — Ὅτε[11] οἱ Πέρσαι θύοιεν, πῦρ οὐκ ἀνέκαον. — Ὁ χειμὼν διεκώλυσε[12] τοὺς τῶν Ἀθηναίων στρατηγοὺς μετὰ τὴν ἐν ταῖς Ἀργινούσαις ναυμαχίαν μὴ[12] ἀνύειν τοῦτο, ὃ ἐκέλευεν ὁ νόμος. — Ἐν Σπάρτῃ τῶν μὲν γερόντων ἦν[13] προβουλεύειν περὶ τῶν πραγμάτων, τοῦ δὲ δήμου[14] ἢ κελεύειν ἢ ἀπαγορεύειν. — Ὅταν τι πράττῃς ὅσιον, ἀγαθὴν ἐλπίδα πρόβαλλ'[15] ἑαυτῷ[16], τοῦτο γιγνώσκων, ὅτι τόλμῃ[17] δικαίᾳ καὶ[18] θεὸς συλλαμβάνει. — Ταῦροι, Σκυθικὸν ἔθνος, τοῖς βασιλεῦσι[19] τοὺς εὐνουστάτους τῶν φίλων συγκατέθαπτον· ὁ δὲ βασιλεὺς ἀποθανόντος[20] φίλου ἢ μέρος ἢ τὸ ὅλον ἀπέτεμνεν ὤτιον πρὸς[21] τὴν ἀξίαν τοῦ τελευτήσαντος[22]. — Πανταχοῦ τὰς ὑπερβολὰς φεύγειν προσήκει, διώκειν δὲ τὸ μέσον. — Διὰ τί σφὼ ἀδελφὼ ὄντε[23] τὰ ἐπ' ὠφελείᾳ[24] ἀλλήλοιν οὐ πράττετον; — Ἀεὶ γὰρ εὖ πίπτουσιν οἱ Ζηνὸς κύβοι[25]. — Ἀπ' ἐχθρῶν πολλὰ μανθάνουσιν οἱ σοφοί. — Ἀποτρέποιτε, ὦ θεοί, τὸ δεινὸν ἀφ' ἡμῶν.

§ 56. Σόλων ὁ Ἀθηναῖος ἔλεγεν[1]· "Οἱ μὲν πύκται καὶ σταδιεῖς καὶ οἱ ἄλλοι ἀθληταὶ οὐδὲν ἀξιόλογον συμβάλλουσι ταῖς πόλεσιν πρὸς σωτηρίαν, οἱ[2] δὲ φρονήσει καὶ ἀρεταῖς διαφέροντες μόνοι οἷοί[3] τέ εἰσι τὰς πατρίδας ἐν τοῖς κινδύνοις διαφυλάττειν." — Πέρσαι τοὺς νεκροὺς οὐκ ἔκαον· θεὸν[4] γὰρ ἐνόμιζον εἶναι τὸ πῦρ· διὸ οὐδὲ δίκαιον

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εἶναι ἔλεγον, θεῷ νέμειν νεκρὸν ἀνθρώπου. — Πολλὰ *σημεῖα καὶ χαρακτῆρας ἔγραφον Αἰγύπτιοι ἀντὶ γραμμάτων.* — Ἐν *τῷ τῶν θεῶν συμποσίῳ* Ἀπόλλων *ἐκιθάριζε, καὶ αἱ* Μοῦσαι *ᾖδον*[5]. — Ἀρίστων[6] *τοὺς λόγους τῶν διαλεκτικῶν τοῖς τῶν ἀραχνίων ὑφάσμασιν εἴκαζεν.* — Πτολεμαῖόν *φασι*[7] *τὸν Λάγου*[8] *καταπλουτίζοντα τοὺς φίλους αὐτοῦ ὑπερχαίρειν.* ἔλεγε δὲ *ἄμεινον εἶναι πλουτίζειν ἢ πλουτεῖν*[9]. — Διογένης *πρὸς τοὺς ἑρπύσαντας ἐπὶ τὴν τράπεζαν μῦς;* "Ἰδού," *φησί*[10], "*καὶ* Διογένης *παρασίτους τρέφει.*" — Σχολαστικὸς *μαθὼν*[11] *ὅτι ὁ κόραξ ὑπὲρ τὰ*[12] *διακόσια ἔτη ζῇ*[13], *πριάμενος*[14] *κόρακα εἰς ἀπόπειραν ἔτρεφεν.* — Δυοῖν *λεγόντοιν*[15], *θατέρου*[16] *θυμουμένου*[17], *ὁ μὴ* ἐντιτείνων[18] *τοῖς λόγοις σοφώτερος.* — Πόλλ'[19] *ἐλπίδες ψεύδουσι καὶ λόγοι βροτούς.* — Τὸν *ὄλβον οὐδὲν οὐδαμοῦ*[20] *κρίνω βροτοῖς, ὅν γ'*[21] *ἐξαλείφει ῥᾷον ἢ γράφει θεός.* — Πρὸς *κέντρα μὴ λάκτιζε τοῖς κρατοῦσί*[22] *σου.* — Ὁ *πλεῖστα πράσσων πλεῖσθ'*[23] *ἁμαρτάνει βροτῶν.* — Ὁρῶ[24] *γὰρ ἐν χρόνῳ δίκην ἅπαντ' ἄγουσαν εἰς φάος βροτοῖς.*

§ 57. Οἱ *παλαιοὶ* Ἕλληνες *τὴν* Δήμητρα *θεσμοφόρον ὠνόμαζον*[1]. — Ἐπίχαρμος *ὁ ποιητὴς ἀπ'* Ἀχιλλέως *εἶλκε*[2] *τὸ γένος.* — Λουκιανὸς *πολλὰ εἰς τοὺς φιλοσόφους ἀπέσκωπτεν*[3]. — Ποσειδῶν *συνῆγε*[4] *τὰς νεφέλας, καὶ ἐτάραττε τὸν πόντον, ἐμβάλλων τὴν τρίαιναν, καὶ πάσας τὰς θυέλλας ὠρόθυνεν.* — Μελάμπους *ἐκ τῶν φωνῶν τῶν ὄρνεων προὔλεγε*[5] *τὰ μέλλοντα.* — Ἐν Ἀσκάλωνι *πόλει*

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τῆς Συρίας τέμενος ἦν θεᾶς ἐπιφανοῦς, ἣν ὠνόμαζον οἱ Σύροι Δερκετώ· αὕτη δὲ τὸ μὲν πρόσωπον εἶχε γυναικός, τὸ δ'[6] ἄλλο σῶμα πᾶν ἰχθύος. — Παλαιὸς αἶνος· ἔργα τῶν νεωτέρων, βουλαὶ δ'[6] ἔχουσι τῶν γεραιτέρων[7] κράτος. — Χρόνος διέρπων πάντ'[8] ἀληθεύειν φιλεῖ[9]. — Αἰθὴρ θέρους τε λαμπρὸν ἐκλάμπει σέλας, χειμῶνά τ'[10] αὔξει συντιθεὶς[11] πυκνὸν νέφος, θάλλειν[12] τε καὶ μή[13], ζῆν τε καὶ φθίνειν ποιεῖ[14]. — Ἀκούσας[15] ποτὲ ὁ Ἀντισθένης ὅτι Πλάτων αὐτὸν[16] κακῶς λέγει, "Βασιλικόν," ἔφη[17], "καλῶς ποιοῦντα[18] κακῶς ἀκούειν[19]." Μυούμενός[20] ποτε τὰ Ὀρφικά, τοῦ ἱερέως εἰπόντος[21] ὅτι οἱ ταῦτα μυούμενοι[22] πολλῶν ἐν Ἅιδου[23] ἀγαθῶν[24] μετέχουσιν, "Τί οὖν" ἔφη[17], "οὐκ ἀποθνήσκεις;" Ἐρωτώμενος[25] διὰ τί πικρῶς τοῖς μαθηταῖς[26] ἐπιπλήττει, "Καὶ[27] οἱ ἰατροί," φησί[28], "τοῖς κάμνουσιν[29]." Ὀνειδιζόμενός ποτε ἐπὶ τῷ πονηροῖς συγγενέσθαι[30], "Καὶ[27] οἱ ἰατροί," φησί, "μετὰ τῶν νοσούντων[31] εἰσίν, ἀλλ'[32] οὐ πυρέττουσιν." — Μηδ'[33] εὐτύχημα μηδὲν ὦδ'[34] ἔστω μέγα, ὅ σ'[35] ἐξεπαίρῃ μεῖζον ἢ χρεὼν φρονεῖν[36], μηδ'[33] ἄν[37] τι συμβῇ[38] δυσχερές, δουλοῦ[39] πάλιν, ἀλλ'[32] αὑτὸς[40] ἀεὶ μίμνε, τὴν σαυτοῦ φύσιν σώζων βεβαίως, ὥστε[41] χρυσὸς ἐν πυρί. — Φιλεῖ[42] δὲ τῷ κάμνοντι συσπεύδειν θεός. — Μάντις δ'[6] ἄριστος[43] ὅστις εἰκάζει καλῶς. — Τέκτων γὰρ ὢν[44] ἔπρασσες οὐ ξυλουργικά. — Οἰκοφθόρον γὰρ ἄνδρα κωλύει γυνὴ ἐσθλὴ παραζευχθεῖσα[45] καὶ σώζει δόμους. — Πότερα θέλεις σοι μαλθακὰ ψευδῆ λέγω[46], ἢ σκλήρ' ἀληθῆ; φράζε· σὴ γὰρ ἡ κρίσις[47].

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XII.

b. *Pres. and imperf. Pass. and Middle.*

§ 58. Τοῖς ἀμαθέσιν ὁ ἐν γήρᾳ βίος δύσκολος καταφαίνεται[1]. — Ταῖς τῶν πραγμάτων μεταβολαῖς πολλάκις καὶ ἡ τῶν φίλων εὔνοια συμμεταβάλλεται. — Ἐάν τι μὴ ἀληθὲς λέγῃς, μὴ βαρέως φέρε, ὑπ' ἄλλων ἐλέγχεσθαι. — Ὦ νεανίσκοι, ἔχεσθε[2] παιδείας καὶ τρέπεσθε πρὸς τὰ βελτίω. — Πῶς μάχωμαι[3] θνητὸς ὢν[4] τῇ θείᾳ τύχῃ; — Βούλου ἀεὶ χρήσιμόν τι προσμανθάνειν. — Θεόκριτος ἐρωτηθείς[5], διὰ τί οὐ συγγράφει, "Ὅτι," εἶπεν[6], "ὡς μὲν βούλομαι, οὐ δύναμαι[7], ὡς δὲ δύναμαι, οὐ βούλομαι." — Τὸν ὀργιζόμενον νόμιζε τοῦ μαινομένου χρόνῳ διαφέρειν. — Ὁ Ἀνταλκίδας ἐρωτηθείς[5], πῶς ἄν τις μάλιστα ἀρέσκοι τοῖς ἀνθρώποις; "Εἰ ἥδιστα μέν," ἔφη[6], "διαλέγοιτο αὐτοῖς, ὠφελιμώτατα δὲ προσφέροιτο." — Γηράσκω δ' ἀεὶ πολλὰ διδασκόμενος. — Ἀνὴρ ἄβουλος ἡδοναῖς θηρεύεται. — Τῷ[8] ἄν τις βούλοιτο μᾶλλον φίλος[9] εἶναι ἢ τῷ νομίμῳ, ἢ τῷ[8] ἥττον[10] ἐχθρός; — Ἃ ἄν[11] σοι λογιζομένῳ φαίνηται βέλτιστα, ταῦτα τοῖς ἔργοις διαπράττου. — Ἀνδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται. — Πάντων μάλιστα σαυτὸν αἰσχύνου. — Αἱροῦ[12] μᾶλλον τὰς ἐπιθυμίας κολάζειν ἢ διὰ τὰς ἐπιθυμίας κολάζεσθαι. — Καθάπερ οὔτε κλαγγῇ χήν, οὔτε βληχῇ ταράττεται πρόβατον· οὕτω μηδὲ πλήθους[13] σὺ ἀνοήτου ταράττου φωνῇ. — Αἰσχρόν[14], τὸν δικαστὴν πρὸς[15] ἑτέρων δικάζεσθαι.

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§ 59. Πάντες ἄνθρωποι βουλόμεθα εὖ πράττειν. — Σύμβουλος ἐσθλός, μὴ κακὸς γίγνου φίλοις. — Ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον. — Ἀνὴρ ἀχάριστος μὴ νομιζέσθω φίλος. — Ἀλέξανδρος ὑπ'[1] Ἀριστοτέλει τῷ φιλοσόφῳ ἐπαιδεύετο. — Περίανδρος ὁ Λακεδαιμονίων ναύαρχος ἐν Κνίδῳ πρὸς Κόνωνα τὸν Ἀθηναῖον ἀξίως τῆς πατρίδος[2] ἐμάχετο. — Πέρσαι ἀγάλματα καὶ βωμοὺς τοῖς θεοῖς οὐχ ἱδρύοντο. — Νέστωρ νέος ὢν παρὰ Γερηνίοις ἐτρέφετο. — Ὀρφεῖ κιθαρίζοντι ἐφείπετο[3] τὰ τετράποδα καὶ τὰ ὄρνεα καὶ τὰ δένδρα. — Ὥσπερ ἀληθὴς ζυγὸς οὔτε πρὸς[4] ἀληθοῦς εὐθύνεται ζυγοῦ, οὔθ'[5] ὑπὸ ψευδοῦς κρίνεται· οὕτω καὶ[6] ὁ δίκαιος κριτὴς οὔθ'[5] ὑπὸ δικαίων εὐθύνεται, οὔτε παρ'[7] ἀδίκοις δικάζεται. — Ὅπερ φεύγεις παθεῖν[8], τοῦτο μὴ ἐπιχείρει[9] διατιθέναι[10]· φεύγεις δὲ δουλείαν, φυλάττου τὸ δουλεύεσθαι[11]. — Εἰ βούλει ἀγαθὸς[12] εἶναι, πρῶτος πίστευσον[13] ὅτι κακὸς εἶ. — Δοκεῖτ'[14] ἂν[15] οἰκεῖν γαῖαν, εἰ πένης ἅπας λαὸς πολιτεύοιτο[16] πλουσίων ἄτερ[17]; — Κακῆς ἀπ'[18] ἀρχῆς γίγνεται τέλος κακόν. — Ὀργῇ γὰρ ὅστις εὐθέως χαρίζεται, κακῶς τελευτᾷ[19]· πλεῖστα γὰρ σφάλλει[20] βροτούς. — Μή μοι προτείνων ἐλπίδ'[21] ἐξάγου δάκρυ. — Ἢν νέος νέον τύπτῃ, ἀμυνέσθω[22] ψιλαῖς[23] ταῖς[24] χερσίν. — Ἀντίγονος ὑποχωρῶν[25] ποτε τοῖς πολεμίοις ἐπιοῦσιν[26], οὐκ ἔφη[27] φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον ἐπίσω κείμενον[28].

§ 60. Ἐν Πλαταιαῖς τῇ Ἑλληνικῇ στρατιᾷ πολλὰ συνεβάλλετο[1] πρὸς τὴν νίκην ἡ τῶν τόπων

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στενοχωρία. — Πλάτων παρεκελεύετο τοῖς νέοις τρία ταῦτα ἔχειν· ἐπὶ μὲν τῶν γνωμῶν σωφροσύνην, ἐπὶ δὲ τῆς γλώσσης σιγήν, ἐπὶ δὲ τῶν ὀφθαλμῶν αἰδῶ. — Σώστρατος ὁ αὐλητὴς ὀνειδιζόμενος ὑπό τινος ἐπὶ τῷ[2] γονέων ἀσήμων[3] εἶναι, ἔλεγε· Καὶ μὴν διὰ τοῦτο ὤφειλον[4] μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἄρχεται. — Ἀγησίλαος ὁ Λακεδαιμονίων βασιλεὺς κόρου καὶ μέθης τὸ παράπαν ἀπείχετο[5]. — Οἱ Πυθαγόρειοι ᾤοντο[6] μηδὲν εἶναι μεῖζον κακὸν ἀναρχίας. — Ὅτε ὑπήρχετο[7] ἡ γραφικὴ τέχνη καὶ ἦν τρόπον τινὰ[8] ἐν γάλαξι καὶ σπαργάνοις, οὕτως ἀτέχνως εἴκαζον τὰ ζῷα, ὥστε ἐπιγράφειν αὐτοῖς τοὺς γραφέας[9]· "τοῦτο Βοῦς, ἐκεῖνο Ἵππος, τοῦτο Δένδρον." — Ἀρχύτας ὁ Ταραντῖνος, πολιτικός τε καὶ φιλόσοφος ἀνὴρ γενόμενος[10], πολλοὺς ἔχων οἰκέτας, τοῖς παιδίοις αὐτῶν πάνυ σφόδρα ἐτέρπετο μετὰ τῶν οἰκοτρίβων[11] παίζων· μάλιστα δὲ ἐφίλει[12] τέρπεσθαι αὐτοῖς ἐν τοῖς συμποσίοις. — Καλιγόλας ὠνομάζετο[13] Γάϊος[14] ὁ Ῥωμαίων βασιλεὺς ἀπὸ τῶν καλίγων[15], ἐπειδὴ ἐκ παιδὸς[16] τὰ πολλὰ[17] ἐν τῷ στρατοπέδῳ ἐτρέφετο, καὶ τοῖς στρατιωτικοῖς ἐχρῆτο[18] ὑποδήμασιν. — Χαιρέφωντα[19] δέ ποτε ὁ Σωκράτης καὶ Χαιρεκράτην[19], ἀδελφὼ μὲν ὄντε[20] ἀλλήλοιν, ἑαυτῷ δὲ γνωρίμω, αἰσθόμενος[21] διαφερομένω, ἰδὼν[22] τὸν Χαιρεκράτην, "εἰπέ[23] μοι," ἔφη[24], "ὦ Χαιρέκρατες, οὐ δήπου καὶ σὺ εἶ[25] τῶν[26] τοιούτων ἀνθρώπων, οἳ χρησιμώτερον[27] νομίζουσι χρήματα ἢ ἀδελφόν;" — Μύω τε καὶ δέδορκα[28] κἀξανίσταμαι[29], πλεῖον φυλάσσων αὐτὸς[30] ἢ φυλάσσομαι.

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§ 61. Ἀμείβου ταῖς προσηκούσαις χάρισι τοὺς εὐεργέτας. — Εἰ βούλει ἀγαθὸς γίγνεσθαι, πρῶτον πίστευε, ὅτι κακὸς εἶ. — Μηδεὶς οἰέσθω με λέγειν, ὡς ἔστι δικαιοσύνη διδακτόν[1]. — Μὴ αἰσχυνώμεθα[2] παρὰ ξένου τὰ συμφέροντα μανθάνοντες[3]. — Χαρίλαος ὁ Λακεδαιμονίων βασιλεὺς ἀρίστην ἔλεγε πολιτείαν, ἐν ᾗ ἂν πλεῖστοι πολιτευόμενοι περὶ ἀρετῆς πρὸς ἀλλήλους ἄνευ στάσεως ἀγωνίζωνται. — Κριτίας τε καὶ Ἀλκιβιάδης, ὄντε[4] φύσει φιλοτιμοτάτω πάντων Ἀθηναίων, ἠβουλέσθην[5] πάντα δι' ἑαυτῶν πράττεσθαι. — Γνώμην δ'[6] ἔχοντά μ'[7] ἡ φύσις βιάζεται. — Θεὸν νόμιζε[8] καὶ σέβου, ζήτει[9] δὲ μή· πλέον γὰρ οὐδὲν ἄλλο τοῦ ζητεῖν[10] ἔχεις. εἴτ'[11] ἔστιν[12] εἴτ' οὐκ ἔστι[12], μὴ βούλου μαθεῖν[13]. ὡς[14] ὄντα τοῦτον καὶ παρόντ'[15] ἀεὶ σέβου. τί ἐστὶν ὁ θεὸς οὐ θέλει σε μανθάνειν. — Κατὰ μικρὸν[16] ἀεί, φασί[17], φύονται φρένες. — Μαινόμεθα πάντες, ὁπόταν ὀργιζώμεθα· τὸ γὰρ κατασχεῖν[18] ἐστι τὴν ὀργὴν[19] πόνος[20]. — Ὡς ἡδέως μοι γέγονε[21] τὰ πρότερον[22] κακά· εἰ μὴ τότ'[23] ἐπόνουν[24], νῦν ἂν οὐκ εὐφραινόμην[25]. — Δεῖ[26] γὰρ ἐν Καρὶ τὴν πεῖραν[27], ὡς ἡ παροιμία φησίν[28], οὐκ ἐν τῷ στρατηγῷ γίγνεσθαι. Τὸ μὲν γὰρ λέγειν[29] ὡς "Οὐκ ἂν ᾠόμην Τίς γὰρ ἂν ἤλπισε τοῦτο γενέσθαι;" μέγιστον εἶναι μοι δοκεῖ[30] σημεῖον ἀπειρίας στρατηγικῆς καὶ βραδύτητος. — Τῇ Ξανθίππῃ δὲ ὁ Σωκράτης, ἐπεὶ οὐκ ἠβούλετο[31] τὸ ἐκείνου ἱμάτιον ἐνδύσασθαι[32] καὶ οὕτως ἐπὶ τὴν θέαν τῆς πομπῆς βαδίζειν, ἔφη[33], "Ὁρᾷς[34], ὡς οὐ θεωρήσουσα[35], θεωρησομένη[36] δὲ μᾶλλον βαδίζεις;" — Πένης λέγων τἀληθὲς[37] οὐ πιστεύεται[38].

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XIII.

c. *Pres. and imperf. of Contracted Verbs.*

§ 62. Χρόνος πάντα ἀμαυροῖ καὶ εἰς λήθην ἄγει. — Ἐφορᾷ, ὡς ἔοικε[1], τὸν ἀνθρώπινον βίον νέμεσις τοῦ θεοῦ, ἣ τοὺς ὑπὲρ ἄνθρωπον[2] φρονοῦντας ταχὺ τῆς ἰδίας ἀσθενείας ὑπομιμνήσκει. — Οἱ ἀσύνετοι ἀγνοοῦσι, τί ποτέ ἐστιν ἐν τῷ βίῳ κατ' ἀλήθειαν ἀγαθόν. — Ἡ παιδεία ἡμεροῖ τὰς ψυχάς, ἀφαιροῦσα τὸ θηριῶδες καὶ ἄγνωμον. — Πᾶς[3] νοῦν ἔχων τιμάτω καὶ σεβέτω τὰς τῶν γονέων εὐχάς. — Οὐχ ὅταν ὁ ἄνθρωπος ἐν ἡδονῇ βιῷ, τότε κατὰ φύσιν ζῇ, ἀλλ' ὅταν ἐν ἀρετῇ[4]. — Πολλοὶ δρῶντες[5] τὰ αἴσχιστα, λόγους τοὺς ἀρίστους ἀσκοῦσιν. — Μετὰ γὰρ νοσούντων καὶ[6] τὸ μαίνεσθαι καλόν[7]. — Ὀψὲ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά[8]. — Ἐρωτηθεὶς[9] ὁ Ἀντισθένης, τί τῶν μαθημάτων ἀναγκαιότατον[7]; "Τὸ περιαιρεῖν," ἔφη[10], "τὸ ἀπομανθάνειν[11]." — Α. Θεὸν δὲ ποῖον, εἰπέ[12] μοι, νοητέον[13]; Β. Τὸν πάνθ'[14] ὁρῶντα καὐτὸν[15] οὐχ[16] ὁρώμενον[17]. — Τί ποτ'[18] ἐστὶν ἄρα διότι βούλεταί μ'[19] ἰδεῖν; ἢ καθάπερ οἱ νοσοῦντες[20] ἀλγοῦντες[21] σφόδρα, τὸν ἰατρὸν ἂν[22] ἴδωσιν[23], οὐκ ἀλγοῦσ'[24] ἔτι, οὕτως, ὅταν τις τυγχάνῃ[25] λυπούμενος, ἧττον ὀδυνᾶται, φίλον ἐὰν παρόντ'[26] ἴδῃ[27]; — Ὅταν δὲ παρατηροῦντ'[28] ἴδω[29], τίς ἔπταρεν[30], ἢ τίς ἐλάλησεν[31], ἢ τίς ἐστιν ὁ προϊὼν[32] σκοποῦντα, πωλῶ τοῦτον εὐθὺς ἐν ἀγορᾷ. αὐτῷ[33] βαδίζει καὶ λαλεῖ[34] καὶ πτάρνυται[35] ἕκαστος ἡμῶν, οὐχὶ τοῖς ἐν τῇ πόλει.

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— Μὴ ἄλγυνε σαυτὸν τοῦτο γιγνώσκων ὅτι, ὅταν ποτ' ἀνθρώποισιν ἡ Τύχη γελᾷ[26], πάντων ἀφορμὴ τῶν καλῶν εὑρίσκεται· ὅταν δὲ δυστυχῇ τις, οὐδ'[27] εὐφραίνεται. ἅπαντα νικᾷ καὶ μεταστρέφει Τύχη, οὐδεὶς δὲ νικᾷ μὴ θελούσης τῆς Τύχης. — Ἀπερυθριᾷ[28] πᾶς, ἐρυθριᾷ δ'[29] οὐδεὶς ἔτι. — Τὸ δοκεῖν διαβολὴν ἔσχε[40] μείζω τοῦ ποιεῖν. — Πρώτους ἑαυτοὺς οἱ προδόται πωλοῦσιν. — Ἰσοκράτης ἔλεγεν· "Ἃ πάσχοντες ὑφ'[41] ἑτέρων ὀργίζεσθε, ταῦτα τοὺς ἄλλους μὴ ποιεῖτε[42]."

§ 63. Ὀργή σε πολλὰ δρᾶν ἀναγκάζει κακά. — Ἀνὴρ πονηρὸς δυστυχεῖ, κἂν[1] εὐτυχῇ. — Εὐτυχοίης[2] καὶ τυγχάνοις ὧν ἐπιθυμεῖς. — Γονεῖς σὺ τίμα καὶ φίλους εὐεργέτει. — Ἃ μὴ δεῖ ποιεῖν, ταῦτα μηδὲ[3] ἐννόει ποιεῖν. — Ὁ νόμος κελεύει τιμᾶν τοὺς τὴν πατρίδα ἐλευθεροῦντας. — Ἃ μὴ προσήκει, μήτ' ἄκουε μήθ' ὅρα. — Ὁ μὲν γεωργὸς τὴν γῆν, ὁ δὲ φιλοσοφῶν τὴν ψυχὴν ἐξημεροῖ. — Νιόβη ζῶσα[4] λίθος ἐγένετο[5] ἐπὶ τῷ τύμβῳ τῶν παίδων. — Ἄπανθ'[6] ὁ λιμὸς γλυκέα πλὴν αὐτοῦ ποιεῖ. — Τέλος ὅρα βίου. — Οὔτε ἀνταδικεῖν[7] δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ'[8] ἂν[9] ὁτιοῦν[10] πάσχῃ ὑπ'[11] αὐτῶν. — Τὸν φίλον δεῖ εὐεργετεῖν, ὅπως ᾖ μᾶλλον φίλος, τὸν δὲ ἐχθρὸν φίλον ποιεῖν[12]. — Οἰόμενοι[13] τὰ κακὰ ἀγαθὰ εἶναι, ἐπίθυμοῦσιν[14] αὐτῶν. — Τὸ μὲν σοφὸν καλεῖν[15] ἔμοιγε μέγα εἶναι δοκεῖ καὶ θεῷ μόνῳ πρέπον. — Ἐσχάτη ἀδικία[16] δοκεῖν δίκαιον μὴ ὄντα[17]. — Δι'[18] ἐλπίδος ζῇ[19] καὶ δι' ἐλπίδος τρέφου. — Ὁρᾷς τὸν ὑψοῦ

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τόνδ' ἄπειρον αἰθέρα, καὶ γῆν πέριξ ἔχονθ'[20] ὑγραῖς ἐν ἀγκάλαις; τοῦτον νόμιζε Ζῆνα, τόνδ'[21] ἡγοῦ θεόν. — Ἀγησίλαος κάλαμον περιβὰς[22] ἵππευε μετὰ τοῦ υἱοῦ παιδὸς ὄντος[23], καὶ πρὸς τὸν γελάσαντα[24] εἶπε[25], "Νῦν μὲν σιώπα, ὅταν δὲ γένῃ[26] πατὴρ αὐτός[27], τότε ἐξερεῖς[28]." — Ἐγὼ δὲ λυποῦμαι[29] μὲν εἰς ὑπερβολὴν ἐπὶ τοῖς παροῦσιν[30], ἐν δὲ τῇ λύπῃ φρονῶ· τοῦτό με τὸ τηροῦν ἐστι κἄνθρωπον[31] ποιοῦν. — Χιόνος ποτὲ πιπτούσης[32], ἤρετο[33] ὁ βασιλεὺς τῶν Σκυθῶν[34] τινα γυμνὸν διακαρτεροῦντα, εἰ ῥιγῴη; ὁ δὲ ἀντήρετο[35] αὐτόν, εἰ τὸ μέτωπον[36] ῥιγῴη; τοῦ δὲ οὐ φήσαντος[37]· "Οὐκοῦν," εἶπεν[38], "οὐδὲ ἐγώ[39]· πᾶς γὰρ μέτωπόν εἰμι." — Γελᾷ δ'[40] ὁ μῶρος, κἄν[41] τι μὴ γελοῖον ᾖ. — Εἷς ἀνὴρ οὐ πάνθ'[42] ὁρᾷ. — Θεοῦ δὲ πληγὴν οὐχ ὑπερπηδᾷ βροτός. — Δουλοῖ φρόνημα[43] τὸ αἰφνίδιον[44]. — Τῷ ἀποκρινομένῳ μέτρον ἔστω[45] ἡ τοῦ ἐρωτῶντος βούλησις. — Ὁ Κάτων ἔλεγε, τῶν νέων μᾶλλον ἀγαπᾶν[46] τοὺς ἐρυθριῶντας ἢ τοὺς ὠχριῶντας. — Τῶν πόνων[47] πωλοῦσιν ἡμῖν πάντα τἀγάθ'[48] οἱ θεοί. — Σωκράτης ἔλεγε, τοὺς μὲν ἄλλους ἀνθρώπους ζῆν, ἵνα ἐσθίοιεν, αὐτὸς[49] δὲ ἐσθίειν, ἵνα ζῴη. — Ταντάλου[50] μετὰ θάνατον ζημία ἦν ἀεὶ καὶ πεινῆν καὶ διψῆν. — Ἐντεῦθεν ὀργῇ Περικλέης οὐλύμπιος[51] ἤστραπτ'[52], ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα. — Θεμιστοκλῆς ἔλεγεν, ὅτι οὐκ ἐῴη αὐτὸν καθεύδειν τὸ τοῦ Μιλτιάδου τρόπαιον. — Φίλος φίλῳ γὰρ συμπονῶν αὐτῷ πονεῖ. — Ὥσπερ, ἐπειδὰν δειπνῶμέν που, τότε πλεῖστα λαλοῦμεν ἅπαντες. — Μὴ φθόνει τοῖς εὐτυχοῦσι, μὴ δοκῇς εἶναι κακός. —

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Μοχθεῖν ἀνάγκη τοὺς θέλοντας εὐτυχεῖν, αἰσχρόν τε μοχθεῖν μὴ θέλειν νεανίαν. — Οἱ κόλακες ταχὺ ἐν ταῖς μεταβολαῖς ἀπορρέουσιν. — Σωκράτης τοῦ σώματος[53] αὐτός τε οὐκ ἠμέλει, τούς τ' ἀμελοῦντας οὐκ ἐπῄνει[54]. — Ζήλου τὸν ἐσθλὸν ἄνδρα καὶ τὸν σώφρονα. — Κοινὴ πατρὶς ἀνθρώπων ἁπάντων ὁ κόσμος ἐστίν, ὥσπερ ἠξίου ὁ Σωκράτης. — Ἐφ' οἷσι[55] μὴ φρονῶ, σιγᾶν φιλῶ.

§ 64. Ἀγησίλαος ὁ μέγας, ἐν μέσοις τοῖς στρατιώταις σκηνῶν, οὐδενὸς[1] ἀμείνονα κοίτην εἶχεν. — Οἱ παλαιοὶ Ἕλληνες ἐτίμων θεοὺς ἱεροῖς, ἀναθήμασι, θυσίαις, πανηγύρεσι, προσόδοις. — Σαλμωνεὺς Διὶ ἀντιβροντᾶν ἐτόλμα. — Ταινία παρ' ὅλην σχεδὸν τὴν Αἴγυπτον παρήκει, τοῖς ἀπείροις τῶν προσπλεόντων ἀόρατος. — Ἀπόλλων διὰ τῶν χρησμῶν καὶ τῶν θεραπειῶν εὐηργέτει[2] τὸ τῶν ἀνθρώπων γένος. — Πολλοὺς ἤδη, καταφρονεῖν παραινοῦντας χρημάτων[3], ἑώρων[4] ἀπρὶξ ἐχομένους[5] αὐτῶν. — Ἰσοκράτης παρῄνει[6] τῶν γονέων[7] τοὺς διδασκάλους προτιμᾶν· τοὺς[8] μὲν γὰρ τοῦ ζῆν, τοὺς δὲ τοῦ εὖ ζῆν εἶναι αἰτίους. — Οὐ μόνος ὁ Πλοῦτος τυφλός ἐστιν, ἀλλὰ καὶ[9] ἡ ὁδηγοῦσα αὐτὸν Τύχη. — Τῶν ἡδονῶν φωνή ἐστι μὴ πεινῆν, μὴ διψῆν, μὴ ῥιγῶν. — Ἀναξαγόρας πρὸς τὸν[10] δυσφοροῦντα, ὅτι ἐπὶ ξένης[11] τελευτᾷ, "Πανταχόθεν," ἔφη[12], "ὁμοία ἐστὶν ἡ εἰς Ἅιδου[13] κατάβασις." — Κράτης πρὸς νέον πλούσιον[14] πολλοὺς κόλακας ἐπισυρόμενον, "Νεανίσκε," εἶπεν[12], "ἐλεῶ σοῦ τὴν ἐρημίαν." — Ὅτ'[15] εὐτυχεῖς, μάλιστα μὴ μέγα φρόνει. — Θαρ-

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σος σὺν λόγῳ αἶνει, τὸ δὲ μετ'[16] ἀλογίας ὂν[17] ἀποστύγει. — Πολλοὶ δοκοῦντες ἑαυτοὺς φιλεῖν οὐκ ἀληθῶς φιλοῦσιν. — Ἀνάχαρσις μαθὼν[18] τέτταρας δακτύλους[19] εἶναι[20] τὸ πάχος τῆς νεώς, τοσοῦτον ἔφη[12] τοῦ θανάτου[21] τοὺς πλέοντας ἀπέχειν. — Σχολαστικὸς ναυαγεῖν μέλλων πινακίδας ᾔτει[22], ἵνα διαθήκας γράφῃ· τοὺς δὲ οἰκέτας ὁρῶν ἀλγοῦντας διὰ τὸν κίνδυνον, "Μὴ λυπεῖσθε[23]," ἔφη[12], "ἐλευθερῶ γὰρ ὑμᾶς." — Χρῇ[24] μοι τοιαῦθ' ὁ Φοῖβος. — Ἡμεῖς δ'[25] ἀβίωτον ζῶμεν ἄνθρωποι[26] βίον. — Θαλῆς ἐρωτηθείς[27], πῶς ἂν ἄριστα καὶ δικαιότατα βιῷμεν[28]; "Ἐάν," ἔφη[12], "ἃ τοῖς ἄλλοις[29] ἐπιτιμῶμεν, αὐτοὶ μὴ δρῶμεν[30]." — Ὅπου ἄνδρες θεοὺς μὲν σέβοιεν, πολεμικὰ δὲ ἀσκοῖεν, πειθαρχίαν δὲ μελετῷεν, πῶς οὐκ εἰκὸς[31] ἐνταῦθα πάντα[32] μεστὰ[33] ἐλπίδων ἀγαθῶν εἶναι; — Τὸ[34] τοῦ Σόλωνος εὖ[35] ἔχει· τέλος ὅρα μακροῦ βίου[36]. — Τὸ δ' εὖ[37] νικάτω. — Ὁ Κωνσταντῖνος ἰδεῖν ἔφη[38] ἐν αὐτῷ τῷ οὐρανῷ σταυροῦ τρόπαιον, ἐκ φωτὸς συνιστάμενον[39], γραφήν τε αὐτῷ συνῆφθαι[40] λέγουσαν ΤΟΥΤΩΙ ΝΙΚΑ. — Θεοῦ θέλοντος[41] κἂν[42] ἐπὶ ῥιπὸς πλέοις. — Διογένης ὡμοίου[43] τοὺς φιλαργύρους τοῖς ὑδρωπικοῖς. — Ὃς οὐδ'[44] ἐν Ἅιδου[45] τὸν θανόντ'[46] ἐλευθεροῖ. — Τοῦθ'[46] ἑταῖρός ἐστιν ὄντως· οὐκ ἐρωτᾷ, πηνίκα[47] δεῖπνόν ἐστιν; ὥσπερ ἕτεροι[48], καὶ τί δειπνεῖν κωλύει τοὺς παρόντας[49]; — Τάχα δὴ ἀκούουσι βοώντων τῶν στρατιωτῶν[50] "ΘΑΛΑΤΤΑ, ΘΑΛΑΤΤΑ," καὶ παρεγγυώντων. ἔνθα δὴ ἔθεον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο[51] καὶ οἱ ἵπποι. ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐν-

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ταῦθα δὴ περιέβαλλον[52] ἀλλήλους καὶ στρατηγοὺς καὶ λοχαγοὺς δακρύοντες. καὶ ἐξαπίνης ὅτου[53] δὴ παρεγγυήσαντος[54] οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν μέγαν.

§ 65. Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.— Μιμοῦ τὰ σεμνά, μὴ κακοὺς μιμοῦ τρόπους. — Μακάριος[1], ὅστις οὐσίαν καὶ νοῦν ἔχει· χρῆται γὰρ οὗτος, εἰς ἃ δεῖ, ταύτῃ[2] καλῶς. — Ἀρέσκου καὶ ἀγάπα τοῖς παροῦσι[3], καὶ μηδὲν αὐτῶν ἀφόρητον οἴου. — Πῶς ἄν τις ἧττον[4] ὑπὸ πόλεως ζημιοῖτο[5], πῶς δ'[6] ἂν μᾶλλον τιμῷτο, ἢ εἰ τοῖς τῆς πόλεως νόμοις πείθεσθαι ἐπιχειροίη; — Πειρῶ τύχης ἄνοιαν εὐχερῶς φέρειν. — Τοῖς μεριμνῶσι καὶ λυπουμένοις[7] ἅπασα νὺξ μακρὰ φαίνεται. — Οἰνοπίδης ὁρῶν μειράκιον πολλὰ βιβλία κτώμενον, εἶπε[8]· "Μὴ τῷ κιβωτῷ ἔχε[9], ἀλλὰ τῷ στήθει." — Νοῦς ὁρᾷ καὶ νοῦς ἀκούει· τἄλλα[10] κωφὰ καὶ τυφλά.—Ὁ μὲν γεωργὸς τὴν γῆν, ὁ δὲ φιλοσοφῶν τὴν ψυχὴν ἐξημεροῖ. — Πολλοί, πρὶν μὲν πεινῆν[11], ἐσθίουσι, πρὶν δὲ διψῆν, πίνουσιν. — Πλεῖς τὴν θάλατταν σχοινίων πωλουμένων[12]; — Ἡμεῖς δ' ἔχοντες ἀρραβῶνα[13] τὴν τέχνην τοῦ ζῆν[14], ἀεὶ πεινῶμεν ἐπὶ ταῖς ἐλπίσιν, ἐξόν[15] τε μικρὸν διαπορηθῆναι[16] χρόνον, τὸν βίον ἅπαντα τοῦτο δρᾶν[17] αἱρούμεθα[18]. — Τοῦ[19] γάρ τις ἄλλου, πρὸς θεῶν[20], πάτερ, οὕνεκ' ἂν εὔξαιτο[21] πλουτεῖν εὐπορεῖν τε χρημάτων[22], ἢ[23] τοῦ δύνασθαι[24] παραβοηθεῖν τοῖς[25] φίλοις, σπείρειν τε καρπὸν Χάριτος ἡδίστης θεῶν; τοῦ μὲν πιεῖν[26] γὰρ καὶ φαγεῖν[27] τὰς ἡδονὰς ἔχομεν ὁμοίας[28]· οὐχὶ[29]

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τοῖς λαμπροῖσι δὲ δείπνοις τὸ πεινῆν παύεται. — Μὴ φόβος σε νικάτω φρένας[30]. — Οὐκ ἔστι[31] τοῖς μὴ δρῶσι σύμμαχος τύχη. — Οἱ ποιηταὶ τὰ αὐτῶν ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσιν[32]. — Τὸ μὲν σῶμα πολλάκις καὶ πεινῇ καὶ διψῇ· ἡ δὲ ψυχὴ πῶς ἂν ἢ διψῴη ἢ πεινῴη; — Ἅπαντας ἡ παίδευσις ἡμέρους ποιεῖ. — Ἑκάστη ἡδονὴ καὶ λύπη προσηλοῖ τὴν ψυχὴν πρὸς τὸ σῶμα καὶ ποιεῖ σωματοειδῆ. — Ἀρχίδαμος πρὸς τὸν[33] ἐπαινοῦντα κιθαρῳδὸν[34] καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, "Ὦ λῷστε[35]," ἔφη, "ποῖον γέρας παρὰ σοῦ τοῖς ἀγαθοῖς ἀνδράσιν ἔσται, ὅταν κιθαρῳδὸν οὕτως ἐπαινῇς;" — Γοργίας ἤδη γηραιὸς ὑπάρχων, ἐρωτηθείς[36], εἰ ἡδέως[37] ἀποθνήσκοι, "Ἥκιστα[38]," εἶπεν[39], "ὥσπερ δὲ ἐκ σαπροῦ καὶ ῥέοντος[40] οἰκιδίου[41] ἀσμένως ἀπαλλάττομαι." — Οἱ ἔφοροι ἱκανοί εἰσι ζημιοῦν ὃν ἂν[42] βούλωνται. — Ποτὸν πᾶν ἡδὺ ἦν Σωκράτει διὰ τὸ μὴ πίνειν[43], εἰ μὴ διψῴη. — Ὁ Ἀλέξανδρος ὑπὸ Λυσίππου μόνου αὐτὸς ἠξίου πλάττεσθαι[44]. — Σιμωνίδης ἐρωτηθείς[36], πόσον χρόνον βιῴη[45], "χρόνον," εἶπεν[39], "ὀλίγον, ἔτη δὲ πολλά." — Ἡ συνήθεια κόρον γεννᾷ· οἰκοῦντες γῆν ζητοῦμεν θάλατταν, καὶ πλέοντες πάλιν περισκοποῦμεν τὸν ἀγρόν[46].

§ 66. Ὀρφεὺς ὁ μελοποιὸς διαφερόντως ἐν ταῖς Θήβαις ἐτιμᾶτο. — Τὸ χρυσόμαλλον δέρας ἐν Κόλχοις ἐφρουρεῖτο ὑπὸ δράκοντος ἀΰπνου. — Εὐλαβοῦ τὰς διαβολάς, κἂν[1] ψευδεῖς ὦσιν[2]· οἱ γὰρ πολλοὶ[3] τὴν μὲν ἀλήθειαν ἀγνοοῦσι, πρὸς δὲ τὴν

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δόξαν ἀποβλέπουσιν. — Ἐν Λακεδαίμονι τῇ εὐνομωτάτῃ οὐ πλήθει γραμμάτων[4] ἡ πόλις διῳκεῖτο[5], πολὺ δὲ μᾶλλον τοῖς τρόποις τῶν πολιτευομένων. — Οἱ Ἀθηναῖοι Σόλωνι νομοθέτῃ ἐχρῶντο[6] πρὸς τὴν πολιτείαν, καὶ ἠξίουν κατὰ τὰ προστάγματα αὐτοῦ βιῶναι. — Αἱ παλαιαὶ[7] τῶν γυναικῶν τοὺς πόδας σανδάλοις ὑπεδοῦντο[8]. — Γανυμήδης ἐν τῷ Ὀλύμπῳ τοῖς θεοῖς ἐῳνοχόει[9] καὶ τοῦ συμποσίου ἐπεμελεῖτο. — Ὁ Χάλος ποταμὸς τῆς Συρίας ἦν πλήρης ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἴων[10]. — Οὐ λυποῦντα[11] δεῖ παιδάριον ὀρθοῦν, ἀλλὰ καὶ πείθοντά τι. — Ὃς δ' οὔτ' ἐρυθριᾶν[12] οἶδεν οὔτε δεδιέναι, τὰ πρῶτα[13] πάσης τῆς ἀναιδείας ἔχει. — Ζῶμεν γὰρ οὐχ ὡς θέλομεν, ἀλλ' ὡς δυνάμεθα. — Τὰ προσπεσόντα[14] προσδοκᾶν ἅπαντα[15] δεῖ ἄνθρωπον ὄντα[16]· παραμένει γὰρ οὐδὲ ἕν[17]. — Ὃ βούλεται γὰρ μόνον ὁρῶν καὶ προσδοκῶν, ἀλόγιστός ἐστι τῆς ἀληθείας κριτής. — Ὦ τρισάθλιοι, τί πλέον ἔχουσι τῶν ἄλλων; βίον ὡς οἰκτρὸν ἐξαντλοῦσιν οἱ τὰ φρούρια τηροῦντες, οἱ τὰς ἀκροπόλεις κεκτημένοι[18], εἰ πάντας ὑπονοοῦσιν οὕτω ῥᾳδίως[19] ἐγχειρίδιον ἔχοντας αὐτοῖς προσιέναι[20]· οἵαν δίκην διδόασιν[21]. — Τάδε ἐγράψατο[22] καὶ ἀντωμόσατο[23] Μέλητος Μελήτου[24] Πιθεὺς[25] Σωκράτει[26] Σωφρονίσκου[24] Ἀλωπεκῆθεν[25]· ἀδικεῖ Σωκράτης, οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσηγούμενος[27]· ἀδικεῖ δὲ[28] καὶ[29] τοὺς νέους διαφθείρων· τίμημα[30] θάνατος. — Σωκράτης Ἀρχελάου μεταπεμπομένου[31]

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αὐτὸν ὡς ποιήσοντος[32] πλούσιον, ἐκέλευσεν[33] ἀπαγγεῖλαι[34] αὐτῷ, ὅτι Ἀθήνησι[35] τέτταρές εἰσι χοίνικες τῶν ἀλφίτων ὀβολοῦ[36] ὤνιοι, καὶ κρῆναι ὕδατος ῥέουσιν. — Μισῶ δ'[37] ἐγὼ καὶ[38] Σωκράτην τὸν πτωχὸν ἀδολέσχην, ὃς τἄλλα[39] μὲν πεφρόντικεν[40], ὁπόθεν δὲ διαφαγεῖν[41] ἔχοι[42], τούτου κατημέληκεν[43]. — Δράτω[44], φρονείτω μεῖζον ἢ κατ' ἄνδρ'[45] ἰών[46]. — Δράτω, κρατείτω τόνδε τὸν βραχὺν χρόνον[47]. — Ἐλευθεροῦτε[48] πατρίδ'[49], ἐλευθεροῦτε δὲ[28] παῖδας. — Πλούτει[48] τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα[50], καὶ ζῇ[48] τύραννον[51] σχῆμ' ἔχων. — Οἰδίπους ὤρθου[52] πόλιν.

XIV.

B. Tenses with altered verbal stem.

a. *Active.*

§ 67. Οὐδεὶς τῶν ἀνθρώπων παρὰ πάντα τὸν βίον εὐδαιμονήσει. — Χείλων δυσχεραίνοντός[1] τινος ἐπὶ τοῖς ἑαυτοῦ κακοῖς, εἶπεν· "Εἰ τὰ πάντων[2] κατανοήσεις, ἧττον[3] ἐπὶ τοῖς σεαυτοῦ δυσφορήσεις." — Τοὺς γονέας ἐν τιμῇ ἔχων πράξεις[4] καλῶς. — Οἱ ἀνδρεῖοι ἀθάνατον μνήμην ἑαυτῶν καταλείψουσιν. — Οὐκ αἰνέσω ποτὲ τὸν χρηστὰ μὲν λέγοντα, κακὰ δὲ πράττοντα. — Οὐ νομίζω ὑμᾶς ποτε ἐς τοσοῦτον[5] ἀμελείας ἥξειν, ὥστε καὶ τὰ μὴ δίκαια ἐπιτρέπειν. — Λίαν φιλῶν σεαυτὸν, οὐχ ἕξεις[6] φίλον. — Οἱ μὴ διαφυλάττοντες τὴν πρὸς τὸ θεῖον εὐσέβειαν, πολὺ μᾶλλον οὐ[7] διατηρήσουσι τὰ πρὸς ἀνθρώπους δίκαια. — Μακαριοῦμεν[8] τὸν

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γέροντα, καθ' ὅσον[9] ἐπιθυμιῶν ἐλεύθερός ἐστιν. — Ἔλπιζε τιμῶν τοὺς γονέας πράξειν[10] καλῶς. — Πλούτιζε τοὺς φίλους· σαυτὸν γὰρ πλουτιεῖς[8]. — Πολλοὶ τῶν Ἑλλήνων νεανίαι ἐφοίτων πρὸς τὰς τῶν σοφιστῶν θύρας τελοῦντες[8] αὐτοῖς χρήματα καὶ ἀκουσόμενοι[11] τῆς σοφίας αὐτῶν. — Εἰ μὲν πολέμου φροντιεῖς[8], τὸν σαυτοῦ βίον καὶ τὸν τῶν ἄλλων ταράξεις· εἰ δ' εἰρήνης φροντιεῖς, σαυτῷ τε καὶ τοῖς ἄλλοις πολλὰ ξυμφέροντα ποριεῖς[9].— Ἰφικράτης ὀνειδιζόμενος ἐπὶ δυσγενείᾳ, "'Εγὼ ἄρξω," εἶπε[12], "τοῦ γένους." — Ξένον ἀδικήσεις οὐδέποτε, καιρὸν λαβών[13]. — Γύμναζε παῖδας· οὐ γὰρ ἄνδρα γυμνάσεις. — Νομιοῦμεν[8] ὁμοίως ἀσεβεῖν τούς τε τὰ ψευδῆ λέγοντας περὶ θεοῦ καὶ τοὺς πιστεύοντας αὐτοῖς. — Κοινὸς ἰατρός σε θεραπεύσει, χρόνος. — Τοῖς Ἴωσι μέγας ἦν φόβος, μὴ ὁ Δαρεῖος πάσας τῆς Ἰωνίας πόλεις ἀνατρέψοι. — Δίκαια δράσας συμμάχους ἕξεις θεούς. — Ὁ χρηστὸς καὶ[14] τοῖς ἐκγόνοις[15] φυτεύσει. — Πάριν τόξοισι τοῖς ἐμοῖσι[16] νοσφιεῖς[8] βίου πέρσεις[17] τε Τροίαν. — Ἀγαμέμνων ἠγρίαινεν[18] ἐντελλόμενος Χρύσῃ νῦν τε ἀπιέναι[19] καὶ αὖθις μὴ ἐλθεῖν[20], μὴ αὐτῷ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι. — Ἥκομεν ἐκκλησιάσοντες περὶ πολέμου καὶ εἰρήνης. — Ἠισχύνοντο εἰ παρόντες[21] μηδὲν ὠφελήσοιεν τοὺς συμμάχους. — Οἴμοι τί δράσεις; οὐδὲ μηνυτὴν χρόνον δέξει καθ'[22] ἡμῶν, ἀλλά μ' ἐξελᾷς[8] χθονός;

§ 68. Εὐρυσθεὺς τὰς Γηρυόνου τοῦ τρισωμάτου βοῦς Ἥρᾳ ἔθυσεν. — Ἥφαιστος προστάγματι

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Διὸς Προμηθέα τὸν Τιτᾶνά τῷ Καυκάσῳ προσήλωσεν. — Ζεὺς Γανυμήδη ἀπὸ τῆς Ἴδης ἥρπασεν[1]. — Οὐπώποτε ἐζήλωσα ἄνθρωπον πλούσιον, ἀπολαύοντα μηδὲν ὧν[2] ἔχει. — Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾴδιον. — Ἔνιοι λέγουσιν, Ὅμηρον πολὺν χρόνον ἐν Ἰθάκῃ διατρῖψαι. — Πᾶσιν ἀνθρώποις δαίμων ἐπέταξε[3] πόνους, ἄλλοις ἄλλους. — Αἱ τῶν φρενῶν ταραχαὶ καὶ[4] σοφὸν παρέπλαγξαν[5]. — Οἱ Θρᾷκες λέγονται[6] Ζάμολξιν τὸν νομοθέτην ἀπαθανατίσαι. — Ξέρξου γράψαντος[7], "Πέμψον τὰ ὅπλα," Λεωνίδας ἀντέγραψεν, "Ἥκων λαβέ[8]." — Σῶσον πατρῷον οἶκον, ἔκσωσον δ' ἐμέ. — Ὃν οὐδὲ εἷς λέληθεν[9] οὐδὲ ἓν[10] ποιῶν, οὐδ' αὖ ποιήσων, οὐδὲ πεποιηκὼς πάλαι, οὔτε θεός, οὔτ' ἄνθρωπος, οὗτός εἰμ' ἐγώ, Ἀήρ, ὃν ἄν τις ὀνομάσειε καὶ[11] Δία· ἐγὼ δ', ὃ θεοῦ 'στιν[12] ἔργον, εἰμὶ πανταχοῦ· ἐνταῦθ' ἐν Ἀθήναις, ἐν Πάτραις, ἐν Σικελίᾳ, ἐν ταῖς πόλεσι πάσαισιν, ἐν ταῖς οἰκίαις πάσαις. ἐν ὑμῖν πᾶσιν οὐκ ἔστιν[13] τόπος, οὗ μή 'στιν[12] ἀήρ· ὁ δὲ παρὼν[14] ἁπανταχοῦ πάντ'[15] ἐξ ἀνάγκης οἶδε[16]. — Ἐτρύφησεν ὥστε μὴ πολὺν τρυφᾶν χρόνον[17]. — Μηδένι συμφορὰν ὀνειδίσῃς[18]· κοινὴ[19] γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον. — Αἰδοῦς[20] παρὰ πᾶσιν ἄξιος ἔσει[21], ἐὰν πρῶτον ἄρξῃς σαυτὸν αἰδεῖσθαι. — Διογένης λύχνον μεθ' ἡμέραν ἅψας, "Ἄνθρωπον," ἔφη[22], "ζητῶ." — Ὑπὲρ σεαυτοῦ μὴ φράσῃς[23] ἐγκώμιον. — Χρησμὸς ἦν τοῖς δώδεκα ἡγεμόσιν, ὃς ἂν αὐτῶν ἐκ χαλκῆς φιάλης πρῶτος ἐν Μέμφει σπείσῃ[24] τῷ θεῷ, κρατήσειν[25] αὐτὸν πάσης Αἰγύπτου[26]. — Σωκράτης ἔπαυσε μὲν

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ἀκρατείας πολλούς, ἀρετῆς ποιήσας ἐπιθυμεῖν καὶ ἐλπίδας παρασχών[27], ἐὰν ἑαυτῶν ἐπιμελῶνται, καλοὺς κἀγαθοὺς ἔσεσθαι[28]· καίτοι οὐδεπώποτε ὑπέσχετο[29] διδάσκαλος εἶναι[30] τούτου. — Κλεάνθης ἐρωτώμενος, διὰ τί παρὰ τοῖς ἀρχαίοις οὐ πολλῶν φιλοσοφησάντων[31] ὅμως πλείους διέλαμψαν[32] ἢ νῦν; "Ὅτι," εἶπε[33], "τότε μὲν ἔργον ἠσκεῖτο[33], νῦν δὲ λόγος." — Ἀρχίδαμος ὁ τοῦ Ἀγησιλάου ἐνίκησεν Ἀρκάδας τὴν λεγομένην ἄδακρυν μάχην[34]· ὡς δὲ ληξάσης τῆς μάχης[35] τρόπαιον ἐστήσατο[36], εὐθὺς ἔπεμψεν οἴκαδε ἀγγελοῦντα[37] Δημοτέλη τὸν κήρυκα τῆς τε νίκης τὸ μέγεθος καὶ ὅτι Λακεδαιμονίων μὲν οὐδεὶς τεθναίη[38], τῶν δὲ πολεμίων παμπληθεῖς[39]· τοὺς μέντοι ἐν Σπάρτῃ[40] ἔφασαν[22] ἀκούσαντας, ἀρξαμένους[41] ἀπὸ Ἀγησιλάου καὶ τῶν γερόντων καὶ τῶν ἐφόρων, πάντας κλάειν· οὕτω κοινόν τι[42] ἄρα[43] χαρᾷ καὶ λύπῃ δάκρυά ἐστιν. — Ζητῶν Ἑρμῆν γλύψαι[44] κέρκωπα[45] ἔγλυψα. — Τοὺς πλέονας κακίους δὲ Βίας ἀπέφηνε[46] Πριηνεύς. — Τὸ κυνὸς κακὸν ὗς ἀπέτισεν[47]· — Εἶτ'[48] εὐθὺς οὕτω[49] τὰς τραπέζας αἴρετε, μύρα, στεφάνους ἑτοίμασον, σπονδὰς ποίει.

§ 69. Τοὺς πολεμίους οὐπώποτε ἐτρέσαμεν[1]. — Πῶς ἂν[2] ὁμονοήσαιεν ἄνθρωποι πονηροὶ ἀλλήλοις[3]; — Μὴ νομίσῃς, εὐτυχὴς ὤν[4], τὸν αὐτὸν δαίμονα εἰς ἀεὶ ἕξειν. — Ῥᾴδιόν ἐστιν ἑτέρῳ παραινέσαι. — Δαναὸς ὁ Αἰγύπτιος συνῴκισε[5] τὴν ἀρχαιοτάτην σχεδὸν τῶν Ἑλληνικῶν πόλεων, Ἄργος. — Ἀπόλυσον ἡμᾶς τοὺς ἀναιτίους, καὶ μὴ κολά-

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σῃς. — Ἡρακλῆς τὸ σῶμα τῆς Λερναίας ὕδρας ἀνασχίσας, τῇ χολῇ τοὺς οἰστοὺς ἔβαψεν. — Ἡρακλῆς τὸν ἐν Νεμέᾳ λέοντα τοῖς βραχίοσιν ἀπέπνιξε, τὸν αὐχένα σφίγξας. — Λέγεται ἐν Κορίνθῳ ἐκθρέψαι[6] Πόλυβος τὸν Οἰδίπουν. — Σχολαστικὸς[7] ἰατρῷ συναντήσας εἶπε[8]· "Συγχώρησόν μοι καὶ μή μοι μέμψῃ[9], ὅτι τοσοῦτον χρόνον οὐκ ἐνόησα."—Σχολαστικός τινι συναντήσας, "Ἤκουσα," ἔφη[8], "ὅτι ἐτελεύτησας". κἀκεῖνος ἀπεκρίνατο[10]· "Ἀλλ'[11] ὁρᾷς με ἔτι ζῶντα." καὶ ὁ σχολαστικός, "Καὶ μὴν ὁ εἰπών[12] μοι σοῦ[13] ἀξιοπιστότερος ἐστίν." — Μειράκιον Ἐρετρικὸν Ζήνωνι συνεγένετο[14] πολὺν χρόνον. Ἐπανελθόντα[15] δὲ ἤρετο[16] ὁ πατήρ, τί μάθοι[17] σοφόν; ὁ δ' ἔφη[8] δείξειν[18]. χαλεπήναντος[19] δὲ τοῦ πατρὸς καὶ πληγὰς ἐντείναντος, ἡσυχίαν ἀγαγὼν[20] καὶ ἐγκαρτερήσας, τοῦτο ἔφη[8] μεμαθηκέναι[21], φέρειν[22] ὀργὴν πατρός. — Ὁ μὲν Μενέλαος ἐπολέμησ'[23] ἔτη δέκα τοῖς Τρωσὶ διὰ γυναῖκα τὴν ὄψιν[24] καλήν, Φοινικίδης[25] δὲ Ταυρέᾳ δι' ἔγχελυν[26]. — Πρὸς Εὐρυβιάδην τὸν Λακεδαιμόνιον ὁ Θεμιστοκλῆς ἔλεγέ τι ὑπεναντίον, καὶ ὃς[27] ἀνέτεινεν αὐτῷ τὴν βακτηρίαν. Ὁ δὲ "Πάταξον μέν," ἔφη, "ἄκουσον δέ." ᾔδει[28] δὲ ὅτι, ἃ μέλλει λέγειν, τῷ κοινῷ λυσιτελεῖ. — Ὅτε εἷλε[29] τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο[30] τοὺς ἐλευθέρους πάντας πλὴν ἱερέων. ἀφῆκε[31] δὲ τῆς πράσεως καὶ[32] τοὺς τοῦ πατρὸς ξένους (ὠμήρευσε[33] γὰρ παρ' αὐτοῖς ὁ Φίλιππος ἔτι παῖς ὤν[34]) καὶ τοὺς συγγενεῖς δὲ[35] τούτων ἀφῆκεν[31]. ἐτίμησε δὲ καὶ[36] τοὺς ἐγγόνους τοῦ Πινδάρου[37], καὶ τὴν οἰκίαν αὐτοῦ μόνην εἴασεν[38] ἑστάναι[39].

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§ 70. Πόλεις ὅλας ἠφάνισε διαβολὴ κακή[1]. — Ο ἐλέφας πίνει ὕδωρ οὐ διειδὲς[2] καὶ καθαρόν, ἀλλ' ὅταν ὑποθολώσῃ τε καὶ ὑποταράξῃ. — Μηδέποτε ἀθυμήσῃς κακῶς πράττων, τὰ δὲ βελτίω ἀεὶ προσδόκησον. — Πρὸς ἁπάσας τὰς τοῦ βίου συμφορας χρησιμωτάτην δικαίως ἄν[3] τις[4] νομίσειε[5] τὴν τῆς ἱστορίας μάθησιν. — Οἱ πολέμιοι ἐν τῇ ἐφόδῳ ἐσάλπιξαν καὶ ἠλάλαξαν. — Ἐλπίζειν χρὴ πάντα, διότι οὐδέν ἐστιν ἄελπτον· ῥᾴδιον γὰρ θεῷ πάντα τελέσαι. — Οἷον ἄν τις τῇ γῇ σπέρμα ἐμβάλῃ, τοιούτους καὶ τοὺς καρποὺς δεῖ προσδοκῆσαι· οὕτω καὶ ἐν νέῳ σώματι, ὅταν τις τὴν παίδευσιν γενναίαν φυτεύσῃ, ζῇ τοῦτο[6] καὶ θάλλει διὰ παντὸς τοῦ βίου. — Ἀλέξανδρον Ἀριστοτέλης ὀργιζόμενον πραῦναι βουλόμενος καὶ παῦσαι[7] χαλεπαίνοντα[8] πολλοῖς, ταῦτα πρὸς αὐτὸν ἔγραψεν· "Ὁ θυμὸς καὶ ἡ ὀργὴ οὐ πρὸς ἥττους, ἀλλὰ πρὸς τοὺς κρείττονας γίγνεται· σοὶ δὲ οὐδεὶς[9] ἴσος." — Ὁ Σκηπίων, τέτταρα καὶ πεντήκοντα ἔτη βιούς[10], οὐδὲν οὔτε ἐπρίατο[11] οὔτε ἀπέδοτο[12]· οὕτως ὀλίγων[13] ἐδεῖτο. ἀσπίδα δὲ αὐτῷ τινὸς ἐπιδείξαντος[14] εὖ κεκοσμημένην[15], εἶπεν, "Ἀλλὰ τόν γε Ῥωμαίων ἄνδρα προσήκει ἐν τῇ δεξιᾷ[16] τὰς ἐλπίδας ἔχειν, ἀλλ' οὐκ ἐν τῇ ἀριστερᾷ[16]." — Καὶ Φωκίων δὲ[17] πένης ἦν. Ἀλεξάνδρου δὲ πέμψαντος[14] αὐτῷ τάλαντα ἑκατόν, ἠρώτα[18], "Διὰ τίνα αἰτίαν μοι δίδωσιν[19];" ὡς δ'[20] εἶπον[21], ὅτι μόνον αὐτὸν[22] Ἀθηναίων ἡγεῖται[23] καλὸν καὶ ἀγαθόν, "Οὐκοῦν," ἔφη[24], "ἐασάτω με τοιοῦτον εἶναι." — Ὦ γῆρας, ὡς ἅπασιν ἀνθρώποισιν εἰ ποθεινόν, ὡς εὔδαιμον εἶθ'[25] ὅταν παρῇς[26], ἤχθηραν[27]

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ὡς μοχθηρόν, εὖ λέγει τέ σε[28] οὐδείς, κακῶς δὲ πᾶς τις, ὃς σαφῶς λέγει.

§ 71. Ἀρταξέρξης ὁ Περσῶν βασιλεὺς ἐτελεύτησεν, ἄρξας ἔτη τρία καὶ τεσσαράκοντα. — Μόρσιμος ὁ Τραχίνιος ὑφῆψεν[1] Ἡρακλεῖ τὴν πυράν. — Καπανέα ἀπειλήσαντα, καὶ ἄκοντος[2] Διὸς αἱρήσειν τὰς Θήβας, ὁ Ζεὺς ἐκεραύνωσεν. — Πρόκνη ἡ Τηρέως γυνὴ Ἴτυν τὸν παῖδα ἔσφαξε καὶ εἱστίασε τὸν πατέρα τῷ τοῦ παιδὸς σώματι. — Σαρδανάπαλλος ὁ Ἀσσυρίων βασιλεὺς μετὰ τῶν θησαυρῶν ἑαυτόν τε καὶ τὰ βασίλεια κατακαῦσαι[3] λέγεται. — Λέγει ὁ μῦθος, ἐρίσαι ποτὲ Ἀθηνᾶν καὶ Ποσειδῶνα καὶ Ἥφαιστον εὐτεχνίας πέρι[4]· καὶ τὸν μὲν Ποσειδῶ ταῦρόν τινα ἀναπλάσαι, τὴν δ' Ἀθηνᾶν οἰκίαν ἐπινοῆσαι, τὸν δ' Ἥφαιστον ἄνθρωπον δημιουργῆσαι. — Κἂν[5] μόνος ᾖς, φαῦλον μήτε λέξῃς[6] μήτε ἐργάσῃ[7] μηδέν. — Ὁ Θησεὺς μετὰ τὴν Αἰγέως τελευτὴν τοὺς τὴν Ἀττικὴν κατοικοῦντας εἰς ἓν ἄστυ συνῴκισεν[8]. — Οὔτε πῦρ ἱματίῳ περιστεῖλαι[9] δυνατόν[10], οὔτε αἰσχρὸν ἁμάρτημα χρόνῳ. — Ἐξ οὗ[11] φιλοσοφεῖν ἐπενόησας[12], σεμνός τις ἐγένου[13] καὶ τὰς ὀφρῦς ὑπὲρ τοὺς κροτάφους ἐπῆρας[14]. — Καυσιανοὶ τοὺς μὲν γεννωμένους θρηνοῦσι, τοὺς δὲ τελευτήσαντας μακαρίζουσιν. — Μηδέποτε φρονήσῃς[6] ἐπὶ σεαυτῷ μέγα[15], ἀλλὰ μηδὲ καταφρονήσῃς[6] σεαυτοῦ[16]. — Ἐπίκουρος ἐρωτηθείς[17], πῶς ἄν τις πλουτήσειεν; "Οὐ τοῖς οὖσι[18] προστιθείς[19]," ἔφη[20], "τῆς δὲ χρείας τὰ πολλὰ[21] περιτέμνων." — Στρατονίκη ἡ Σελεύκου γυνὴ φαλακρὰ οὖσα[22] τοῖς ποιηταῖς

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ἀγῶνα προὔθηκε[23] περὶ[24] ταλάντου, ὅστις ἄμεινον ἐπαινέσειεν ἂν αὐτῆς τὴν κόμην. — Ἀθηναίου τινὸς πρὸς Ἀνταλκίδαν εἰπόντος[25], "Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν," "Ἡμεῖς δὲ οὐδέποτε," εἶπεν[26], "ὑμᾶς ἀπὸ τοῦ Εὐρώτα." — Προσελθόντα[26] Λάκαινά τις τὸν υἱὸν θεασαμένη[27] ἐπύθετο[28], "Τί πράττει[29] ἡ πατρίς;" εἰπόντος[30] δέ, "Πάντες ἀπολώλασι[31]," κεραμίδα ἄρασα[32] ἐπαφῆκεν[33] αὐτῷ καὶ ἀνεῖλεν[34], εἰποῦσα[35]· "Σὲ οὖν κακάγγελον ἀπέπεμψαν ἡμῖν;" — Νέος ἂν[36] πονήσῃς, γῆρας ἕξεις εὐθαλές. — Ἀνθρώπου τινὸς μοχθηροῦ ἐπιγράψαντος[37] ἐπὶ τὴν ἑαυτοῦ οἰκίαν, "Μηδὲν εἰσίτω[38] κακόν·" Διογένης, "Ὁ οὖν κύριος τῆς οἰκίας," ἔφη[39], "ποῦ ἂν εἰσέλθοι[39];" — Ἄνδρες, ἀναμιμνήσκεσθε ὅσας δὴ νίκας σὺν τοῖς θεοῖς ὁμόσε ἰόντες[40] νενικήκατε.

§ 72. Ὅμηρος γέγραφε ποιήσεις δύο, Ἰλιάδα καὶ Ὀδύσσειαν. — Τέρας ἐστίν, εἴ τις διὰ παντὸς τοῦ βίου εὐτύχηκεν. — Οὗτος ὁ ἄνθρωπος μεγάλα ἡμᾶς ἠδίκηκε καὶ ὕβρικεν. — Ἡρακλῆς τὸν ἀετὸν ἀνῄρηκε[1], τὸν τὸ Προμηθέως ἧπαρ ἐσθίοντα. — Πολυκράτης ἰσχύσας καὶ τῶν τε ἄλλων νήσων ἄρξας καὶ τὴν Ῥήνειαν ἑλών[2], ἀνέθηκε[3] τῷ Ἀπόλλωνι. — Ἤδη πολλάκις γυμνικοὺς ἀγῶνας ἑωράκαμεν[4]. — Οὐ χρὴ ζητεῖν, εἰ ἔστι θεός, αὐτόθεν δὲ ἄριστον πεπιστευκέναι[5]. — Σαρδανάπαλλος στολὴν μὲν γυναικείαν ἐνεδεδύκει[6], καθόλου δὲ βίον ἐβίω[7] γυναικώδη. — Θηβαῖοι τῶν ἄλλων Βοιωτῶν οὐκ ἄρχειν μόνον ἐπιχειροῦσιν, ἀλλὰ τῶν[8] μὲν τὰ τεί-

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χη κατεσκάφασι[9], τῶν δὲ καὶ τὴν χώραν ἀπεστερήκασιν. — Περὶ δὲ τῶν πρὸς θεῶν ὅρκων λέγει ὁ Κλέαρχος τάδε· "Ὅστις τούτων[10] σύνοιδεν[11] αὐτῷ παρημεληκώς[12], τοῦτον ἐγὼ οὔποτ'[13] ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα[14] οὔτ'[15] ἀπὸ[16] ποίου ἂν[17] τάχους φεύγων τις ἀποφύγοι, οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίη[18], οὔθ' ὅπως ἂν[19] εἰς ἐχυρὸν χωρίον ἀποσταίη[20]. Πάντη γὰρ πάντα τοῖς θεοῖς ὕποχα[21] καὶ πανταχῇ πάντων[22] ἴσον οἱ θεοὶ κρατοῦσιν, παρ'[23] οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι[24] κατεθέμεθα[25]." — Φίλιππος, γελωτοποιός τις, ἐπεὶ ἐν τῷ δείπνῳ γέλωτα οὐ παρεῖχε τοῖς ἄλλοις, ἐπαύσατο[26] τοῦ δείπνου λέγων· "Τίνος ἕνεκα καὶ[27] καλεῖ μέ τις; ὁ γέλως γὰρ ἐξ ἀνθρώπων ἐκλέλοιπεν[28];" — Ἐμοῦ οἱ μὲν νόμοι οὐ μόνον ἀπεγνωκότες[29] εἰσὶ μὴ[30] ἀδικεῖν, ἀλλὰ καὶ[31] κεκελευκότες[32] ταύτην τὴν δίκην λαμβάνειν[33]. — Ἐπιμελῶς οἱ θεοὶ ὧν[34] οἱ ἄνθρωποι δέονται κατεσκευάκασιν[35]. — Οὔπω πασῶν ἡμερῶν ἥλιος καταδέδυκε[36].

§ 73. Δοῦλος πεφυκὼς[1] εὐνόει τῷ δεσπότῃ. — Μέγιστόν ἐστι τοῖς ἑπταικόσι[2] παραμυθοῦντας φίλους ἔχειν. — Ἡ ἱστορία τοῖς μὲν νεωτέροις περιποιεῖ τὴν τῶν γεγηρακότων σύνεσιν, τοῖς δὲ πρεσβυτέροις πολλαπλασιάζει τὴν ὑπάρχουσαν ἐμπειρίαν. — Οὐκ ἤρκεσε τῷ θεῷ τοῦ σώματος τοῦ ἀνθρωπίνου μόνον προνενοηκέναι, ἀλλ', ὅπερ μέγιστόν ἐστι, καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσεν[3]. — Οὐ χαλεπόν ἐστι γιγνώσκειν, ὡς ἐπιμελῶς ὁ θεὸς πάντα τὰ ἐν τῷ κόσμῳ κατ-

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εσκεύακεν[4]. — Ὁ καθ' ἡμᾶς[5] βίος πᾶσαν πίστιν συγκέχυκεν[6]. — Ὁ καλὸς κἀγαθὸς ἔμοιγε δοκεῖ εἶναι ἀνὴρ εὐγενής· ὁ δ' ἄδικος, κἂν ἀμείνονος[7] πατρὸς Διὸς πεφύκῃ, δυσγενής ἐστιν. — Τῷ σώματι Σκύλλης κυνῶν κεφαλαὶ προσεπεφύκεσαν. — Ἡ ὑψηλὴ ῥίς, ὥσπερ ἐπηρεάζουσα, διατετείχικε[8] τὰ ὄμματα. — Πολλοὶ τῶν φιλοσόφων τἄλλα[9] μὲν πεφροντίκασιν[10], ὅπως δὲ κατεσθίειν ἔχοιεν[11] κατημελήκασιν[12]. — Διογένης τοὺς ῥήτορας τὰ δίκαια ἔφη[13] ἐσπουδακέναι[14] μὲν, πράττειν δὲ μηδαμῶς. — Δημῶναξ ὁ Κυνικὸς ῥήτορί τινι κάκιστα μελετήσαντι[15] συνεβούλευεν ἀσκεῖν καὶ γυμνάζεσθαι· τοῦ δ' εἰπόντος[16], "Ἀεὶ ἐπ'[17] ἐμαυτοῦ λέγω," "Εἰκότως τοίνυν," ἔφη[18], "τοιαῦτα λέγεις μώρῳ ἀκροατῇ χρώμενος." — Ὁ Ἀντισθένης διαμφισβητῶν ποτε Πλάτωνι[19], "Ὦ Πλάτων," ἔφη[19], "ἵππον μὲν ὁρῶ, ἱππότητα[19] δὲ οὐχ ὁρῶ." καὶ ὃς[20] εἶπεν[19], "Ἔχεις μὲν ᾧ[21] ὁ ἵππος ὁρᾶται τόδε τὸ ὄμμα, ᾧ[22] δὲ ἱππότης θεωρεῖται οὐδέπω κέκτησαι[23]." — Εἰπόντος[16] δὲ τῷ Ἀντισθένει τινὸς παρὰ πότον, "Ἆσον[24]," "Σύ μοι," φησίν, "αὔλησον." — Ἀντισθένης δὲ ἀπὸ[25] τῆς ἐν Λεύκτροις μάχης ὁρῶν τοὺς Θηβαίους μέγα φρονοῦντας, μηδὲν αὐτοὺς ἔφη[18] διαφέρειν παιδαρίων[26] ἐπὶ[27] τῷ συγκόψαι τὸν παιδαγωγὸν γαυριώντων. — Ἐρωτηθείς[28] ποτε ὁ Ἀρίστιππος, "Τίνι[29] διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ;" ἔφη[18], "Ὡς ἀγνῶτας τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἴσει[30]." — Ἤιτει Διονύσιον Ἀρίστιππος ἀργύριον· καὶ ὃς[20], "Ἀλλὰ μὴν ἔφης[21] μὴ ἀπορήσειν τὸν σοφόν." ὁ δ' ὑπολαβών[32], "Δός[33]," εἶπε, "καὶ περὶ

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τούτου ζητῶμεν[34].'' δόντος[35] δέ· ''Ὁρᾷς,'' ἔφη, ''ὅτι οὐκ ἠπόρηκα;'' — Νικίας οὕτως ἦν φιλόπονος, ὥστε πολλάκις ἐρωτᾶν τοὺς οἰκέτας, εἰ λέλουκε καὶ εἰ ἠρίστηκεν[35]. — Τὰ σπουδαῖα μελέτα, καὶ ἐάν τι παρηκμακὼς[36] μανθάνῃς, μὴ αἰσχύνου· βέλτιον γὰρ ὀψιμαθῆ καλεῖσθαι ἢ ἀμαθῆ. — Σχολαστικὸς ὄναρ[37] δοκῶν ἧλον πεπατηκέναι, τὸν πόδα ὕπαρ[37] περιεδήσατο[38]· ἕτερος[39] δὲ μαθὼν[40] τὴν αἰτίαν, ἔφη· ''Διὰ τί γὰρ ἀνυπόδητος καθεύδεις;'' — Οἱ πολλοί, ὡρμηκότες[41] ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα, οὐ τρέπονται ἐπὶ τὸ ἑαυτοὺς ἐξετάζειν. — Ὅμοιον ἐγένετ'[42], ὄρνις ὁπόταν ἁρπάσῃ τοῦ[43] καταπιεῖν[44] μεῖζόν τι· περιτρέχει κύκλῳ τηροῦσα τοῦτο, καταπιεῖν δ' ἐσπούδακεν[14], ἕτεραι διώκουσιν δὲ ταύτην· ταὐτὸν[45] ἦν. — Σωκράτη μεθύοντα οὐδεὶς πώποτε ἑόρακεν[46] ἀνθρώπων. — Γαμεῖν κεκρικότα[47] δεῖ σε γιγνώσκειν, ὅτι ἀγαθὸν μέγ'[48] ἕξεις, ἂν[49] λάβῃς[50] μικρὸν κακόν. — Ἦλθον[51] οἱ Ἰνδοὶ ἐκ τῶν πολεμίων οὓς ἐπεπόμφει[52] Κῦρος ἐπὶ κατασκοπῇ.

§ 74. Εὔπολις ὁ κωμικὸς λέγει περὶ Περικλέους, ὅτι μόνος τῶν ῥητόρων τὸ κέντρον ἐγκατέλιπε[1] τοῖς ἀκροωμένοις. — Τὰς συμφορὰς τῶν κακῶς πεπραγότων[2] οὐπώποτε ὕβρισα. — Νῖνος γεννήσας ἐκ Σεμιράμιδος υἱὸν Νινύαν ἐτελεύτησε, τὴν γυναῖκα ἀπολιπὼν βασίλισσαν τῶν Ἀσσυρίων. — Ἐπεὶ Ξέρξης εἰς Ἀθήνας ἤλαυνεν, Ἀθηναῖοι πληρώσαντες ἑκατὸν δέκα τριήρεις ἔφυγον[3] εἰς Σαλαμῖνα. — Πλοῦτος πολλάκις καὶ τὰς ὑγιεινὰς φύσεις ἔθρυψε, καὶ περιήγαγεν[4] εἰς ἀσθένειαν ἐξ[5] ἐθῶν πολυτελῶν.

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— Οἱ πανοῦργοι καὶ κρυψίνοι τοῖς ὀφθαλμοῖς παραβλέπουσι καὶ δεινὸν[6] δεδόρκασιν. — Ἄλλου δὲ λέγοντος[7] ὡς παρετάθη[8] μακρὰν ὁδὸν πορευθείς[9], ἤρετο[10] αὐτὸν ὁ Σωκράτης εἰ καὶ[11] φορτίον ἔφερε. "Μὰ Δί'[12] οὐκ ἔγωγ'[13]," ἔφη[14], "ἀλλὰ τὸ ἱμάτιον." "Μόνος δ' ἐπορεύου," ἔφη, "ἢ καὶ[11] ἀκόλουθός σοι ἠκολούθει;" "Ἠκολούθει," ἔφη. "Πότερον κενός," ἔφη, "ἢ φέρων τι;" "Φέρων, νὴ Δί'[12]," ἔφη, "τά τε[15] στρώματα καὶ τἄλλα[16] σκεύη." "Καὶ πῶς δή," ἔφη, "ἀπήλλαχεν[16] ἐκ τῆς ὁδοῦ;" "Ἐμοὶ μὲν δοκεῖ," ἔφη, "βέλτιον ἐμοῦ[17]." "Τί οὖν;" ἔφη, "εἰ τὸ ἐκείνου φορτίον ἔδει σε φέρειν, πῶς ἂν[18] οἴει διατεθῆναι[19];" "Κακῶς[20] νὴ Δί'," ἔφη, "μᾶλλον δὲ[21] οὐδ'[22] ἂν ἠδυνήθην[23] κομίσαι." "Τὸ οὖν τοσούτῳ[24] ἧττον τοῦ παιδὸς δύνασθαι πονεῖν πῶς ἠσκημένου[25] δοκεῖ σοι ἀνδρὸς εἶναι[26];" — Διογένης εἰς Μύνδον ἐλθὼν[27] καὶ θεασάμενος[28] μεγάλας τὰς[29] πύλας, μικρὰν δὲ τὴν[29] πόλιν, "Ἄνδρες Μύνδιοι," ἔφη[14], "κλήσατε τὰς πύλας, μὴ ἡ πόλις ὑμῶν ἐξέλθῃ[30]." — Ἐπειδὴ θνητοῦ σώματος ἔτυχες[31], πειρῶ[32] τῆς ψυχῆς ἀθάνατον τὴν γνώμην καταλιπεῖν. — Σόλων, ὅτε ἐδάκρυσε τὸν παῖδα τελευτήσαντα, πρὸς τὸν εἰπόντα[33], "Ἀλλ' οὐδὲν ἀνύτεις," εἶπε[14], "Δι' αὐτὸ δὲ[34] τοῦτο δακρύω, ὅτι οὐδὲν ἀνύτω." — Τὸν εὐτυχοῦντα χρὴ σοφὸν πεφυκέναι[35]. — Φυγὼν θάνατον μὴ λέγ' ὅτι φεύξομαι[36] πάλιν, ὡς γὰρ πέφευγας προσδόκα καὶ[11] μὴ φυγεῖν. — Τῇ τοῦ Θεμιστοκλέους βουλῇ καὶ γνώμῃ πεποιθότες[37] οἱ Ἀθηναῖοι τὴν πόλιν κατελελοίπεσαν[38] καὶ εἰς τὰς ναῦς ἀπεπεφεύγεσαν[39]. —

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Χαβρίας εἰώθει[40] λέγειν, ὅτι φοβερώτερόν ἐστιν ἐλάφων στρατόπεδον ἡγουμένου λέοντος ἢ λεόντων[41] ἐλάφου. — Ὁ μὴ πεπλευκὼς οὐδὲν ἑόρακεν κακόν· τῶν μονομαχούντων ἐσμὲν ἀθλιώτεροι. — Τεθαύμακ'[42], οὐκ ἐπεὶ πέπλευκεν, ἀλλ' εἰ δὶς πέπλευκεν.

§ 75. Ἔργον ἐστὶ λύπην ἐκφυγεῖν. — Τὴν χελιδόνα προσπετομένην περιμένουσι τετριγότες οἱ νεοττοί. — Ὄσιρις πολλὰ σημεῖα τῆς ἑαυτοῦ παρουσίας ἀπολέλοιπε[1] κατὰ τὴν τῶν Ἰνδῶν χώραν, ὥστε οἱ μεταγενέστεροι τῶν Ἰνδῶν ἠμφισβήτησαν τοῦ θεοῦ, λέγοντες Ἰνδὸν εἶναι τὸ γένος[2]. — Ὅτε Ξέρξης ἐκ τῶν Θερμοπυλῶν ἐπὶ τὴν Φωκέων χώραν προῆγεν, οἱ Φωκεῖς τὰς μὲν πόλεις ἁπάσας ἐξέλιπον πανδημεί, πρὸς δὲ τὰς δυσχωρίας τὰς ἐν τῷ Παρνασῷ κατέφυγον. — Πολλοὶ τῶν κακῶς πεπραγότων σὺν ταῖς τύχαις τὸν νοῦν ἀποβάλλουσιν. — Ξέρξης διὰ τῆς Βοιωτίας διελαύνων, τὰς Πλαταιὰς ἐρήμους οὔσας[3] κατέκαυσεν· οἱ γὰρ ἐν τῇ πόλει ταύτῃ κατοικοῦντες ἐπεφεύγεσαν εἰς Πελοπόννησον πανδημεί. — Ἀναγκαζόμενός ποτε ὑπὸ Διονυσίου ὁ Ἀρίστιππος εἰπεῖν[4] τι τῶν ἐκ φιλοσοφίας[5], "Γελοῖον," ἔφη, "εἰ τὸ λέγειν μὲν παρ' ἐμοῦ πυνθάνει, τὸ δὲ πότε δεῖ λέγειν[6] σύ με διδάσκεις·" ἐπὶ τούτῳ δὴ ἀγανακτήσας ὁ Διονύσιος ἔσχατον αὐτὸν κατέκλινεν· ὁ δὲ "Ἐνδοξότερον," ἔφη, "τὸν τόπον ἠθέλησας[7] ποιῆσαι." — Νικίας ὁ ζωγράφος τοσαύτην περὶ τὸ γράφειν[8] σπουδὴν εἶχεν, ὥστε ἐπιλαθέσθαι[9] πολλάκις τροφὴν προσενέγκασθαι[10] προστετηκότα τῇ τέχνῃ. — Ἀθήνη-

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σιν εὑρεθῆναι[11] λέγουσι πρῶτον τὴν ἐλάαν καὶ τὴν συκῆν, ἃ[12] καὶ[13] πρώτη αὕτη ἡ γῆ ἀνέδωκε[14]. δίκας τε δοῦναι[15] καὶ λαβεῖν[16] εὗρον[17] Ἀθηναῖοι πρῶτοι, καὶ ἀγῶνα τὸν γυμνικὸν πρῶτοι ἐπενόησαν, καὶ ἀπεδύσαντο[18] καὶ ἠλείψαντο[19]. καὶ ἵππους ἔζευξε[20] πρῶτος Ἐριχθόνιος. — Ἀγνοεῖς, ἐν ταῖς ἀραῖς ὅ, τι[21] ἐστίν, εἴ τις μὴ φράσει[22] ὀρθῶς ὁδόν, ἢ πῦρ ἐναύσει[23], ἢ διαφθείρει ὕδωρ, ἢ δειπνεῖν μέλλοντα κωλύσαι τινά; — Ἐὰν πένητα γυμνὸν ἐνδύσῃς ὁρῶν, μᾶλλον ἀπέδυσας αὐτόν, ἐὰν ὀνειδίσῃς[24].

XV.

b. Middle.

Future and Aorist.

§ 76. Τὰ τῶν Ἑλλήνων πράγματα ἀναγράφειν πειρασόμεθα. — Ποιητής τις λέγει· οὐ θαυμάζω πλοῦτον, ὃν χῶ[1] κάκιστος ῥᾳδίως ἐκτήσατο[2]. — Οὐ χρὴ ἐπ' ἄλλων εὐτυχίᾳ ἄχθεσθαι, ἀλλὰ ἥδεσθαι διὰ τὸ συγγενές[3]· οὐδεὶς γὰρ ὑπὸ τῆς τοῦ πέλας[4] εὐτυχίας τῆς ἑαυτῷ ὀφειλομένης εὐπραγίας ἀποστερήσεται[5]. — Πάντων ἰατρὸς ἀναγκαίων κακῶν χρόνος ἐστίν· οὗτος καὶ σὲ νῦν ἰάσεται. — Ἐάν τίς με λυπεῖν ἐθέλῃ, οἰμώξεται[6]. — Ἀθηνᾶ τὴν τῆς ἐσθῆτος κατασκευὴν καὶ τὴν τεκτονικὴν τέχνην, καὶ ἔτι πολλὰς ἄλλας τέχνας καὶ ἐπιστήμας εἰσηγήσατο τοῖς ἀνθρώποις, ἀφ' ὧν Ἐργάνη προσηγορεύετο. — Ἐκκαλυψάμενος ὁ Σωκράτης, ἐνεκεκάλυπτο[7] γάρ, εἶπεν[8], ὃ δὴ τελευταῖον ἐφθέγξατο, "Ὦ Κρίτων," ἔφη[9], "τῷ Ἀσκληπιῷ ὀφεί-

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λομεν ἀλεκτρύονα. ἀλλ' ἀπόδοτε[9] καὶ μὴ ἀμελήσητε." "Ἀλλὰ ταῦτα," ἔφη, "ἔσται[10]," ὁ Κρίτων· "ἀλλ' ὅρα, εἴ τι ἄλλο λέγεις." — Καλόν ἐστιν ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀντικαταλλάξασθαι[11]. — Τοιοῦτος γίγνου περὶ τοὺς γονεῖς, οἵους ἂν εὔξαιο περὶ σαυτὸν γενέσθαι[12] τοὺς σεαυτοῦ παῖδας. — Πρὸ τῶν Τρωϊκῶν οὐδὲν κοινῇ εἰργάσατο ἡ Ἑλλάς. — Περδίκκας πείθει Χαλκιδέας τὰς ἐπὶ θαλάττῃ πόλεις ἐκλιπόντας[13] ἀνοικίσασθαι ἐς Ὄλυνθον. — Οὐκ ὀλοφυρόμενοι ἡμᾶς ἡμῖν μάλιστα χαριοῦνται οἱ ἄνθρωποι. — Κακισθέντας[14] ὑμᾶς οὐδεὶς εὐμενῶς ὑποδέξεται. — Μουσικῆς ἀγὼν ἦν ἐν Δήλῳ καὶ πολλοὶ ἀγωνιούμενοι ἐφοίτων. — Εἰ τὸ σῶμα ἐπιτρέπειν σε ἔδει τῷ[15], πολλὰ ἂν περιεσκέψω[16], εἴτε πιστός ἐστιν εἴτε ἄπιστος. — Τί οὐκ ἀπεκρίνω[17]; — Ἡρακλῆς ἐν Λιβύῃ τὸν Ἀνταῖον, τοὺς ὑπ' αὐτοῦ καταπαλαισθέντας[18] ξένους ἀποκτείναντα, προκαλεσάμενος εἰς μάχην καὶ συμπλακεὶς[19] διέφθειρεν. — Ἀγησίλαος παρακαλούμενός ποτε ἀκοῦσαι τοῦ[20] τὴν ἀηδόνα μιμουμένου, παρῃτήσατο εἰπών[21]· "Αὐτῆς[22] ἀκήκοα πολλάκις." — Ὁ Ἀρχίδαμος ταῖς θυγατράσιν αὐτοῦ ἱμάτιον πολυτελὲς Διονυσίου πέμψαντος, οὐκ ἐδέξατο, εἰπών· "Φοβοῦμαι, μὴ περιθέμεναι[23] αἱ κόραι φανῶσί[24] μοι αἰσχραί."

§ 77. Ἡρακλῆς τοῖς Ὀλυμπίοις θεοῖς συνηγωνίσατο[1] τὸν πρὸς τοὺς Γίγαντας πόλεμον. — Θεμιστοκλῆς καὶ Ἀριστείδης πολλὰ καὶ καλὰ ἐν πολέμῳ καὶ ἐν εἰρήνῃ διεπραξάσθην[2]. — Σεμίρα-

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μις μέχρι γήρως βασιλεύσασα πολλὰ καὶ μεγάλα κατειργάσατο[3]. — Ὅστις ἄνθρωπος ὢν ἀνθρώπῳ τύχην προφέρει, τοῦτον ἔγωγε παντελῶς ἀνόητον ἡγησαίμην ἄν[4]. — Ἐὰν ἀγαθὸς δικαστὴς εἶναι ἐθέλῃς, ἀκρόασαι ἀμφοῖν[5]. — Ἰάσων ἐν Κορίνθῳ ἠγγυήσατο τὴν Κρέοντος τοῦ Κορινθίων βασιλέως θυγατέρα Γλαύκην πρὸς γάμον. — Τῷ δυστυχοῦντι τερπνὸν τὸ εἰπεῖν τὰς συμφορὰς, καὶ πάλιν ἀποκλαύσασθαι[6]. — Κτησάμενος τὸν λογισμὸν οὔτε πλούτου ἐπιθυμήσεις οὔτε πενίαν μέμψει[7]. — Μωμήσεταί τις μᾶλλον ἢ μιμήσεται. — Ὦ Μένανδρε καὶ βίε, πότερος ἄρ' ὑμῶν πότερον ἀπεμιμήσατο; — Φιλόξενος ὁ γαστρίμαργος ἐπιμεμφόμενος τὴν φύσιν, ηὔξατο γεράνου τὴν φάρυγγα ἔχειν. — Διογένης πρὸς τὸν ἐντινάξαντα αὐτῷ δοκόν, εἶτα εἰπόντα, "Φύλαξαι[8]," "Πάλιν γάρ με," ἔφη, "παίειν μέλλεις;" — Σχολαστικὸς νεῖν βουλόμενος παρὰ μικρὸν ἀπεπνίγη[9]. ὤμοσεν[10] οὖν μὴ ἅψασθαι ὕδατος, πρὶν ἂν μάθῃ[11] νεῖν. — Λεωνίδας ἀκούσας τὸν ἥλιον ἐπισκιαζόμενον τοῖς Περσῶν τοξεύμασι, "Χαρίεν," ἔφη, "ὅτι καὶ ὑπὸ σκιᾷ μαχούμεθα." — Θεόκριτος ἐρωτηθεὶς[12] ὑπὸ ἀδολέσχου, ὅπου αὐτὸν αὔριον ὄψοιτο[13]; ἔφη, "Ὅπου ἐγὼ σὲ οὐκ ὄψομαι." — Εἰ σὺ ἐθεάσω ἅπερ ἐγώ, εὖ οἶδα[14] ὅτι οὐκ ἂν ἐπαύσω γελῶν[15]. — Λάμπις ὁ ναύκληρος ἐρωτηθείς[12], πῶς ἐκτήσατο τὸν πλοῦτον; "Οὐ χαλεπῶς," ἔφη, "τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπόνως." — Φιλόπονος ἴσθι[16] καὶ βίον κτήσει καλόν. — Οὐδὲ δεῖ[17] τοῦτο μηχανᾶσθαι ὅπως ἀποφεύξεται[18] πᾶν ποιῶν[19] θάνατον. — Σωκράτης

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Ἀλκιβιάδου διδόντος[20] αὐτῷ χώραν μεγάλην, ἵνα ἐνοικοδομήσηται οἰκίαν, "Καὶ εἰ ὑποδημάτων[21]," ἔφη, "ἔδει, καὶ βύρσαν μοι ἐδίδουν[22], ἵν'[23] ἐμαυτῷ ὑποδήματα ποιησαίμην, καταγέλαστος ἂν ἦν[24] λαβών[25]." — Διογένης ἐξέβαλε[26] τῆς πήρας τὸ τρύβλιον, παιδίον θεασάμενος, ἐπειδὴ κατέαξε[27] τὸ σκεῦος, τῷ κοίλῳ τοῦ ψωμίου τὴν φακῆν ὑποδεχόμενον[28]. — Βραχὺς[29] ὁ βίος, ἡ δὲ τέχνη μακρά, καὶ μᾶλλον ἢ τὰς τῆς ψυχῆς νόσους ἰάσασθαι δυναμένη[30]. — Ἀλλὰ γὰρ[31] ἤδη ὥρα ἀπιέναι[32], ἐμοὶ μὲν ἀποθανουμένῳ[33], ὑμῖν δὲ βιωσομένοις[34]· ὁπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον[35] παντὶ πλὴν ἢ[35] τῷ θεῷ. — Καὶ ἔγωγε τοῖς καταψηφισαμένοις μου[36] καὶ τοῖς κατηγόροις οὐ πάνυ[37] χαλεπαίνω. καίτοι[38] οὐ ταύτῃ τῇ διανοίᾳ[39] κατεψηφίζοντό μου καὶ κατηγόρουν, ἀλλ' οἰόμενοι βλάπτειν· τοῦτο αὐτοῖς ἄξιον[40] μέμφεσθαι[41].

§ 78. Οἱ Ἕλληνες τὸ πάλαι πρὸς λῃστείαν ἐτράποντο. — Λυκοῦργος τὸ πείθεσθαι[1] τοῖς νόμοις μάλιστα ἐνειργάσατο τῇ Σπάρτῃ. — Περὶ τῆς Μεδούσης ἔλεγεν ὁ μῦθος, ὅτι τοὺς θεασαμένους αὐτὴν ἀπελίθου. — Οὗ ἅψαιτο[2] Μίδας ἢ τῇ χειρὶ ἢ τῷ στόματι, ἐγίγνετο χρυσός. — Ὄσιρις λέγεται τὴν πορείαν ποιήσασθαι ἀπ' Αἰγύπτου δι' Ἀραβίας παρὰ τὴν ἐρυθρὰν θάλασσαν μέχρις Ἰνδῶν καὶ τοῦ πέρατος τῆς οἰκουμένης. — Μίνως ὁ τῆς Κρήτης βασιλεὺς ἐκτήσατο δύναμιν ναυτικὴν μεγάλην, καὶ τῶν νήσων τὰς πλείστας κατεστρέψατο, καὶ πρῶτος τῶν Ἑλλήνων ἐθαλαττοκράτησεν. — Περικλῆς

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μέλλων ἀποθνήσκειν αὐτὸς ἑαυτὸν ἐμακάριζεν, ὅτι οὐδεὶς Ἀθηναίων μέλαν ἱμάτιον δι' αὐτὸν ἐνεδύσατο. — Ἐθαύμαζε Σωκράτης εἴ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττοιτο[3] καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἕξειν[4] φίλον ἀγαθὸν κτησάμενος, ἀλλὰ φοβοῖτο μὴ ὁ γενόμενος[5] καλὸς κἀγαθὸς[6] τῷ τὰ μέγιστα[7] εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἕξοι. — Σωκράτης, τῶν ἑταίρων ἐκκλέψαι βουλομένων[8] αὐτὸν ἐκ τοῦ δεσμωτηρίου, οὐκ ἐφείπετο[9]. — Παρρησίαν δὲ παντὸς ὠνοῦ χρυσίου[10]. — Οἱ ἄρχοντες ἐπιμελείσθων πάντων. — Φίλους κτῶ μὴ πάντας τοὺς βουλομένους, ἀλλὰ τοὺς τῆς σῆς φύσεως ἀξίους ὄντας[11]. — Πλάτων πολλάκις διψῶν ἐκ τοῦ φρέατος ἀνιμᾶτο τὸ ὕδωρ καὶ ἐξέχει[12] κολάζων τὴν ἐπιθυμίαν. — Χείλων προσέταττε μὴ κακολογεῖν τοὺς πλησίον[13]· εἰ δὲ μή[14], ἀκούσεσθαι[15], ἐφ'[16] οἷς λυπήσεσθαι[17]. — Τίς τῶν μεγίστων, δειλὸς ὤν[18], ὠρέξατο[19]; — Ἄστεγον εἰς οἶκον δέξαι[20] καὶ τυφλὸν ὁδήγει.

§ 79. Μέγας τῷ ὄντι[1] οὗτος ἀνήρ, ὃς ἂν μεγάλα δύνηται[2] γνώμῃ διαπράξασθαι μᾶλλον ἢ ῥώμῃ. — Ἐπεὶ οἱ Ἡρακλεῖδαι ἐκράτησαν Πελοποννήσου, τρεῖς ἱδρύσαντο βωμοὺς πατρῴου Διός, καὶ ἐπὶ τούτων ἔθυσαν καὶ ἐκληρώσαντο τὰς πόλεις. — Οἱ ἑπτὰ Πέρσαι[3] μετὰ τὸν Σμέρδιος θάνατον περὶ τῆς βασιλείας ἐβουλεύσαντο τοιόνδε· ὅτου[4] ἂν ὁ ἵππος ἡλίου ἀνατέλλοντος[5] πρῶτος φθέγξηται ἐν τῷ προαστείῳ, τοῦτον ἕξειν[6] τὴν βασιλείαν. — Πολλοὶ ἤδη σοφοὶ ἐπολιτεύσαντο, Πίττακος, Σόλων, Λυ-

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κοῦργος, Ζάλευκος, ἄλλοι μυρίοι. Ἁρμόττει γὰρ τῷ σοφῷ πολιτεύεσθαι· τίς γὰρ ἄμεινον[7] τούτου συμβουλεύσεται τὸ συμφέρον, καὶ νόμους καὶ ψηφίσματα εἰσηγήσεται, καὶ ἀδωροδόκητα ταῦτα καταπράξεται; — Μητίοχος[8] μὲν γὰρ στρατηγεῖ, Μητίοχος δὲ τὰς ὁδούς[9], Μητίοχος δ' ἄρτους ἐπωπᾷ, Μητίοχος δὲ τἄλφιτα[10], Μητίοχος δὲ πᾶν ποιεῖται[11], Μητίοχος δ' οἰμώξεται[12]. — Τάλαντον[13] ἡ προίξ· μὴ λάβω[14]; ζῆν δ' ἔστι[15] μοι τάλαντον ὑπεριδόντι[16]; τεύξομαι[17] δ' ὕπνου προέμενος[18]; οὐ δώσω[19] δὲ κἀν Ἅιδου[20] δίκην, ὡς ἠσεβηκὼς[21] εἰς τάλαντον ἀργυροῦν; — Λυκοῦργος πρὸς[22] τὸν ἐκ τῶν Ἀβδήρων πρεσβεύτην, ὅτε κατεπαύσατο πολλὰ εἰπών[23], ἐρωτῶντα, τί τοῖς πολίταις ἀπαγγελοῖ[24], "Ὅτι," ἔφη[25], "ὅσον σὺ χρόνον[26] λέγειν ἔχρῃζες, τοσοῦτον[26] ἐγὼ σιωπῶν ἤκουον." — Τὸν πηλόν, ἀφ' οὗ τὸν ἄνθρωπον διεπλάσατο[27] ὁ Προμηθεύς, οὐκ ἐφύρασεν ὕδατι ἀλλὰ δακρύοις.

XVI.

c. Passive.

§ 80. Ὠρίων, δισκεύειν Ἄρτεμιν προκαλεσάμενος, ὑπ' αὐτῆς ἐτοξεύθη. — Δέκατος ἆθλος ἐτάχθη[1] Ἡρακλεῖ, τὰς Γηρυόνου βοῦς ἐξ Ἐρυθείας κομίζειν. — Ἑλένη ὑπ' Ἀλεξάνδρου τοῦ[2] Πριάμου ἡρπάσθη[3]. — Τῶν Ἑλληνικῶν πλαστῶν Φειδίας καὶ Πολύκλειτος καὶ Μύρων καὶ Πραξιτέλης μάλιστα ἐπῃνέθησαν[4] καὶ ἐθαυμάσθησαν. — Θάμυρις, κάλλει διαφέρων καὶ κιθαρῳδίᾳ, περὶ μουσικῆς ἤ-

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ρισε Μούσαις· ἡττηθεὶς δὲ ὑπ' αὐτῶν, τῶν ὀμμάτων καὶ τῆς κιθαρῳδίας ἐστερήθη. — Ἄμυκος λέγεται ὑφ' ἑνὸς τῶν Διοσκούρων καταπαλαισθῆναι. — Αἱ παλαιαὶ πόλεις διὰ τὴν λῃστείαν ἀπὸ[5] θαλάσσης μᾶλλον ᾠκίσθησαν[6]. — Ἐν ταῖς δυσπραξίαις ἡμῖν ἐπιδεικτέον[7] ἐστίν, ὅτι τῶν ἄλλων[8] ἄμεινον τεθράμμεθα[9] καὶ πεπαιδεύμεθα πρὸς ἀρετήν. — Τελευτήσαντος[10] τοῦ Ἀλεξάνδρου Δημάδης ὁ ῥήτωρ, "Ὅμοιον[11]," ἔφη, "διὰ τὴν ἀναρχίαν ὁρᾶσθαι τὸ στρατόπεδον τῶν Μακεδόνων ἐκτετυφλωμένῳ τῷ Κύκλωπι." — Σεμίραμις ἑαυτῇ κατασκευάσασα τάφον ἐπέγραψεν, ὅστις ἂν χρημάτων δεηθῇ βασιλεύς, διελόντα[12] τὸ μνημεῖον, ὅσα βούλεται, λαβεῖν[13]. Δαρεῖος οὖν διελών[13], χρήματα μὲν οὐχ εὗρε[14], γράμμασι δὲ ἕτεροις ἐνέτυχε[15] τάδε λέγουσιν[16]. "Εἰ μὴ κακὸς ἦσθ' ἀνὴρ καὶ χρημάτων ἄπληστος, οὐκ ἂν νεκρῶν θήκας ἐκίνεις." — Ἀριστοτέλης ἐρωτηθείς, τί περιγίγνεται κέρδος τοῖς ψευδομένοις; "Ὅταν," ἔφη, "λέγωσιν ἀληθῆ, μὴ πιστεύεσθαι[17]." — Θεόφραστος πρὸς τὸν ἐν τῷ συμποσίῳ σιωπῶντα τὸ ὅλον[18] ἔφη, "Εἰ μὲν ἀμαθὴς εἶ, φρονίμως ποιεῖς, εἰ δὲ πεπαίδευσαι, ἀφρόνως." — Ἐπὶ τῆς κολακείας, ὥσπερ ἐπὶ μνήματος, αὐτὸ[19] μόνον τὸ ὄνομα τῆς φιλίας ἐπιγέγραπται[20]. — Πεφύλαξο[21] τοιαῦτα ποιεῖν, ὁπόσα μέμψιν εὔλογον ἔχει παρὰ τῶν πολλῶν,

§ 81. Ἀδύνατόν ἐστι, τὸν τάφῳ κρυφθέντα πρὸς τὸ φῶς ἀνάγειν. — Βουλεύου πολλὰ[1] πρὸ τοῦ λέγειν ἢ πράττειν· οὐ γὰρ ἄδεια, ἀνακαλέσασθαι τὰ λεχθέντα ἢ πραχθέντα. — Ὁ ἱερόσυλος ὑπ'

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ἀγρίων θηρίων διασπασθήτω. — Μελέτα περὶ καλῶν ἐπιτηδευμάτων λέγειν, ἵνα συνεθισθῇς ὅμοια φρονεῖν. — Ἄνευ ὁμονοίας οὔτ' ἂν πόλις εὖ πολιτευθείη οὔτ' οἶκος καλῶς οἰκηθείη. — Οὔποτε καλοὺς καρποὺς ἄμπελοι γεννήσουσι μὴ φυτοτροφηθεῖσαι[2] καλῶς. — Λέγουσι[3] τὸν Ἡρακλέα ἐν τῇ Οἴτῃ κατακαυθέντα[4] θεὸν γενέσθαι[5]. — Ἴβυκος ὁ ποιητὴς ἐν ὁδῷ φονευόμενος ὑπὸ λῃστῶν καὶ οὐδένα[6] οὔτε σύμμαχον οὔτε μάρτυρα τῆς ἐπιβουλῆς ἔχων, θεωρήσας γεράνους, "Ὑμεῖς," ἔφη, "ὦ γέρανοι, τιμωρήσασθέ μου τὸν φόνον." τῆς δὲ πόλεως ζητούσης[7] τοὺς φονεύσαντας καὶ οὐ δυναμένης[8] εὑρεῖν[9], ἐπιτελουμένου θεάτρου[10] καὶ τοῦ δήμου καθεζομένου[11], γέρανοι διέπτησαν[12]. θεασάμενοι δὲ οἱ φονεῖς ἐγέλασαν καί, "Ἰδού[13]," εἶπον[14], "οἱ τιμωροὶ τοῦ Ἰβύκου." τῶν δὲ πλησίον καθεζομένων[15] τις ἀκούσας ἀπήγγειλε[16] ταῖς ἀρχαῖς[17], καὶ συλληφθέντες[18] ὡμολόγησαν τὸν φόνον. — Φράσον[19] ὅ,τι με δεῖ ποιῆσαι, καὶ πεπράξεται[20]. — Ἀνὴρ δειλὸς ἐπὶ πόλεμον ἐξῄειν[21]· φθεγξαμένων[22] δὲ κοράκων, τὰ ὅπλα θεὶς[23] ἡσύχαζεν· εἶτα ἀναλαβὼν[24] αὖθις ἐξῄειν[21], καὶ φθεγγομένων[25] πάλιν ὑπέστη[26]· καὶ τέλος[27] εἶπεν· "Ὑμεῖς κεκράξεσθε[28] ὡς δυνατόν[29] μέγιστα, ἐμοῦ[30] δὲ οὐ γεύσεσθε." — Δούλους γὰρ οὐ καλὸν πεπᾶσθαι[31] κρείσσονας τῶν δεσποτῶν[32].

§ 82. Οὐ δίκαιον, ἃ τῇ ἀπορίᾳ ἐκτήθη, τῇ περιουσίᾳ ἀπολέσθαι[1]. — Πλάτων ἐρωτηθείς, πόσην δεῖ οὐσίαν ἔχειν, εἶπεν· "Ὅσην ἔχων οὔτ' ἐπιβουλευθήσει[2], οὔτε τῶν ἀναγκαίων ἀπορήσεις." —

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Εἰ ὁ ἀνθρώπων χρήματα κεκλοφὼς[3] κολάζεται, πόσῳ μᾶλλον κολασθήσεται ὁ τὰ[4] τῶν θεῶν συλήσας; — Πελίᾳ τῷ Ἰωλκοῦ βασιλεῖ ἐχρήσθη[5], ὑπὸ τοῦ μονοπεδίλου[6] ἀναιρεθήσεσθαι. — Ὁρᾶτε, ὦ δικασταί, εἰ[7] δικαίως κολασθησόμεθα. — Δημοσθένης ὁ ῥήτωρ ἔλεγε, πόλεως εἶναι ψυχὴν τοὺς νόμους· ὥσπερ δὲ τὸ σῶμα στερηθὲν ψυχῆς πίπτει, οὕτω καὶ πόλις, μὴ ὄντων[8] νόμων, καταλυθήσεται. — Ὦ παγκάκιστοι καὶ τὸ δοῦλον[9] οὐ λόγῳ ἔχοντες, ἀλλὰ τῇ τύχῃ κεκτημένοι[10]. — Οὐκ, ἄν[11] τις εἴπῃ[12] πολλά, θαυμασθήσεται, ὁ μικρὰ δ' εἰπὼν[13] μᾶλλον, ἂν[11] ᾖ[14] χρήσιμα. — Ὃ μέλλεις πράττειν, μὴ πρόλεγε· ἀποτυχὼν[15] γὰρ γελασθήσει. — Οἱ ἐν Ἅιδου[16] δικασταὶ τοὺς πονηροὺς εἰς τὸν τῶν ἀσεβῶν χῶρον ἐξέπεμπον[17] κατὰ λόγον τῆς ἀδικίας κολασθησομένους[18]. — Λέγουσιν Ἀναξαγόραν ὑπ' Ἀθηναίων πέντε ταλάντοις ζημιωθῆναι καὶ φυγαδευθῆναι, ὅτι τὸν ἥλιον μύδρον ἔλεγε διάπυρον.

§ 83. Ἀλλ' εἰ μὲν ἐνδέχεσθε, καὶ βούλεσθέ μοι χρῆσθαι προθύμῳ, τὴν ἐμὴν ψυχὴν ἐγὼ δίδωμ'[1] ἑκοῦσα τοῖσδ', ἀναγκασθεῖσα δ' οὔ. — Ἡρακλῆς ἐν τῇ Οἴτῃ κατεφλέγη[2]. — Ἡ Νῖνος κατεσκάφη[3] ὑπὸ Μήδων, ὅτε κατέλυσαν τὴν Ἀσσυρίων ἀρχήν. — Τόξαρις ὁ Σκύθης ὑπ' Ἀθηναίων εἰς τοὺς Ἀττικοὺς ἥρωας ἐγκατελέγη[4]. — Μέλλομεν[5] ἐγγραφήσεσθαι εἰς τὴν τάξιν τῶν στρατευομένων. — Σαρδαναπάλλῳ τῷ Ἀσσυρίων βασιλεῖ πάντες οἱ ἐν τοῖς βασιλείοις συγκατεκαύθησαν[6]. — Ῥῆσος ἐπὶ Τροίᾳ ἐτελεύτησεν ὑπὸ Διομήδους πληγείς. — Οἱ κόρακες τοὺς ἐκτρα-

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φέντας νεοττοὺς ἐκ τῆς καλιᾶς ἐκβάλλουσιν. — Ὅστις αὐλοῖς καὶ λύραισι κατατέτριμμαι χρώμενος[7], εἶτά[8] με σκάπτειν κελεύεις; — Ἀπόλωλα[9]. τίλλων τὸν λαγὼν ὀφθήσομαι[10]. — Ἀντίγονος ὁ δεύτερος, ἀποθανόντος[11] Ζήνωνος τοῦ Κιτιέως, ὃν μάλιστα τῶν φιλοσόφων ἐθαύμασεν, ἔλεγε, τὸ θέατρον αὐτοῦ τῶν πράξεων ἀνῃρῆσθαι[12]. — Κάτων ἐθαύμαζε, πῶς σώζεται πόλις, ἐν ᾗ πωλεῖται πλείονος[13] ἰχθὺς ἢ βοῦς. — Οὐ βουλεύεσθαι ἔτι ὥρα ἐστίν, ἀλλὰ βεβουλεῦσθαι[14]. — Ἔργον τι ἑκάστῳ τῶν πολιτῶν ἐν τῇ πόλει προστετάχθω[15]. — Ἐάν με ἐξελέγξῃς[16], οὐκ ἀχθεσθήσομαί[17] σοι, ἀλλὰ μέγιστος εὐεργέτης ἀναγεγράψει[18]. — Ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν ὥριστο[19] τοῖς ἁμαρτάνουσι ζημία, θάνατος. — Συμμάχους ἕξομεν[20] ἅπαντας ἀνθρώπους οὐ βεβιασμένους ἀλλὰ πεπεισμένους[21]. — Πρῶτος μὲν τῶν στρατηγῶν κεκρίσθω[22] Ἀλέξανδρος, μετ' αὐτὸν δὲ Σκηπίων ὁ τὸν Ἀννίβαν νενικηκώς, εἶτα τρίτος Ἀννίβας.

§ 84. Πεπείραμαι[1] λίαν, ὡς πάντες ἄνθρωποι φίλοι εἰσὶ τῶν πλουσίων. — Ὁ ἀνθρώπινος βίος τὸ μήκιστον[2] εἰς ἔτη ἑκατὸν περιγέγραπται. — Ὁ ἐλέφας μυκτῆρα κέκτηται[3] χειρὸς παγχρηστότερον. — Οἱ γέροντες τῶν ἐπιθυμιῶν ἐστέρηνται, οὐδὲν[4] ὑπ' αὐτῶν ἐνοχλούμενοι. — Ὁρᾷς, ὅτι τεταλαιπωρήμεθα διὰ τὸν πόλεμον, καὶ μεγάλων ἀγαθῶν ἐστερήμεθα. — Οἱ τετυφωμένοι ἀλαζόνες γίγνονται. — Οἷς ἂν αἱ ἐπιθυμίαι χαλάσωσιν, οὗτοι δεσποτῶν πάνυ πολλῶν καὶ χαλεπῶν ἀπηλλαγμένοι[5]

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εἰσίν. — Καλός ἐστιν ἄνθρωπος, τὴν ψυχὴν παιδείᾳ κεκοσμημένος[6]. — Τίς δ' οἶκος ἐν βροτοῖσιν ὠλβίσθη[7] ποτέ, γυναικὸς ἐσθλῆς χωρίς, ὀγκωθεὶς[8] χλιδῇ; — Πόνου μεταλλαχθέντος[9] οἱ πόνοι γλυκεῖς[10]. — Οὐρανοῦ δ' ἄπο[11] ἤστραψε[12], βροντὴ δ' ἐρράγη[13] δι' ἀστραπῆς. — Ἀλλ' εἰ μὲν ἦν[14] κλάουσιν[15] ἰᾶσθαι κακά, καὶ τὸν θανόντα[16] δακρύοις ἀνιστάναι[17], ὁ χρυσὸς ἥττον κτῆμα τοῦ κλάειν[18] ἂν ἦν[19]. νῦν δ'[20], ὦ γεραιέ, ταῦτ' ἀνηνύτως ἔχει[21], τὸν μὲν τάφῳ κρυφθέντα πρὸς τὸ φῶς ἄγειν· κἀμοὶ[22] γὰρ ἂν[23] πατήρ γε δακρύων χάριν[24] ἀνῆκτ'[25] ἂν εἰς φῶς. — Ὅρκου δὲ προστεθέντος[26] ἐπιμελεστέρα ψυχὴ κατέστη[27]· διττὰ γὰρ φυλάττεται, φίλων τε μέμψιν κεἰς[28] θεοὺς ἁμαρτάνειν. — Ἀναξαγόρᾳ τις τῷ Κλαζομενίῳ σπουδάζοντι[29] πρὸς τοὺς ἑταίρους προσελθὼν[30] ἔφη τεθνάναι[31] οἱ[32] τοὺς δύο παῖδας οὕσπερ καὶ[33] μόνους εἶχεν ὁ Ἀναξαγόρας. Ὁ δὲ οὐδὲν διαταραχθεὶς[34] εἶπεν, "Ἤιδη[35] θνητοὺς γεγεννηκώς[36]."

§ 85. Ἄνθρωπος ὢν μέμνησο[1] τῆς κοινῆς τύχης. — Τὸ ἐψεῦσθαι[2] τῆς ἀληθείας κακόν. — Ὀπηνίκα τις ἐκ μακρᾶς καὶ ἐπικινδύνου ἀποδημίας ἐσώθη[3], ἔφασκον οἱ Ἕλληνες, ἐξ Ἅιδου αὐτὸν διασεσῶσθαι. — Τῶν ἀνθρώπων οἱ μὲν ἐν ἔθεσι κρείττοσιν, οἱ δ' ἐν χείροσι τεθραμμένοι[4] εἰσίν. — Τῆς ἀγνοουμένης ἀρετῆς ὡς τοῦ κατορωρυγμένου[5] χρυσίου ἡ λαμπρότης οὐ φαίνεται. — Κοινὸν τύχη, γνώμη δὲ τῶν κεκτημένων. — Ἐξελήλεγξαι[6], ὦ πονηρότατε, ἡμᾶς ἀπατήσας. — Ἡδὺ τοῖς σωθεῖσι

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μεμνῆσθαι[1] τῶν πόνων. — Δέδοκται[7] τὸ πρᾶγμα· ὁ κύβος ἀνερρίφθω[8]. — Τῶν ὄντων[9] ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδόασιν[10] ἀνθρώποις, ἀλλ' εἴτε τοὺς θεοὺς ἵλεως εἶναί σοι βούλει, θεραπευτέον τοὺς θεούς, εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον, εἴτε ὑπό τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελητέον, εἴτε ὑπὸ τῆς Ἑλλάδος ἁπάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα[11] πειρατέον εὖ ποιεῖν, εἴτε γῆν βούλει σοι καρποὺς ἀφθόνους φέρειν, τὴν γῆν θεραπευτέον, εἴτε ἀπὸ βοσκημάτων οἴει δεῖν[12] πλουτίζεσθαι, τῶν βοσκημάτων[13] ἐπιμελητέον, εἴτε διὰ πολέμου ὁρμᾷς αὔξεσθαι καὶ βούλει δύνασθαι τούς τε φίλους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας[14] αὐτάς τε παρὰ τῶν ἐπισταμένων[15] μαθητέον καὶ ὅπως αὐταῖς[16] δεῖ χρῆσθαι ἀσκητέον, εἰ δὲ καὶ[17] τῷ σώματι βούλει δυνατὸς εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα[18] καὶ γυμναστέον σὺν πόνοις καὶ ἱδρῶτι.

§ 86. Τυφῶνος πᾶν τὸ σῶμα κατεπτέρωτο. — Τῶν ἐννέα Μουσῶν ἡγεῖτο ὁ Ἀπόλλων, ἀφ' οὗ καὶ Μουσηγέτης ὠνόμαστο. — Ἐν Πασαργάδαις τάφος ἦν Κύρου τοῦ πρώτου Περσῶν βασιλέως, ἐν ᾧ τάδε ἐπεγέγραπτο· "Ὦ ἄνθρωπε, ἐγὼ Κῦρός εἰμι, ὁ[1] τὴν ἀρχὴν τοῖς Πέρσαις κτησάμενος καὶ τῆς Ἀσίας βασιλεύσας· μὴ οὖν φθονήσῃς[2] μοι τοῦ μνήματος." — Ἐπεὶ Κύρῳ τῷ νεωτέρῳ, μέλλοντι στρατεύσεσθαι[3] ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην, μι-

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σθοφόρων πλῆθος ἱκανὸν συνῆκτο[4], καὶ τὰ[5] πρὸς τὴν στρατείαν εὐτρέπιστο, ὥρμησεν ὡς[6] ἐπὶ τὴν Κιλικίαν ἄξων τὴν δύναμιν. — Ἀντισθένης ἔλεγεν, ἡδονὰς τὰς μετὰ τοὺς πόνους διωκτέον[7], ἀλλ' οὐχὶ τὰς πρὸ τῶν πόνων. — Κολαστέον[7] τοὺς ἀδίκους, κωλυτέον δὲ τοὺς ὑβρίζειν βουλομένους. — Τῷ νόμῳ πειστέον[7] καὶ ἀπολογητέον. — Πειστέον[7] πατρὸς λόγοις. — Οὔτε ναῦν ἐκ μιᾶς ἀγκύρας, οὔτε βίον ἐκ μιᾶς ἐλπίδος ὁρμιστέον[7]. — Εἰ μέλλομέν ποτε καθαρῶς τι εἴσεσθαι[8], ἀπαλλακτέον[7] τοῦ σώματος καὶ αὐτῇ[9] τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα, καὶ τότε, ὡς ἔοικεν[10], ἡμῖν ἔσται[11] οὗ[12] ἐπιθυμοῦμέν τε καί φαμεν ἐρασταὶ εἶναι, φρονήσεως, ἐπειδὰν[13] τελευτήσωμεν, ζῶσι[14] δὲ οὔ.

§ 87. Κάλλιστον δὴ τοῦτο λέγεται καὶ λελέξεται[1], ὅτι τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερὸν αἰσχρόν. — Πρεσβυτέρῳ νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν[2] προστετάξεται[3]. — Ἡ πολιτεία καλῶς κεκοσμήσεται, ἐὰν οἱ ἐπισκοποῦντες αὐτὴν φύλακες τούτων[4] ἐπιστήμονες ὦσιν[5]. — Εὖ με ἐποίησας· εὐεργέτης εἰς ἀεὶ ἀναγεγράψει. — Οἱ ἀργυρογνώμονες διαγιγνώσκουσι, τίνα τῶν νομισμάτων ἐστὶ δόκιμα καὶ ἀκίβδηλα, καὶ τίνα παρακεκομμένα. — Πειρατέον[6] τοὺς νεανίσκους ἀκολασίας ἀποτρέπειν. — Πειστέον[7] τοῖς νόμοις. — Σωφροσύνην μὲν διωκτέον[8] καὶ ἀσκητέον, ἀκολασίαν δὲ φευκτέον. — Συνεθιστέον τοὺς παῖδας, ἀεὶ τἀληθῆ λέγειν. — Μητρός[9] τε καὶ πατρὸς καὶ τῶν ἄλλων προγόνων ἁπάντων τιμιώτερόν[10] ἐστιν ἡ πατρὶς καὶ σεμνότε-

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ρον καὶ ἁγιώτερον καὶ ἐν μείζονι μοίρᾳ[11], καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι[12], καὶ σέβεσθαι δεῖ καὶ μᾶλλον ὑπείκειν καὶ θωπεύειν πατρίδα χαλεπαίνουσαν ἢ πατέρα, καὶ ἢ πείθειν[13] ἢ ποιεῖν ἃ ἂν κελεύῃ[14], καὶ πάσχειν, ἐάν τι προστάττῃ παθεῖν[15], ἡσυχίαν ἄγοντα[16], ἐάν τε τύπτεσθαι[17] ἐάν τε δεῖσθαι[17], ἐάν τε εἰς πόλεμον ἄγῃ τρωθησόμενον[18] ἢ ἀποθανουμενον[18], ποιητέον ταῦτα, καὶ τὸ δίκαιον οὕτως ἔχει[19], καὶ οὐχὶ ὑπεικτέον, οὐδὲ ἀναχωρητέον, οὐδὲ λειπτέον τὴν τάξιν[20], ἀλλὰ καὶ[21] ἐν πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον ἃ ἂν κελεύῃ[14] ἡ πόλις καὶ ἡ πατρίς, ἢ πείθειν[22] αὐτὴν ᾗ[23] τὸ δίκαιον πέφυκε[24], βιάζεσθαι δ' οὐχ ὅσιον οὔτε μητέρα[25] οὔτε πατέρα, πολὺ δὲ τούτων[26] ἔτι ἧττον[27] τὴν πατρίδα.

XVII.

d. Liquid Verbs.

§ 88. Τίς ἄμεινον τοῦ σοφοῦ κρινεῖ τα δίκαια; — Οὗτος μάλιστα πάντων φιλοπάτωρ ἐστίν, ὅστις μηδὲν[1] λυπήσει τὸν πατέρα, καὶ πλεῖστα εὐφρανεῖ. — Οὐδεὶς ἀνθρώπων μέχρι τέλους εὐτυχὴς ἔμεινεν[2]. — Ἔσφηλεν[3] ἡ τύχη, οὓς ἂν ὑψώσῃ. — Τῇ ῥητορικῇ τέχνῃ ἐφάνη[4] φῶς λαμπρότατον Ἰσοκράτης. — Ὑπὸ πολλοῦ οἴνου ταχὺ[5] ἡμῖν καὶ τὰ σώματα καὶ αἱ γνῶμαι σφαλοῦνται. — Διογένης ὁ φιλόσοφος ἐρωτηθεὶς ὑπό τινος, πῶς ἔνδοξος ἐγένετο[6], ἀπεκρίνατο· "Ὅτι ἥκιστα[7] δόξης φροντίζων." — Μανεὶς[8] Αἴας ἑαυτὸν ἐφόνευσεν. — Δυστυχῶν κρύπτε[9], ἵνα μὴ τοὺς ἐχθροὺς εὐφράνῃς. — Μὴ κτεῖνε τὸν

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ἱκέτην γὰρ οὐ θέμις[10] κτανεῖν. — Νῦν οὖν ἔκατι ῥημάτων κτενεῖτέ με. — Οὐ τὸν σὸν ἔκταν[11] πατέρα πολέμιόν γε μήν. — Αἱ γὰρ σφαλεῖσαι ταῖσιν οὐκ ἐσφαλμέναις αἶσχος γυναιξί, καὶ κεκοίνωνται ψόγον ταῖς οὐ κακαῖσιν αἱ κακαί. — Δημοσθένους εἰπόντος[12] πρὸς τὸν Φωκίωνα, "Ἀποκτενοῦσί σε Ἀθηναῖοι, ἐὰν μανῶσι[13]," "Ναί," εἶπεν[14], "ἐμὲ μέν[15], ἐὰν μανῶσι, σὲ δέ[15], ἐὰν σωφρονῶσιν." — Ζήνων δοῦλον ἐμαστίγου ἐπὶ κλοπῇ· τοῦ δὲ εἰπόντος[16], "Εἵμαρτό[17] μοι κλέψαι," "Καὶ δαρῆναι[18]," ἔφη ὁ Ζήνων.

§ 89. Ἐσφάλην τῆς καλῆς ἐλπίδος. — Ἐτεοκλῆς καὶ Πολυνείκης, περὶ τῆς βασιλείας μονομαχοῦντε, ἀλλήλους ἀπεκτεινάτην. — Ἀπόκριναί μοι, ὅ,τι[1] σε ἐρωτήσω. — Ἀπόλλων τὸν ἐρώμενον Ὑάκινθον δίσκῳ βαλὼν ἀπέκτεινεν. — Ὁ πλοῦτος Τίμωνι τῷ Ἀθηναίῳ μυρίων κακῶν αἴτιος κατέστη[2], μῖσος ἐπεγείρας[3], καὶ ἡδυπαθείᾳ διαφθείρας, καὶ ἐπίφθονον ἀποφήνας[4]. — Κατὰ[5] τὸν λοιμὸν τὸν μέγαν οἱ Ἀθηναῖοι τοὺς στενωποὺς οἴνῳ πολλῷ ἔρραναν[6]. — Ὁ μετὰ δόξης[7] θάνατος τοῦ μετ' αἰσχύνης βίου αἱρετώτερος παρ' ἐμοὶ[8] κριθήσεται[9]. — Μήδεια, ἀποκτείνασα τοὺς ἑαυτῆς παῖδας, ἐφ' ἅρματος δρακόντων πτερωτῶν ἐκ Κορίνθου εἰς Ἀθήνας ἔφυγεν. — Τῶν μὲν θαυμαζομένων ἐκείνων σοφιστῶν ἐκλελοίπασιν[10] οἱ λόγοι, καὶ οὐδὲν ἢ[11] τὰ ὀνόματα μόνον ἔστιν· οἱ δὲ τοῦ Σωκράτους[12] οὐκ οἶδ' ὅπως[13] διαμένουσι καὶ διαμενοῦσι τὸν ἅπαντα χρόνον[14]. τούτου μὲν αὐτοῦ οὐδὲν γράψαντος[15] ἢ

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καταλιπόντος, οὔτε σύγγραμμα οὔτε διαθήκας. — Στρεπτῷ[16] κειμένῳ ἐπὶ τῆς γῆς χρυσῷ Περσικῷ ὁ Θεμιστοκλῆς παρεστώς[17], τῷ παιδὶ εἶπεν, "Οὐκ ἀναιρήσεις, ὦ παῖ, τὸ εὕρημα τόδε;" δείξας[18] τὸν στρεπτόν· "οὐ γὰρ σὺ Θεμιστοκλῆς εἶ."

§ 90. Ἐὰν μὴ φυλάττῃς τὰ μικρά, ἀποβαλεῖς τὰ μεγάλα. — Κάδμος ἐκήρυξε τῷ τὴν Σφίγγα ἀποκτενοῦντι δώσειν[1] χρήματα πολλά. — Ὅσοι τυφλὸν[2] Ὅμηρον ἀπεφήναντο, αὐτοί μοι δοκοῦσι τὴν διάνοιαν[3] πεπηρῶσθαι. — Περσεὺς ἀπέτεμε τῆς Μεδούσης τὴν κεφαλήν. — Ἀντίοχος ὁ μέγας ἐν τῇ πρὸς Γαλάτας μάχῃ μετὰ τῶν ἐλεφάντων τὴν ἵππον[4] αὐτῶν ἔφθειρεν. — Τὸ γὰρ φανθὲν τίς ἂν δύναιτ' ἂν[5] ἀγένητον ποιεῖν; — Θησεὺς ἐκάθηρε[6] τῶν κακούργων τὴν ὁδόν, τὴν ἐς Ἀθήνας ἐκ Τροιζῆνος φέρουσαν. — Μαρσύας, ὃς Ἀπόλλωνι περὶ μουσικῆς ἐρίσας ἡττήθη, ὑπ' αὐτοῦ ἐξεδάρη[7]. — Ὅρκος ἦν Ἀθηναίοις μηδένα μήτε[8] ἐξελᾶν[9] μήτε δήσειν μήτε ἀποκτενεῖν ἄκριτον. — Οὐκ ὀφθαλμὸς τὸ κρῖνόν ἐστιν, ἀλλὰ νοῦς. — Οὗτος μάλιστα πάντων φιλοπάτωρ ἐστίν, ὅστις μηδὲν[10] λυπήσει τὸν πατέρα, καὶ πλεῖστα[10] εὐφρανεῖ. — Σόλων Κροῖσον ὑπ' εὐτυχίας διεφθορότα[11] τὸ τέλος ὁρᾶν ἐκέλευσεν. — Ἀλλ', ὦ φίλοι, τούτων γὰρ οὕνεκ'[12] ἐστάλην[13], ἀρήξατ'[14] εἰσελθόντες[15], εἰ δύνασθέ[16] τι. φίλων γὰρ οἱ τοιοίδε νικῶνται λόγοις. — Πόλεμου οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνούμεθα.

§ 91. Ἰνὼ μανεῖσα ὑπὸ τῆς Ἥρας, τὸν ἑαυτῆς

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παῖδα ἐπισφάξασα Μελικέρτην, ἥλατο[1] σὺν αὐτῷ εἰς τὴν θάλασσαν. — Τὸν δεινὸν ὄντα λέγειν[2] κεχηνότες[3] οἱ πολλοὶ[4] ἀκούουσι, θαυμάζοντες καὶ εὐδαιμονίζοντες ἐπὶ τῇ δυνάμει τῶν λόγων. — Ἰοβάτης Βελλεροφόντῃ ἐπέταξε τὴν Χίμαιραν κτεῖναι, νομίζων αὐτὸν διὰ τοῦ θηρίου διαφθαρήσεσθαι. — Ἡρακλῆς ὁμολογεῖται[5] πάντα τὸν γενόμενον[6] αὐτῷ κατ' ἀνθρώπους χρόνον ὑπομεῖναι μεγάλους καὶ συνεχεῖς πόνους καὶ κινδύνους ἑκουσίως, ἵνα τὸ τῶν ἀνθρώπων γένος εὐεργετήσειεν[7]. — Τὸν βίον οἱ πρῶτοι φανέντες ἐπὶ γῆς οὐκ εὐθὺς οὕτως ὥσπερ νῦν ἔχοντα[8] κατέλαβον[9]. — Πολλάκις ἀπειρία τοὺς ἀνθρώπους ἔσφηλεν. — Ὡς ἐν μιᾷ πληγῇ κατέφθαρται[10] πολὺς ὄλβος, τὸ Περσῶν δ' ἄνθος οἴχεται πεσόν[11]. — Διὰ παντὸς τοῦ οὐρανοῦ καὶ γῆς τεταμένον[12] ἐστὶ φῶς. — Λέγων τἀληθὲς[13] οὐ σφαλεῖ ποτε. — Τίλας Λάκων ἀηδόνα, καὶ βραχεῖαν πάνυ σάρκα εὑρών[14], εἶπε[15], "Φωνή σύ τις εἶ καὶ οὐδὲν ἄλλο[16]."

§ 92. Μὴ ἐπιχαρῇς ταῖς ἀτυχίαις τῶν πέλας[1]. — Τοὺς λόγους οὐ μηκυνοῦμεν, ἡγούμενοι βραχεῖς[2] ἀρκέσειν. — Ἱκανή ἐστιν ἡ φιλαυτία τὰ μὲν ἴδια μεγαλοποιῆσαι καὶ ἀποκυδῆναι, τὰ δὲ τῶν ἄλλων[3] κατασμικρῦναι καὶ διαφαυλίσαι. — Οὐ χρή ποτε τὴν τύχην ἀνδρὸς εὖ πράσσοντος εὐδαιμονίσαι, πρὶν ἂν αὐτῷ ὁ βίος παντελῶς ἐκπεραν θῇ. — Ὁ τὴν ψυχὴν[4] κεκαθαρμένος[5] μᾶλλόν ἐστι κεκοσμημένος ἢ ὁ καλὰς ἐσθῆτας ἐνδυόμενος. — Ἡ μεγάλη στρουθὸς πτεροῖς μὲν λασίοις ἐπτέρωται, ἀρθῆναι[6] δὲ καὶ

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εἰς βαθὺν ἀέρα μετεωρισθῆναι φύσιν οὐκ ἔχει[7]. — Λάκων ἰδὼν[8] ἀγείροντά τινα θεοῖς, οὐδὲν εἶπε φροντίζειν[9] θεῶν πτωχοτέρων ἑαυτοῦ. Ἕτερος ἀλγῶν τοὺς ὀφθαλμοὺς[10] ἐξῄειν[11] ἐπὶ πόλεμον· λέγοντων δὲ αὐτῷ τινων, "Ποῦ ἄπει[12] οὕτως ἔχων[13], ἢ τί ποιήσων[14];" "Κἂν[15] μηδὲν ἕτερον πράξω[16]," ἔφη, "πολεμίου γε μάχαιραν ἀμβλυνῶ." — Λάκων, ἐπεὶ τῇ μὲν προτέρᾳ ἡμέρᾳ ὁ ξένος αὐτὸν ἐξέκλινε[17], τῇ δ' ἑξῆς στρώματα χρησάμενος[18] δαψιλῶς ὑπεδέχετο, ἐπιβὰς[19] τοῖς στρώμασι κατεπάτει, ἐπιλέγων διὰ ταῦτα ἐχθὲς οὐδ' ἐπὶ ψιάθου καταδαρθεῖν[20]. — Ἐπιστήμῃ δεῖ κρίνεσθαι ἀλλ' οὐ πλήθει τὸ μέλλον καλῶς κριθήσεσθαι.

§ 93. Ἀρταξέρξης, καταπεπολεμηκὼς Κῦρον τὸν ἀδελφόν, ἀπέστειλε Φαρνάβαζον παραληψόμενον[1] πάσας τὰς ἐπὶ θαλάσσῃ πόλεις. — Σινδοὶ τοσούτους ἰχθῦς ἐπὶ τοὺς τάφους τῶν τελευτησάντων ἐπέβαλλον, ὅσους πολεμίους ὁ θαπτόμενος ἀπεκτονὼς[2] εἴη. — Διόνυσος Λυκούργῳ τῷ Ἠδωνῶν βασιλεῖ μανίαν ἐνέβαλεν. Ὁ δὲ[3] μεμηνὼς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν, πελέκει παίσας ἀπέκτεινεν. — Λέγουσι Κάδμον τὸν[4] Ἀγήνορος ἐκ Φοινίκης ὑπὸ τοῦ βασιλέως ἀποσταλῆναι πρὸς ζήτησιν τῆς Εὐρώπης. — Πῶς χρὴ πρὸς τοὺς εὖ ὡπλισμένους[5] ῥᾳδίως πόλεμον ἄρασθαι[6]; — Κάλλος ἢ χρόνος ἀνήλωσεν[7] ἢ νόσος ἐμάρανε. — Ὁ κακὸς οὐδενὸς[8] ἀπέχεται, ὅθεν[9] ἂν δυνατὸν ᾖ τι κερδᾶναι. — Τὸ σιδηροφορεῖσθαι τοῖς Λοκροῖς[10] καὶ τοῖς Αἰτωλοῖς ἀπὸ τῆς παλαιᾶς λῃστείας ἐμμεμέ-

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νηκεν[11]. — Οὐ χρή ποτ' εὖ πράσσοντος ὀλβίσαι τύχας ἀνδρός, πρὶν αὐτῷ παντελῶς ἤδη βίος διεκπερανθῇ[12] καὶ τελευτήσῃ[13] βίον. — Ἑρμῆς χελώνην ἐκκαθήρας καὶ εἰς τὸ κύτος χορδὰς ἐντείνας εἰργάσατο λύραν. — Θνητῶν δὲ μηδεὶς μηδέν' ὄλβιόν ποτε κρίνῃ, πρὶν αὐτὸν εὖ τελευτήσαντ' ἴδῃ[14].

§ 94. Τίς ἂν πιστεύσειεν[1], ὅτι ἐκ τῶν ὑπὸ Κάδμου σπαρέντων ὀδόντων τοῦ δράκοντος ἔφυσαν[2] ἔνοπλοι ἄνδρες; — Αἰσχυνθείην[3] ἄν, εἰ φανείην μᾶλλον φροντίζων τῆς ἐμαυτοῦ[4] δόξης ἢ τῆς κοινῆς σωτηρίας. — Αἱ τύχαι αἱ τῶν βροτῶν ῥᾳδίως μεταλλάττουσιν· ὃς γὰρ ἂν σφαλῇ, πάλιν ὀρθοῦται, καὶ ὁ πρὶν εὐτυχήσας πίπτει. — Μίλων ὁ Κροτωνιάτης ταῦρον ἀράμενος[5] ἐν Ὀλυμπίᾳ ἔφερε διὰ μέσου τοῦ σταδίου. — Πυθαγόρας καί τινες τῶν παλαιῶν φυσικῶν ἀπεφήναντο τὴν ἀνθρωπίνην ψυχὴν εἶναι ἀθάνατον. — Λέγουσι παρὰ Μοσυνοίκοις, ἔθνει βαρβαρικῷ, ἅπαντας ἐκ παιδὸς[6] στίγμασι τόν τε νῶτον καὶ τὰ στήθη καταπεποικίλθαι[7]. — Ἀλλ' εἴπερ εἶ γενναῖος, ὡς αὐτὸς λέγεις, σήμαιν'[8] ὅτου[9] τ' εἶ χὠπόθεν[10]. τὸ γὰρ καλῶς πεφυκὸς[11] οὐδὲν[12] ἂν μιάνειεν[13] λόγος. — Ἀποπτύσαι δεῖ καὶ καθήρασθαι[14] στόμα. — Γοργίας πρὸς ἅπαντα ἔφη ἀποκρινεῖσθαι[15]. — Οὐκ ἂν δύναιο[16] μὴ καμὼν[17] εὐδαιμονεῖν. — Σχολαστικὸς θέλων τὸν ἵππον αὐτοῦ διδάξαι μὴ τρώγειν πολλά, οὐ παρέβαλεν[18] αὐτῷ τροφάς· λιμῷ δ' ἀποθανόντος[19] τοῦ ἵππου ἔλεγε· "Μέγα ἐζημιώθην· ὅτε γὰρ ἔμαθε[20] μὴ τρώγειν,

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τότε ἀπέθανεν[21]." — Ἰβήρων αἱ γυναῖκες κατ' ἔτος[22], ὅ,τι[23] ἂν ἐξυφήνωσιν[24], ἐν κοινῷ δεικνύασιν· ἄνδρες δὲ χειροτονητοὶ κρίναντες τὴν πλεῖστα ἐργασαμένην προτιμῶσιν. — Τί μοι μέλλεις, ὦ λῷστε[25], ἀπαγγελεῖν; — Οὐκ αἰσχυνεῖται ὁ σώφρων παρ' ἄλλου τὰ συμφέροντα μανθάνων. — Περικλῆς ἀποθνήσκων, "Οὐδείς," ἔφη, "δι' ἐμὲ μέλαν ἱμάτιον περιεβάλετο[26]."

§ 95. Παιδάριτος ὁ Λακεδαιμονίων στρατηγός, λέγοντός[1] τινος, ὅτι πολλοί εἰσιν οἱ πολέμιοι· "Οὐκοῦν," ἔφη, "ἡμεῖς εὐκλεέστεροι ἐσόμεθα[2], πλείους γὰρ ἀποκτενοῦμεν." — Μήδεια ἐπηγγείλατο τῷ Ἰάσονι συνεργήσειν[3] πρὸς τὴν κατάζευξιν τῶν χαλκοπόδων ταύρων, καὶ τὸ χρυσόμαλλον δέρας ἐγχειριεῖν[4], ἐὰν αὐτὴν λάβῃ[5] γυναῖκα, καὶ εἰς τὴν Ἑλλάδα σύμπλουν ἀγάγηται[6]. — Ἡ Ἀττικὴ χώρα τῆς Ἀθηνᾶς[7] ἐκρίθη, ὅτι πρῶτον τὴν ἐλάαν ἐν αὐτῇ ἐφύτευσεν. — Ἐπὶ Δευκαλίωνος ὑποβρυχίων ἁπάντων καταδεδυκότων[8], ἓν μόνον κιβώτιον περιεσώθη[8], προσοκεῖλαν τῷ Λυκωρεῖ. — Αἱ τιθῆναι ἐμπτύουσι τοῖς παιδίοις, ὡς μὴ βασκανθῶσιν[9]. — Ἡ μέλιττα τὸ κέντρον ἀποβαλοῦσα[10] ἀποθνήσκει. — Δεινή τις ὀργὴ καὶ δυσίατος πέλει, ὅταν φίλοι φίλοισι συμβάλωσ'[11] ἔριν. — Εὐφρανεῖ σε πλοῦτος πολλοὺς εὐεργετοῦντα. — Οὐκ ἐγώ σε ἀποκτενῶ, ἀλλ' ὁ τῆς πόλεως νόμος. — Φάνηθι[12] ταῦρος ἢ πολύκρανος ἰδεῖν[13] δράκων ἢ πυριφλέγων ὁρᾶσθαι λέων. — Γραῦν τινά φασι[14] μοσχὸν μικρὸν ἀραμένην[15], καὶ τοῦτο καθ' ἡμέραν ποιοῦσαν λαθεῖν[16]

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βοῦν φέρουσαν. — Ἦλθον[17], τεθνᾶσιν[18]· εὐπρεπέστερον Πάρις ξενίαν κατῄσχυν'[19] ἢ σὺ συμμάχους κτανών[20].

§ 96. Κίμβροι πάνυ πολλοὺς τῶν Ῥωμαίων κατακόψαντες, καὶ μυριάσι[1] τεσσαράκοντα τὴν ἐπὶ τὴν Ἰταλίαν στρατείαν στειλάμενοι, ἄρδην κατεκόπησαν. — Ἡσίοδος λέγει ὅτι αἱ Προίτου θυγατέρες, ὡς ἐτελειώθησαν, ἐμάνησαν, ὅτι τὰς Διονύσου τελετὰς οὐ κατεδέχοντο. — Ὅτε οἱ θεοὶ τὰς πόλεις διεκληροῦντο, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίας ἕκαστος, Ποσειδῶν ἧκεν ἐπὶ τὴν Ἀττικὴν, καὶ παίσας τῇ τριαίνῃ, κατὰ μέσην τὴν ἀκρόπολιν ἀνέφηνε θάλατταν. — Τόξαρις ὁ Σκύθης ἐν Ἀθήναις τεθαμμένος ἦν· καὶ ἐπὶ τῇ στήλῃ αὐτοῦ Σκύθης ἀνὴρ ἐνεκεκόλαπτο[2], τῇ λαιᾷ μὲν τόξον ἔχων ἐντεταμένον[3], τῇ δεξιᾷ δὲ[4] βιβλίον. —

Ὦ ξεῖν'[5], ἄγγειλον[6] Λακεδαιμονίοις, ὅτι τῇδε[7]
κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι[8]. —

Ἀπεσημηνάμην τὰς τῶν κακούργων οἰκίας. — Τὸν ἄνδρα τόνδ' ἡ βιβλίον διέφθορεν[9], ἢ Πρόδικος, ἢ τῶν ἀδολεσχῶν εἷς γέ τις. — Ἅλις[10] ἀφύης μοι· παρατέταμαι[11] γὰρ τὰ λιπαρὰ κάπτων. — Ἐς Οἰδίπου δὲ παῖδε, διπτύχω κόρω, Ἄρης κατέσκηψ' ἔς τε μονομάχου πάλης ἀγῶνα νῦν ἑστᾶσιν[12]. — Ἔγωγ' ηὐαινόμην[13] θεώμενος. — Τὸν Δία λέγουσι μὴ μόνον ἄρδην ἐξ ἀνθρώπων ἀφανίσαι τοὺς ἀσεβεῖς καὶ πονηρούς, ἀλλὰ καὶ τοῖς ἀρίστοις τῶν τε θεῶν καὶ ἡρώων ἔτι δὲ ἀνδρῶν τὰς ἀξίας ἀπονεῖμαι τιμάς.

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XVIII.

MIXED EXAMPLES

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§ 97. Αἱ τοῦ ἔτους ὧραι κατὰ καιρὸν τὰς μεταβολὰς λαμβάνουσιν. — Τοῦ μὲν δοκεῖν[1] σοι μὴ μελέτω, τῆς δὲ ἀληθείας. — Οἱ ἐν πολυτελέσι βρώμασι καὶ ποτοῖς ἀνατρεφόμενοι νέοι ἐν τῷ θέρει τὴν χλαῖναν[2] κατατρίβουσιν. — Θέογνις ὁ ποιητὴς ὑποθήκας, ὡς χρὴ ζῆν, ἐν μέτροις συνήγαγεν. — Τὰ σπουδαῖα μελέτα καὶ μὴ αἰσχύνου, ἐάν τι παρηκμακὼς[3] μανθάνῃς· βέλτιον γὰρ ὀψιμαθῆ καλεῖσθαι ἢ ἀμαθῆ. — Ζάμολξις λέγει, ὅτι, ὥσπερ ὀφθαλμοὺς ἄνευ κεφαλῆς οὐδεὶς ἐπιχειρεῖ ἰᾶσθαι οὐδὲ κεφαλὴν ἄνευ σώματος, οὕτως οὐδὲ δεῖ[4] σῶμα ἄνευ ψυχῆς. — Γοργίας τὴν τραγῳδίαν εἶπεν[5] ἀπάτην, ἣν[6] ὅ τε ἀπατήσας δικαιότερος[7] τοῦ μὴ ἀπατήσαντος[8], καὶ ὁ ἀπατηθεὶς σοφωτερος[9] τοῦ μὴ ἀπατηθέντος. — Οἱ Πέρσαι συνάψαντες τὰς χεῖρας διῆλθον[10] ἅπασαν τὴν Ἐρετριέων χώραν, ἵν' ἔχοιεν[11] τῷ βασιλεῖ εἰπεῖν[12], ὅτι οὐδεὶς σφᾶς ἀποπεφευγὼς[13] εἴη. — Ἀγαθοκλῆς ὁ Σικελίας τύραννος ψιλουμένης τῆς κεφαλῆς, κατὰ μικρὸν ὑπορρεουσῶν τῶν τριχῶν[14], αἰδούμενος προκάλυμμα[15] κόμης ἐποιήσατο μυρρίνης στέφανον. — Ὦ πάτερ, ἱκοῦ[16] δῆτ', εἰ κλύεις ἔσω χθονὸς τέκνων καλούντων, οἳ σέθεν[17] θνήσκουσ' ὕπερ[18]. — Πλάτων Ἀντισθενοῦς ἐν τῇ διατριβῇ ποτε μακρολογήσαντος[19], "Ἀγνοεῖς," εἶπεν[20], ὅτι τοῦ λόγου μέτρον ἐστὶν οὐχ ὁ λέγων, ἀλλ' ὁ ἀκούων." — Δημοσθένης

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λοιδορουμένου[21] τινὸς αὐτῷ, "Οὐ συγκαταβαίνω," εἶπεν, "εἰς ἀγῶνα, ἐν ᾧ ὁ ἡττώμενος τοῦ νικῶντός[22] ἐστι κρείττων." — Θεοῦ[23] τὸ δῶρον τοῦτο· χρὴ[24] δ' ὅσ' ἂν θεοὶ διδῶσι[25], φεύγειν μηδέν, ὦ τέκνον, ποτέ.

§ 98. Ἐὰν ἔχωμεν χρήμαθ'[1], ἕξομεν φίλους.— Μὴ μόνον τοὺς ἁμαρτάνοντας κόλαζε, ἀλλὰ καὶ τοὺς μέλλοντας[2] κώλυε. — Μίσει τοὺς κολακεύοντας ὥσπερ τοὺς ἐξαπατῶντας. — Οὐδεὶς ἐπλούτησεν[3] ταχέως δίκαιος ὤν. — Τιμᾶται τὸ γῆρας διὰ τὴν σωφροσύνην, ἀλλὰ θαυμάζω μᾶλλον σωφρονοῦσαν νεότητα. — Οὐκ ἔστι παισὶ κάλλιον γέρας, ἢ πατρὸς ἀγαθοῦ[4] πεφυκέναι. — Ἡρακλῆς Εὐρυσθεῖ τῷ Μυκηνῶν βασιλεῖ δώδεκα ἔτη ἐλάτρευσε, καὶ τοὺς ἐπιτεταγμένους δώδεκα ἄθλους ἐπετέλεσεν. — Ἕλλην ἀφ' ἑαυτοῦ τοὺς καλουμένους[5] Γραικοὺς προσεῖπεν Ἕλληνας. — Οἷς[6] δὲ πολλὰ καὶ δεινὰ πέπρακται διὰ τὴν μοχθηρίαν, μισοῦσί[7] τε καὶ φεύγουσι τὸ ζῆν καὶ ἀναιροῦσιν ἑαυτούς. — Ὁρῶν ὁ Σωκράτης τὸν Ἀλκιβιάδην τετυφωμένον ἐπὶ τῷ πλούτῳ, καὶ μέγα φρονοῦντα ἐπὶ τῇ περιουσίᾳ καὶ ἔτι πλέον ἐπὶ τοῖς ἀγροῖς, ἤγαγεν[8] αὐτὸν εἴς τινα τῆς πόλεως τόπον, ἔνθα ἀνέκειτο[9] πινάκιον ἔχον γῆς περίοδον, καὶ προσέταξε τῷ Ἀλκιβιάδῃ τὴν Ἀττικὴν ἐνταῦθ' ἀναζητεῖν. ὡς δ' εὗρε[10], προσέταξεν αὐτῷ τοὺς ἀγροὺς τοὺς ἰδίους διαθρῆσαι. τοῦ δ' εἰπόντος[11], "Ἀλλ' οὐδαμοῦ γεγραμμένοι[12] εἰσιν," "Ἐπὶ τούτοις[13] οὖν," ἔφη[14], "μέγα φρονεῖς, οἵπερ οὐδὲν μέρος τῆς γῆς εἰσιν;" — Α. Δοκεῖτε[15] πηδᾶν τἀδικήματ'[16] εἰς θεοὺς

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πτεροῖσι[17] κἄπειτ'[18] ἐν Διὸς δέλτου πτυχαῖς γράφειν τιν'[19] αὐτά, Ζῆνα δ' εἰσορῶντά νιν[20] θνητοῖς δικάζειν; οὐδ' ὁ πᾶς ἂν[21] οὐρανὸς Διὸς γράφοντος[22] τὰς βροτῶν ἁμαρτίας ἐξαρκέσειεν[21], οὐδ' ἐκεῖνος ἂν[23] σκοπῶν πέμπειν ἑκάστῳ ζημίαν. ἀλλ' ἡ Δίκη ἐνταῦθά πού 'στιν[24] ἐγγύς, εἰ βούλεσθ'[25] ὁρᾶν. B. Ταύτας μὲν ἀνθρώποισιν, ὦ γύναι, θεοὶ τίσεις διδόασιν[26], οὓς ἂν ἐχθαίρωσ', ἐπεὶ οὔ σφιν[27] πονηρόν[28] ἐστιν.

§ 99. Φύσιν πονηρὰν μεταβαλεῖν οὐ ῥᾴδιον. — Καλῶς ἀκούειν[1] μᾶλλον ἢ πλουτεῖν θέλε. — Ἀρκοῦ τοῖς σεαυτοῦ[2], καὶ μὴ διάρπαζε τὰ τῶν πλησίον. — Ὁ ἥλιος πανταχῇ ἐπιβάλλων τὰς ἀκτῖνας, ὥσπερ ὀφθαλμοῖς πολλοῖς βλέπει ἅπασαν γῆν καὶ θάλατταν. — Μεμνῆσθαι[3] δεῖ μὴ μόνον τοῦ θανάτου τῶν τετελευτηκότων, ἀλλὰ καὶ τῆς ἀρετῆς, ἧς[4] καταλελοίπασιν. — Ὀρφεὺς τέθαπται περὶ τὴν Πιερίαν, διασπασθεὶς ὑπὸ τῶν Μαινάδων. — Οὐρανὸς τοὺς Γίγαντας, οὓς ἐκ Γῆς ἐτέκνωσε, δήσας ἐς Τάρταρον ἔρριψεν. — Ἀρταξέρξης καλῶς τῆς πατρίδος βεβασίλευκε. — Τειρεσίαν τὸν μάντιν οἱ θεοὶ ἐτύφλωσαν, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν ἤθελον, ἐμήνυεν. — Ἥδιον οὐδὲν οὐδὲ μουσικώτερόν ἐστ' ἢ δύνασθαι λοιδορούμενον φέρειν· ὁ λοιδορῶν γάρ, ἂν[5] ὁ λοιδορούμενος μὴ προσποιῆται[6], λοιδορεῖται λοιδορῶν. — Ἀντωνῖνος ἔλεγε· κήδεσθαι πάντων ἀνθρώπων[7] κατὰ τὴν τοῦ ἀνθρώπου φύσιν ἐστίν. — Τῆς ἄνω ὁδοῦ ἀεὶ ἐξόμεθα[8] καὶ δικαιοσύνην μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα

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καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν[9] καὶ τοῖς θεοῖς. — Ἥκιστα πταίσεις ἐν ταῖς κρίσεσιν, ἐὰν αὐτὸς ἐν τῷ βίῳ ἄπταιστος διατελῇς[10]. — Ἀδικεῖ πολλάκις ὁ μὴ ποιῶν τι, οὐ μόνον ὁ ποιῶν[11]. — Ὁ ἁμαρτάνων, ἑαυτῷ ἁμαρτάνει, ὁ ἀδικῶν, ἑαυτὸν ἀδικεῖ, κακὸν ἑαυτὸν ποιῶν.

§ 100. Ζεὺς ταύρῳ εἰκάσας ἑαυτὸν Εὐρώπην τὴν Ἀγήνορος λέγεται ἁρπάσαι. — Ὁ πεπαιδευμένος ἅπασι ζηλωτὸς καὶ ἐπίφθονός ἐστι, τιμώμενος καὶ ἐπαινούμενος καὶ ὑπὸ τῶν γένει καὶ πλούτῳ προὐχόντων[1] ἀποβλεπόμενος. — Ἡγητέον[2] εἶναι τὴν ἱστορίαν φύλακα μὲν τῆς τῶν ἀξιολόγων ἀρετῆς, μάρτυρα δὲ τῆς τῶν φαύλων κακίας, εὐεργέτιν δὲ πάντων τῶν ἀνθρώπων. — Οἱ τετελευτηκότες ἀπηλλαγμένοι[3] εἰσὶ νόσων καὶ λύπης καὶ τῶν ἄλλων τῶν προσπιπτόντων εἰς τὸν ἀνθρώπινον βίον. — Νῖνος, χειρωσάμενος τοὺς ἐγχωρίους τῆς Βαβυλωνίας, τούτους[4] ἔταξε τελεῖν κατ' ἐνιαυτὸν ὡρισμένους φόρους. — Ὅταν εὐπορῶν τις αἰσχρὰ πράττῃ πράγματα, τί[5] τοῦτον ἀπορήσαντα πράξειν προσδοκᾷς; — Μέμνησο[6] πλουτῶν τοὺς πένητας ὠφελεῖν. — Ἅμας ἀπῄτουν, οἱ δ' ἀπηρνοῦντο σκάφας[7]. — Κάρα τε γάρ σου[8] συγχεῶ[9] κόμαις ὁμοῦ· ῥανῶ τε πεδόσ' ἐγκέφαλον, ὀμμάτων δ' ἄπο[10] αἱμοσταγεῖ[11] πρηστῆρε ῥεύσονται[12] κάτω. — Τίασθε[13] τήνδε· καὶ γὰρ ἐντεῦθεν νοσεῖ τὰ τῶν γυναικῶν[14]· οἱ μὲν ἢ παίδων πέρι[10] ἢ συγγενείας οὕνεκ' οὐκ ἀπώλεσαν[15] κακὴν λαβόντες[16]· εἶτα δ' οὕτω τἄδικον[17] πολλαῖς ὑπερρύηκε[18] καὶ χωρεῖ πρόσω, ὥστ'

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ἐξίτηλος ἀρετὴ[19] καθίσταται. — Πλούτου δ' ἀπορρυέντος[20] ἀσθενεῖς γάμοι[21].

§ 101. Πονηρὰ φύσις, μεγάλην ἐξουσίαν ἔχουσα, μεγάλας ἀπεργάζεται πονηρίας. — Τῷ δυστυχοῦντι μὴ ἐπιγέλα· κοινὴ γὰρ ἡ τύχη. — Γάϊος Ἰούλιος Καῖσαρ κατεπολέμησε τὰ πλεῖστα καὶ μαχιμώτατα τῶν Κελτῶν ἔθνη, καὶ προεβίβασε τὴν ἡγεμονίαν τῆς Ῥώμης μέχρι τῶν Βρεττανικῶν νήσων. — Ὅστις δὲ πρὸς τύραννον ἐμπορεύεται, κείνου ἐστὶ[1] δοῦλος, κἂν[2] ἐλεύθερος μόλῃ[3]. — Ἀλλ' οὐμὸς[4] ἀεὶ πότμος ἐν πυκνῷ θεοῦ τροχῷ κυκλεῖται καὶ μεταλλάττει φύσιν. ὥσπερ σελήνης δ' ὄψις εὐφρόνας δύο στῆναι[5] δύναιτ' ἂν[6] οὔποτ' ἐν μορφῇ μιᾷ, ἀλλ' ἐξ ἀδήλου[7] πρῶτον ἔρχεται νέα[8] πρόσωπα καλλύνουσα καὶ πληρουμένη, χὠτανπερ[9] αὐτῆς[10] εὐγενεστάτη φανῇ[11], πάλιν διαρρεῖ κἀπὶ[12] μηδὲν ἔρχεται. — Ὦ τρισόλβιοι κεῖνοι βροτῶν, οἳ ταῦτα δερχθέντες[13] τέλη[14] μόλωσ'[15] ἐς Ἅιδου[16]· τοῖσδε γὰρ μόνοις ἐκεῖ ζῆν[17] ἔστι, τοῖς δ' ἄλλοισι πάντ' ἐκεῖ κακά[18]. — Τὰ μὲν διδακτὰ μανθάνω, τὰ δ' εὑρετὰ ζητῶ, τὰ δ' εὐκτὰ παρὰ θεῶν ᾐτησάμην[19]. — Τὸ πίνειν πρὸς βίαν ἴσον κακὸν πέφυκε[20] τῷ[21] διψῆν βίᾳ. — Διψῶντι γάρ τοι πάντα προσφέρων σοφὰ οὐκ ἂν πλέον τέρψειας[22] ἢ πιεῖν[23] διδούς[24]. — Οὐκ ἔστ' ἀπ'[25] ἔργων μὴ καλῶν ἔπη καλά. — Τί ταῦτ' ἐπαινεῖς; πᾶς γὰρ οἰνωθεὶς ἀνὴρ ἥττων μὲν ὀργῆς[26] ἔστι, τοῦ δὲ νοῦ[27] κενός· φιλεῖ[28] δὲ πολλὴν γλῶτταν ἐκχέας[29] μάτην, ἄκων ἀκούειν[30] οὓς ἑκὼν εἶπεν[31] λόγους. — Ἀλλ' οὐ γὰρ[32] ἂν[33] τὰ θεῖα

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κρυπτόντων[34] θεῶν μάθοις[35] ἄν, οὐδ' εἰ πάντ'[36] ἐπεξέλθοις[37] σκοπῶν. — Βλέφαρον κέκληταί[38] γ', ὡς καπηλείου θύραι. — Νῦν δ' εἰς ἀναιδὲς[39] ἡμέρας μέρος[40] βραχὺ δός[41] μοι σεαυτόν, κᾆτα[42] τὸν λοιπὸν χρόνον κέκλησο[43] πάντων εὐσεβέστατος βροτῶν. — Ὅπου γὰρ οἱ φύσαντες[44] ἡσσῶνται τέκνων[45], οὐκ ἐστὶν αὕτη σωφρόνων ἀνδρῶν πόλις.

§ 102. Λακράτης ἀνὴρ Θηβαῖος, τῇ τοῦ σώματος ῥώμῃ διαφέρων, ἐμιμεῖτο τὸν Ἡρακλέα κατὰ τὰς στρατείας, καὶ λεοντῆν ἐφόρει καὶ ῥόπαλον ἐν ταῖς μάχαις. — Ἀλέξανδρος Κλεῖτον τῷ δορατίῳ μεταξὺ δειπνοῦντα[1] ἐφόνευσε, διότι τὰς Φιλίππου πράξεις πρὸς τὰς αὑτοῦ[2] ἐπαινέσαι ἐτόλμησεν[3]. — Ἡρακλῆς ἔλαβε[4] παρὰ Ἑρμοῦ μὲν ξίφος, παρ' Ἀπόλλωνος δὲ τόξα, παρ' Ἡφαίστου θώρακα χρυσοῦν, παρ' Ἀθηνᾶς πέπλον, παρὰ δὲ Ποσειδῶνος ἵππους· ῥόπαλον δ' αὐτὸς ἔτεμεν ἐκ Νεμέας. — Μὴ δόκει[5] εὐτυχῶν ἀεὶ καλῶς πράξειν. — Λάθρα δὲ μητρὸς[6] καὶ πατρὸς[6] πορεύομαι Πυθώδε, καί μ'[7] ὁ Φοῖβος ὢν[8] μὲν ἱκόμην[9] ἄτιμον[10] ἐξέπεμψεν, ἄλλα δ' ἄθλια καὶ δεινὰ καὶ δυστηνὰ προὐφάνη[11] λέγων, ὡς μητρὶ[12] μὲν χρείη[13] με μιχθῆναι[14], γένος δ' ἄτλητον ἀνθρώποισι δηλώσοιμ' ὁρᾶν[15], φονεὺς δ' ἐσοίμην[16] τοῦ φυτεύσαντος πατρός. — Καὶ σφὼ δακρύω. προσβλέπειν γὰρ οὐ σθένω· νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου, οἷον βιῶναι[17] σφὼ πρὸς[18] ἀνθρώπων χρεών. ποίας γὰρ ἀστῶν ἥξετ' εἰς ὁμιλίας; ποίας δ' ἑορτάς[19], ἔνθεν οὐ κεκλαυμέναι[20] πρὸς οἶκον ἵξεσθ'[21] ἀντὶ τῆς θεωρίας; — Ὡς ταῦτ'

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ἐξίτηλος ἀρετὴ[19] καθίσταται. — Πλούτου δ' ἀπορρυέντος[20] ἀσθενεῖς γάμοι[21].

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κρυπτόντων[34] θεῶν μάθοις[35] ἄν, οὐδ' εἰ πάντ'[36] ἐπεξέλθοις[37] σκοπῶν. — Βλέφαρον κέκλῃται[38] γ', ὡς καπηλείου θύραι. — Νῦν δ' εἰς ἀναιδὲς[39] ἡμέρας μέρος[40] βραχὺ δός[41] μοι σεαυτόν, κἆτα[42] τὸν λοιπὸν χρόνον κέκλησο[43] πάντων εὐσεβέστατος βροτῶν. — Ὅπου γὰρ οἱ φύσαντες[44] ἡσσῶνται τέκνων[45], οὐκ ἐστὶν αὕτη σωφρόνων ἀνδρῶν πόλις.

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ἐπίστω[22] δρώμεν', οὐ μέλλοντ' ἔτι. — Πτηνὰς διώκεις, ὦ τέκνον, τὰς ἐλπίδας[23]· οὐκ ἠτύχηκε[24]· τῆς τύχης δ' οὐχ εἷς τρόπος[25]. — Ἐπεὶ πέπρακται πᾶν τὸ τοῦ θεοῦ[26] καλῶς, χωρῶμεν ἤδη, παῖδες, εἰς τὰ τῶν σοφῶν διδασκαλεῖα, μουσικῆς παιδεύματα. προσλαμβάνειν[27] δὲ δεῖ καθ' ἡμέραν ἀεί, ἕως ἂν ἐξῇ[28] μανθάνειν βελτίονα. παῖς δ' ὢν[29] κακὸν μὲν δρᾶν[30] τι προῖκ' ἐπίσταται, αὐτὸς παρ' αὐτοῦ μανθάνων ἄνευ πόνου· τὰ χρηστὰ δ' οὐδ' ἦν τὸν διδάσκαλον λάβῃ[31], ἐμνημόνευσεν[32], ἀλλὰ κέκτηται μόλις. ταῦτ' οὖν φυλαξώμεσθα, καὶ μοχθητέον, ὦ παῖδες, ὡς ἂν μήτ'[33] ἀπαιδεύτων βροτῶν[34] δοκῶμεν εἶναι[34] κἀποδημοῦντος[35] πατρός. — Ὃς μὴ πέπονθε[36] τἀμά, μὴ βουλευέτω. — Φίλων τοιούτων[37] οἱ μὲν ἐστερημένοι χαίρουσιν, οἱ δ' ἔχοντες[38] εὔχονται φυγεῖν[39]. — Οὐδ' ἀμφὶ Πηλέως ἦλθεν[40], ὡς ἥξοι, φάτις;

§ 103. Λόγον παρ' ἐχθροῦ[1] μήποθ' ἡγήσῃ[2] φίλον. — Καλλίων τῆς μὲν τιμωρίας ἡ εὐεργεσία, τῆς δὲ ὠμότητος ἡ πρὸς τοὺς ἐπταικότας ἐπιείκεια. — Τούτων ἕνεκα καὶ γεωργοῦμεν καὶ πλέομεν καὶ πάντα ἁπλῶς κατὰ τὸν βίον πράττομεν, ἵνα ἔχωμεν χρήματα, ἐξ ὧν ἐξέσται[3] ζῆν[4]. — Ἄλεξις ὁ τῶν κωμῳδιῶν ποιητής, ἐπειδή τις αὐτὸν ὄντα πρεσβύτην ἑωράκει μόλις βαδίζοντα, καὶ ἤρετο, "Τί ποιεῖς;" ἔφη[5]· "Κατὰ σχολὴν ἀποθνήσκω." — Οἱ ἐν Ἅιδου[6] δικασταὶ τοὺς πονηροὺς εἰς τὸν τῶν ἀσεβῶν χῶρον ἐξέπεμπον, κατὰ λόγον τῆς ἀδικίας κολασθησομένους. — Γάϊος Καῖσαρ Φαρνάκην νικη-

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σας τὸν Ποντικὸν ἐξ ἐφόδου, πρὸς τοὺς φίλους ἔγραψε, "Ἦλθον, εἶδον, ἐνίκησα[7]." Μετὰ δὲ τὴν ἐν Λιβύῃ Σκηπίωνος φυγὴν καὶ ἥτταν, Κάτωνος αὐτὸν ἀνελόντος[8], "Φθονῶ σοι, Κάτων," εἶπε, "τοῦ θανάτου[9]· καὶ[10] γὰρ σὺ ἐμοὶ τῆς σῆς σωτηρίας ἐφθόνησας." Ἀντώνιον δὲ καὶ Δολαβέλλαν κελευόντων[11] ἐνίων φυλάττεσθαι, οὐ τούτους ἔφη δεδιέναι[12] τοὺς βαναύσους καὶ λιπῶντας, ἀλλὰ τοὺς ἰσχνοὺς καὶ ὠχροὺς ἐκείνους· δείξας[13] Βροῦτον καὶ Κάσσιον[14]. — Καῖσαρ ὁ πρῶτος ἐπικληθεὶς Σεβαστὸς Ἀθηνοδώρῳ τῷ φιλοσόφῳ διὰ γῆρας εἰς οἶκον ἀφεθῆναι[15] δεηθέντι συνεχώρησεν[16]. Ἐπεὶ δὲ ἀσπασάμενος αὐτὸν ὁ Ἀθηνόδωρος εἶπεν[17], "Ὅταν ὀργισθῇς, Καῖσαρ, μηδὲν εἴπῃς[18] μηδὲ ποιήσῃς πρότερον ἢ τὰ εἴκοσι καὶ τέτταρα γράμματα[19] διελθεῖν[20] πρὸς ἑαυτόν[21]," ἐπιλαβόμενος[22] αὐτοῦ τῆς χειρός, "Ἔτι σοῦ παρόντος," ἔφη, "χρείαν ἔχω·" καὶ κατέσχεν[23] αὐτὸν ὅλον ἐνιαυτόν, εἰπὼν[24] ὅτι ἐστὶ καὶ[25] σιγῆς ἀκίνδυνον γέρας. Θορυβοῦντας δὲ τοὺς ἐν ἀξιώματι[26] νέους καταστεῖλαι βουλόμενος, ὡς οὐ προσεῖχον[27], ἀλλ' ἐθορύβουν, "Ἀκούσατε," εἶπε, "νέοι γέροντος, οὗ νέου γέροντες ἤκουον."

§ 104. Φίλους μὴ ταχὺ κτῶ[1], οὓς δ' ἂν κτήσῃ, μὴ ταχὺ ἀποδοκίμαζε. — Διήγησαί μοι ἑταίρῳ ὄντι[2], ὄντινα τρόπον ὡρμήθης τὸ πρῶτον φιλοσοφεῖν, ὡς καὶ αὐτὸς[3] συνοδοιπορίην σοι, τὸ ἀπὸ τοῦδε[4] ἀρξάμενος. — Πάνυ καλῶς λέγει Εὐριπίδης, ὅτι ῥᾷον παραινέσαι ἑτέρους, ἢ αὐτὸν[5] ἐν συμφοραῖς καρτερῆσαι. — Τοῖς καλῶς ζῆν προαιρουμέ-

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νοις ὁ Ἀθήνησι[6] βίος μάλιστα ἡρμοσμένος ἦν. — Φασὶν Ἀκταίωνα ὑπὸ τῶν ἰδίων κυνῶν διασπασθῆναι, Ἀρτέμιδος αὐτὸν μεταβαλούσης[7] εἰς ἔλαφον. — Εἰ δ' ἄτερ πόνων δοκεῖς ἔσεσθαι, μῶρος εἶ, θνητὸς γεγώς. — Τὴν Ἡλείων ὁ Φειδίας Ἀφροδίτην ἐποίησε χελώνην[8] πατοῦσαν, οἰκουρίας σύμβολον ταῖς γυναιξὶ καὶ σιωπῆς. — Βάρος τι καὶ[9] τόδ' ἐστίν, αἰνεῖσθαι[10] λίαν. — Τιμωρεῖσθαι καὶ τιμωρεῖν διαφέρει· τιμωρεῖσθαι μὲν γὰρ ἐστὶ τὸ κολάζειν, τιμωρεῖν δέ, τὸ βοηθεῖν τοῖς ἀδικουμένοις, καὶ συντάττουσι[11] "τιμωρῶ τῷ φίλῳ," ἀντὶ τοῦ βοηθῶ[12]· "τιμωροῦμαι τὸν ἐχθρόν," ἀντὶ τοῦ κολάζω[12]. — Ἡ μὴ ποίει[13] τὸ κρυπτόν, ἢ μόνος ποίει. — Ὡς οὐχ ὑπάρχων[14], ἀλλὰ τιμωρούμενος. — Χρῶμαι γὰρ αὐτοῦ τοῦ στόματος τῷ στρογγύλῳ[15], τοὺς νοῦς δ' ἀγοραίους ἥττον ἢ κεῖνος ποιῶ. — Τὸ δ' αἷμα λέλαφας τοὐμόν[16], ὦναξ[17] δέσποτα. — Καὶ πρός γε τούτοις ἥκετον πρέσβη[18] δύο.

§ 105. Ἕλληνες ὄντες βαρβάροις δουλεύσομεν; — Ἐν μὲν τοῖς κατόπτροις ὁ τῆς ὄψεως, ἐν δὲ ταῖς ὁμιλίαις ὁ τῆς ψυχῆς χαρακτὴρ βλέπεται. — Πυθαγόρας παρήγγελλε τοῖς μαθηταῖς, ἐν ταῖς εὐχαῖς ἁπλῶς εὔχεσθαι τἀγαθά, καὶ μὴ κατὰ μέρος ὀνομάζειν αὐτά· οἷον[1] ἐξουσίαν, κάλλος, πλοῦτον, τἄλλα τὰ τούτοις ὅμοια. — Καυσιανοὶ τοὺς μὲν γεννωμένους ἐθρήνουν, τοὺς δὲ τελευτῶντας ἐμακάριζον. — Δαίδαλος ὁ τεχνίτης ἐξ Ἀθηνῶν πρὸς Μίνω ἔφυγε, κἀκεῖ[2] ἐτεχνήσατο ξυλίνην βοῦν, καὶ

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τὸν Λαβύρινθον κατεσκεύασεν, εἰς ὃν κατ' ἔτος Ἀθηναῖοι κόρους ἑπτὰ καὶ κόρας τὰς ἴσας[3] τῷ Μινωταύρῳ βοραν[4] ἔπεμπον. — Ἀρίστιππος ἐρωτηθεὶς ὑπό τινός τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται[5] παιδευθείς, "Καὶ[6] εἰ μηδὲν ἄλλο," εἶπεν, "ἐν γοῦν τῷ θεάτρῳ οὐ καθεδεῖται[7] λίθος ἐπὶ λίθῳ." Συνιστάντος[8] τινὸς αὐτῷ υἱόν, ᾔτησε πεντακοσίας δραχμάς· τοῦ δ' εἰπόντος[9], "Τοσούτου[10] δύναμαι ἀνδράποδον πρίασθαι[11]," "Πρίω[12]," ἔφη, "καὶ ἕξεις δύο." Ἀργύριον εἶπε παρὰ τῶν γνωρίμων λαμβάνειν, οὐχ ἵν'[13] αὐτὸς χρῷτο[14], ἀλλ' ἵν' ἐκεῖνοι εἰδεῖεν[15] εἰς τίνα[16] δεῖ χρῆσθαι τοῖς ἀργυρίοις. Ὀνειδιζόμενός ποτε ὅτι δίκην ἔχων ἐμισθώσατο ῥήτορα, "Καὶ[17] γάρ," ἔφη, "ὅταν δεῖπνον ἔχω, μάγειρον μισθοῦμαι[18]." — Τὸν κάπνον φεύγων εἰς τὸ πῦρ ἐνέπεσεν[19]. — Λαβὼν[20] ἀπόδος[21], ἄνθρωπε, καὶ λήψει[22] πάλιν. — Πλέων ποτὲ Ἀρίστιππος, ἐπεὶ τὸ σκάφος ἔγνω[23] πειρατικόν, λαβὼν[20] τὸ χρυσίον ἠρίθμει· ἔπειτα εἰς θάλατταν ὡς μὴ θέλων[24] παρακατέβαλε[25] καὶ δῆθεν[26] ἀνῴμωξεν[27]. οἱ δὲ[28] καὶ[17] ἐπειπεῖν[29] φασιν αὐτόν, ὡς ἄμεινον[30] ταῦτα δι' Ἀρίστιππον ἢ διὰ ταῦτα Ἀρίστιππον ἀπολέσθαι[31]. — Γράμματα μαθεῖν δεῖ καὶ μαθόντα[32] νοῦν ἔχειν. — Διπλοῦν[33] ὁρῶσιν οἱ μαθόντες γράμματα. — Δὶς ἐξαμαρτεῖν[34] ταὐτὸν[35] οὐκ ἀνδρὸς σοφοῦ[36].

§ 106. Στησίχορος ὁ ποιητὴς ἐν Κατάνῃ ἐτάφη[1] πολυτελῶς πρὸς ταῖς ἐπ' αὐτοῦ[2] Στησιχορείαις πύλαις λεγομέναις. — Μεμφομένου τινὸς Παυσανίαν τὸν Λακεδαιμόνιον, ὅτι ἰατρόν[3] τινα κακῶς

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λέγει, πεῖραν οὐκ ἔχων αὐτοῦ, οὐδὲ ἀδικηθείς τι[1] ὑπ' αὐτοῦ· "Εἰ ἐπειράθην[5]," ἔφη, "αὐτοῦ, οὐκ ἂν ἔζων[6]." — Ἄμασις ὁ τῶν Αἰγυπτίων βασιλεὺς φίλῳ ἀποβαλόντι υἱὸν γράφων παραμυθητικὸν εἶπεν· "Εἰ, ὅτε οὐδέπω ἦν[7], οὐκ ἐλυποῦ, μηδὲ νῦν λυπηθῇς, ὅτε οὐκέτι ἔστιν[8]." — Σοφοκλῆς ὁ τραγῳδοποιὸς μετὰ τὴν ἐν Σαλαμῖνι μάχην, ἔτι παῖς ὤν, περὶ τὸ τρόπαιον γυμνὸς ἀληλιμμένος[9] ἐχόρευσεν. — Ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται. — Κύνα δέρεις δεδαρμένην[9]. — Δράσαντι γάρ τοι καὶ[10] παθεῖν[11] ὀφείλεται. — Ὡς δ' ἐστὶ μύθων τῶν Λιβυστικῶν λόγος, πληγέντ'[12] ἀτράκτῳ τοξικῷ τὸν αἰετόν, εἰπεῖν[13] ἰδόντα[14] μηχανὴν πτερώματος, "Τάδ'[15] οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν[16] πτεροῖς, ἁλισκόμεσθα[17]."

§ 107. Πειρατέον ὡς ῥᾷστα τὰ τοῦ βίου ἀναγκαῖα φέρειν. — Σπευσίππῳ παραλυθέντι τὰ σκέλη[1] Διογένης ἐξαγαγεῖν αὐτὸν παρῄνει τοῦ βίου· ὁ δέ[2] "Οὐ τοῖς σκέλεσιν," ἔφη, "ζῶμεν, ἀλλὰ τῷ νῷ." — Οἱ τῶν παλαιῶν Ἑλλήνων νόμοι τῆς τῶν θεῶν θεραπείας προὐνοήσαντο[3]· ἱερὰ γὰρ καὶ βωμοὺς ἐδημιούργησαν[4], ἀναθήμασιν ἐκόσμησαν, θυσίαις, πανηγύρεσι, προσόδοις ἐτίμησαν. — Ἄλλος ἄλλο[5] τι τῶν θεῶν ἐπετήδευσεν[6]· Ἥρα μὲν τῶν γάμων ἐπεστάτει, Ἄρης δὲ μετ' Ἀθηνᾶς πολέμου, Ἥφαιστος δὲ πυρός, Ποσειδῶν δὲ ἡγεῖτο τοῖς πλέουσιν, ἄλλος[7] ἄλλο τι τῶν θεῶν ἐπησκήσατο, σοφίας δὲ πάντες μετεῖχον. — Κόμης δὲ πένθος λαγχάνω[8] πώλου δίκην, ἥτις συναρπασθεῖσα βουκόλων ὕπο[9]

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μάνδραις ἐν ἱππείαισιν ἀγρίᾳ χερὶ θέρος θερισθῇ[10] ξανθὸν αὐχένων ἄπο, σπασθεῖσα[11] δ' ἐν λειμῶνι ποταμίων ποτῶν[12] ἴδῃ[13] σκιᾶς εἴδωλον αὐγασθεῖσ'[14] ὑπὸ κουραῖς ἀτίμως διατετιλμένης φάβης[15]. φεῦ κἂν[16] ἀνοικτίρμων τις οἰκτείρειέ[17] νιν πτήσσουσαν αἰσχύναισιν οἷα[18] μαίνεται πενθοῦσα καὶ κλάουσα τὴν πάρος[19] φόβην. — Ἀπολεῖ[20] με τὸ γένος· μὴ λέγ'[21], εἰ φιλεῖς ἐμέ, μῆτερ, ἐφ'[22] ἑκάστῳ τὸ γένος· οἷς ἂν τῇ φύσει ἀγαθὸν ὑπάρχῃ[23] μηδὲν οἰκεῖον προσόν[24], ἐκεῖσε[25] καταφεύγουσιν, εἰς τὰ μνήματα καὶ τὸ γένος, ἀριθμοῦσίν τε τοὺς πάππους ὅσοι[26], οὐδὲν δ' ἔχουσι πλεῖον[27], οὐδ' ἐρεῖς[28] ὅτῳ[29] οὐκ εἰσὶ πάππποι· πῶς γὰρ ἐγένοντ'[30] ἄν ποτε; — Μεγαβύζου ἐπαινοῦντός[31] ποτε γραφὰς εὐτελεῖς καὶ ἀτέχνους, ἑτέρας δὲ ἄριστα ἐκπεπονημένας διαψέγοντος[31], τὰ παιδάρια τὰ τοῦ Ζεύξιδος τὰ τὴν μηλιάδα τρίβοντα κατεγέλα[32]. Εἶπεν[33] οὖν ὁ Ζεῦξις, "Ὅταν μὲν σιωπᾷς[34], ὦ Μεγάβυζε, θαυμάζει σε τὰ παιδάρια ταῦτα· ὁρᾷ γάρ σου τὴν ἐσθῆτα καὶ τὴν θεραπείαν[35] τὴν περί σε· ὅταν γε μὴν τεχνικόν τι θέλῃς εἰπεῖν, καταφρονεῖ[36] σου[37]. φύλαττε τοίνυν σεαυτόν, εἰ μέλλεις ἐπαινεῖσθαι, κρατῶν τῆς γλώττης καὶ ὑπὲρ μηδενὸς τῶν μηδέν σοι προσηκόντων φιλοτεχνῶν[38]."

§ 108. Τοῖς ζωγραφεῖν βουλομένοις οὐδὲν ὄφελος[1] κατανοεῖν Ἀπελλοῦ καὶ Πρωτογένους καὶ Ἀντιφίλου ἔργα, ἐὰν μὴ καὶ αὐτοὶ γράφειν ἐπιχειρῶσι. — Προμηθεὺς τὸ πῦρ κλέψας παρὰ θεῶν ἐν νάρθηκι, ἐκόμισε πρὸς ἀνθρώπους. — Κατὰ τὸν ἐπὶ

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Μεσσηνίους πόλεμον ἡ Πυθία ἔχρησε τοῖς Σπαρτιάταις παρ' Ἀθηναίων αἰτῆσαι στρατηγόν. — Ἀμάλθεια ἡ Αἰμονίου θυγάτηρ κέρας εἶχε ταύρου· τοῦτο δὲ δύναμιν εἶχε τοιαύτην, ὥστε βρωτὸν ἢ ποτόν, ὅπερ εὔξαιτό τις, παρέχειν ἄφθονον. — Γῆ τε καὶ Οὐρανὸς Κρόνῳ ἐθεσπιῴδησαν λέγοντες, ὑπὸ παιδὸς ἰδίου τὴν ἀρχὴν[2] αὐτὸν ἀφαιρεθήσεσθαι. — Θεόκριτος γραμματοδιδασκάλῳ φαύλως ἀναγιγνώσκοντι προσελθὼν εἶπε[3], "Διὰ τί γεωμετρεῖν οὐ διδάσκεις;" τοῦ δ' εἰπόντος[4], "Ὅτι[5] οὐκ οἶδα[6]," "Καὶ τί τοῦτ'[7];" εἶπεν, "οὐδὲ γὰρ ἀναγιγνώσκειν[8]." — Ἀριστοτέλης τοὺς τὰ ἐναργῆ πράγματα πειρωμένους δεικνύναι[9] ὅμοιον[10] ἔφη ποιεῖν τοῖς διὰ λύχνου τὸν ἥλιον φιλοτιμουμένοις δεικνύναι. — Στίλπων ἐρωτηθεὶς τί ψυχρότερον[11] ἀνδριάντος; "Ἄνθρωπος," εἶπεν, "ἀναίσθητος." — Εἰς συμπόσιον μὲν οὖν παρακληθέντες τῷ παρόντι[12] χρώμεθα, εἰ δέ τις κελεύοι τὸν ὑποδεχόμενον ἰχθῦς αὐτῷ παρατιθέναι[13] ἢ πλακοῦντας, ἄτοπος ἂν δόξειεν[14]· ἐν δὲ τῷ κόσμῳ αἰτοῦμεν τοὺς θεοὺς ἃ μὴ διδόασι[15], καὶ ταῦτα[16] πολλῶν ὄντων ἅ γε ἡμῖν διδόασι.

§ 109. Ἔργον[1] συναγαγεῖν σωρὸν[2] ἐν πολλῷ χρόνῳ· ἐν ἡμέρᾳ[3] δὲ διαφορῆσαι ῥᾴδιον. — Οἱ νομοθέται οὐ προστάττουσι τοῖς δικασταῖς, τοῦ ἑτέρου[4] μὲν ἀκούειν, τὸν δὲ ἕτερον οὐκ ἐᾶν λέγειν ὑπὲρ ἑαυτοῦ, ἀλλ' ὁμοίως ἀμφοῖν ἀκροᾶσθαι, ὡς ῥᾷον ἀντεξετάζοντες τοὺς λόγους εὑρίσκοιεν τἀληθῆ τε καὶ ψευδῆ. — Ἀρταξέρξης ὁ Ὦχος τοῖς ὑποτεταγμένοις ὠμῶς καὶ βιαίως προσεφέρετο. — Ἐν τῇ

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ἐπὶ Σαλαμῖνι ναυμαχίᾳ διεφθάρησαν νῆες τῶν μὲν Ἑλλήνων τεσσαράκοντα, τῶν δὲ Περσῶν ὑπὲρ τὰς διακοσίας. — Παυσανίας, ἐπαρθεὶς[5] τῇ εὐτυχίᾳ, τὴν τῶν Μήδων τρυφὴν ἐμιμήσατο. — Δεῖ ὥσπερ Σειρῆνας τὰς ἡδονὰς παρελθεῖν[6] τὸν σπεύδοντα τὴν ἀρετὴν ἰδεῖν[7] ὥσπερ πατρίδα[8]. — Εὐριπίδης εὐδοκίμησεν ἐν θεάτρῳ εἰπών[9], "Τί δ' αἰσχρόν[10], ἢν μὴ τοῖσι[11] χρωμένοις δοκῇ[12];" καὶ Πλάτων ἐντυχὼν[13] αὐτῷ, "Ὦ Εὐριπίδη," ἔφη, "αἰσχρόν τό γ' αἰσχρόν[14], κἂν[15] δοκῇ κἂν μὴ δοκῇ." — Ἀνὴρ δίκαιός ἐστιν οὐχ ὁ μὴ ἀδικῶν ἀλλ'[16] ὅστις ἀδικεῖν δυνάμενος[17] μὴ βούλεται, οὐδ'[18] ὃς τὰ μικρὰ λαμβάνειν ἀπέσχετο[19], ἀλλ'[16] ὃς τὰ μεγάλα καρτερεῖ μὴ λαμβάνων, ἔχειν δυνάμενος[17] καὶ κρατεῖν ἀζημίως· οὐδ'[18] ὅς γε ταῦτα πάντα διατηρεῖ μόνον, ἀλλ' ὅστις ἄδολον γνησίαν τ' ἔχων φύσιν, εἶναι δίκαιος κοὐ[20] δοκεῖν εἶναι θέλει. — Οὐκ ἔστιν[21] εἰπεῖν ζῶντα[22], "Ταῦτ'[23] οὐ πείσομαι[24]." — Ἀπώλεσας[25] τὸν οἶνον; ἐπιχέας[26] ὕδωρ. —

Πολλὰ πιὼν[27] καὶ πολλὰ φαγὼν[28] καὶ πολλὰ κάκ' εἰπὼν[29]
ἀνθρώπους[30] κεῖμαι[31] Τιμοκρέων Ῥόδιος.

§ 110. Νῖνος ὁ τῶν Ἀσσυρίων βασιλεύς, ὢν φύσει[1] πολεμικὸς καὶ ζηλωτὴς ἀρετῆς, καθώπλισε τῶν νέων τοὺς κρατίστους, γυμνάσας δ' αὐτοὺς πλείονα χρόνον, συνήθεις ἐποίησε κακοπαθείᾳ καὶ πολεμικοῖς κινδύνοις. — Τὰ μέγιστα τῶν πραγμάτων ἐκ πόνων φιλεῖ[2] κατορθοῦσθαι· κατορθωθέντα δὲ εἰς τὴν ἡδονὴν φέρει. — Χρηστέον[3] ἐν τῇ λέξει τοῖς ἁπλοῖς ὀνόμασι μᾶλλον ἢ τοῖς συνθέτοις, καὶ τοῖς

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βραχυτέροις μᾶλλον ἢ τοῖς μακροτέροις, ὅταν τὸ αὐτὸ σημαίνῃ. — Ἡρακλῆς ἐπὶ τοῦ Καυκάσου κατετόξευσε τὸν τὸ τοῦ Προμηθέως ἧπαρ ἐσθίοντα ἀετόν, καὶ τὸν Προμηθέα διέλυσεν. — Ὄσιρις ὁ τῆς Αἰγύπτου βασιλεὺς λέγεται στρατεῦσαι ἐπὶ πᾶσαν χώραν ἕως εἰς τοὺς ἀοικήτους τόπους τῶν Ἰνδῶν, καὶ εἰς τοὺς πρὸς ἄρκτον κεκλιμένους[4], καὶ μέχρι τῶν τοῦ Ἴστρου ποταμοῦ πηγῶν, καὶ πάλιν ἐπὶ τἄλλα μέρη[5] ἕως Ὠκεανοῦ. — Γεννῶντές τε καὶ ἐκτρέφοντες παῖδας, καθάπερ λαμπάδα τὸν βίον παραδίδομεν[6] ἄλλοις ἐξ ἄλλων. — Θαλῆς τῇ μητρὶ γυναῖκα λαβεῖν[7] δεομένῃ, "Οὔπω καιρός[8]," ἔλεγεν· εἶτα προβάς[9], "Οὐκέτι καιρός[8]." — Φωνήσας ποτὲ ὁ Διογένης, "Ἰώ, ἄνθρωποι," συνελθόντων[10] καθίκετο[11] τῇ βακτηρίᾳ, εἰπών[12]· "Ἀνθρώπους ἐκάλεσα, οὐ καθάρματα."—Μακρά τινος ἀναγιγνώσκοντος[13], καὶ πρὸς τῷ τέλει τοῦ βιβλίου ἄγραφόν τι παραδείξαντος[14], "Θαρρεῖτε, ἄνδρες," ἔφη ὁ Διογένης· "γῆν ὁρῶ." — Πολλάκις ὁ Κράτης ἐκεῖνος[15] ὁ παλαιὸς ἔλεγεν, ὅτι, εἴπερ ἄρα δυνατὸν ἦν, ἀναβὰς[16] ἂν ἐπὶ τὸ μετεωρότατον τῆς πόλεως ἀνέκραγεν[17]. "Ὦ ἄνθρωποι, ποῖ φέρεσθε, οἵτινες χρημάτων μὲν κτήσεως πέρι[18] πᾶσαν ποιεῖσθε σπουδήν, τῶν δ' υἱέων[19], οἷς ταῦτα καταλείψετε, μικρὰ φροντίζετε;" — Ἀθηναίων δὲ βουλομένων θέαν μονομάχων καταστήσασθαι[20], προελθὼν εἰς αὐτοὺς ὁ Δημῶναξ, "Μὴ πρότερον," ἔφη, "ταῦτα, ὦ Ἀθηναῖοι, ψηφίσησθε, ἂν[21] μὴ τοῦ Ἐλέου τὸν βωμὸν καθέλητε[22]." — Ἐπὶ σαυτῷ τὴν σελήνην καθαιρεῖς[23]. — Ὁ Ἀλέξανδρος Διογένει εἰς λόγους ἐλθών[24],

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οὕτω κατεπλάγη[25] τὸν βίον[26] καὶ τὸ ἀξίωμα τοῦ ἀνδρός, ὥστε πολλάκις αὐτοῦ μνημονεύων[27] λέγειν· "Εἰ μὴ Ἀλέξανδρος ἦν, Διογένης ἂν ἦν[28]." — Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλῃ νίκῃ ἐνίκησε Φίλιππος· ἐπαρθεὶς[29] δὲ τῇ εὐπραγίᾳ, ὅμως λογισμοῦ ἐκράτησε καὶ οὐχ ὕβρισε, καὶ διὰ τοῦτο ᾤετο δεῖν αὐτὸν ὑπομιμνήσκεσθαι ὑπό τινος τῶν παίδων ἕωθεν, ὅτι ἄνθρωπός ἐστιν, καὶ προσέταξε τῷ παιδὶ τοῦτο ἔχειν ἔργον. Καὶ οὐ πρότερον, φασίν[30], οὔτε αὐτὸς προῄειν[31], οὔτε τις τῶν δεομένων αὐτοῦ παρ' αὐτὸν εἰσῄειν, πρὶν αὐτῷ τὸν παῖδα ἐκβοῆσαι τρίς· "Φίλιππε, ἄνθρωπος εἶ."

§ 111. Ἡ Σπαρτιατῶν πόλις μάλιστα τὰ παλαιὰ διέσωζεν. — Οἱ Ἀθηναῖοι Δημοσθένην τὸν ῥήτορα ἀπὸ τοῦ ὀνόματος ἐνεκωμίαζον[1], λέγοντες εἶναι αὐτὸν σθένος τοῦ δήμου. — Κλεινίας ὁ Πυθαγόρειος, εἴ ποτε συνέβαινε χαλεπαίνειν αὐτὸν δι' ὀργήν, ἀναλαμβάνων τὴν λύραν ἐκιθάριζε· πρὸς δὲ τοὺς ἐρωτήσαντας τὴν αἰτίαν ἔλεγε· "Πραΰνομαι." — Ἀρσάκης ὁ Μῆδος καὶ ὁ ἵππος αὐτοῦ μιᾷ πληγῇ ἀμφότεροι διεπάρησαν[2] ὑπὸ Θρᾳκός τινος πελταστοῦ ἐν τῇ ἐπὶ τῷ Ἀράξῃ μάχῃ. — Ζεῦξις ὁ Ἡρακλεώτης ἔγραψε[3] τὴν Ἑλένην. Νικόμαχος οὖν ὁ ζωγράφος ἐξεπλάγη[4] τὴν εἰκόνα, καὶ θαυμάζων[5] τὸ γράμμα δῆλος ἦν. Ἤρετο[6] οὖν τις αὐτὸν προσελθών[7], τί δὴ παθὼν[8] οὕτω θαυμάζοι τὴν τέχνην; ὁ δέ[9], "Οὐκ ἄν με ἤρου[6]," εἶπεν, "εἰ τοὺς ἐμοὺς ὀφθαλμοὺς ἐκέκτησο[10]." Ἐγὼ δ' ἂν φαίην[11] τοῦτο καὶ[12] ἐπὶ[13] τῶν λόγων, ἀλλ'[14] εἴ τις ἔχοι πε-

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παιδευμένα ὦτα, ὥσπερ καὶ οἱ χειρουργοὶ τεχνικὰ ὄμματα[15]. — Ἐπίσταμαι δὲ καὶ πεπείραμαι λίαν ὡς τῶν ἐχόντων[16] πάντες ἄνθρωποι φίλοι[17]. — Ἐπεὶ δ' ἀκούειν σοῦ[18] κατέστραμμαι[19] τάδε, εἶμ'[20] εἰς δόμων μέλαθρα, πορφύρας πατῶν. — Ἢ μὴν κλέος σοῦ μαντικὸν πεπυσμένοι[21] ᾖσμεν[22], προφήτας δ' οὔτινας μαστεύομεν. — Τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα[23]. — Ζεὺς γὰρ ἱμέρου βέλει πρὸς[24] σοῦ τέθαλπται. — Ἐπίσταμαι δὲ πάνθ', ὅσ'[25] εὐγενῆ[26] χρεών, σιγᾶν θ'[27] ὅπου δεῖ καὶ λέγειν ἵν'[28] ἀσφαλές, ὁρᾶν θ'[27] ἃ δεῖ με, κοὐχ[29] ὁρᾶν ἃ μὴ χρεών, γαστρὸς κρατεῖν δέ· καὶ[30] γὰρ ἐν κακοῖσιν[31] ὧν[32] ἐλευθέροισιν ἐμπεπαίδευμαι τρόποις. — Τί δ', ὦ πόνηρ'[33], ἕστηκας[34] ἐν πύλαις ἔτι, ἀλλ' οὐ βαδίζεις; τοῖς δὲ γενναίοις[35] πάλαι διεσπάρακται[36] θερμὰ χηνίσκων μέλη, διερράχισται[37] σεμνὰ[38] δελφάκων κρέα, κατηλόηται[39] γαστρὸς[40] ἐν μέσῳ κύκλος[41], κατῃσίμωται[42] πάντα τἀκροκώλια[43], νενωγάλισται[44] σεμνὸς ἀλλᾶντος τόμος, παρεντέτρωκται[45] τευθὶς ἐξωπτημένη[46], παρεγκέκαπταί[47] τ' ἀρνὶ ἐννέ' ἢ δέκα. ὥστ', εἴ τι βούλει τῶν λελειμμένων[48] φαγεῖν[49], ἔπειγ', ἔπειγε[50], μή ποθ'[51], ὡς λύκος χανών[52], καὶ[53] τῶνδ'[54] ἁμαρτὼν[55] ὕστερον συχνὸν δράμῃς[56].

§ 112. Ὁ[1] τὴν ἀρίστην τύχην ἔχειν οἰόμενος οὐκ οἶδεν, εἰ τοιαύτη διαμενεῖ μέχρι τῆς ἑσπέρας. — Αἵ τε τοῦ ἔτους ὧραι, κατὰ καιρὸν τὰς μεταβολὰς λαμβάνουσαι, καὶ οἱ ὄμβροι καὶ καρποὶ καθ' ὥραν γιγνόμενοι, καὶ τὰ μέρη δὲ[2] τῶν ὡρῶν ὡς κάλλιστα[3] δεδημιούργηται ὑπὸ τῆς φύσεως πρὸς διαμονὴν καὶ

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σωτηρίαν τῶν[4] ἐν τῷ κόσμῳ. — Οὐδ'[5] οἱ κεκτημένοι[6] τοὺς μεγίστους πλούτους μένειν ἐπὶ τούτων ἐθέλουσιν, ἀλλ' ἀεὶ τοῦ πλέονος ὀρεγόμενοι περὶ τῶν ὑπαρχόντων κινδυνεύουσιν. — Ὃς ἂν ἀποτελεσθῇ πρὸς ἀρετήν, οὗτος οὔτε ὀργῇ οὔτε φόβῳ οὔτ' ἐπιθυμίαις ἂν δουλεύσειεν[7]. — Ὦ μακάρι'[8], ἀτυχεῖν θνητὸς ὢν ἐπίστασο[9], ἵν'[10] αὐτὰ[11] ταναγκαῖα[12] δυστυχῇς μόνον, πλείω δὲ διὰ τὴν ἀμαθίαν μὴ προσλάβῃς[13]. — A. Πόσοι τὸ πλῆθός[14] εἰσιν οἱ κεκλημένοι[15] εἰς τοὺς γάμους[16], βέλτιστε, καὶ πότερ'[17] Ἀττικοὶ ἅπαντες ἢ κἀκ τοὐμπορίου[18] τινές; B. Τί δαὶ τοῦτ'[19] ἔστι πρὸς[20] σὲ τὸν μάγειρον; A. Τῆς τέχνης ἡγεμονία[21] τίς ἐστι ταύτης, ὦ πάτερ, τὸ τῶν ἐδομένων[22] τὰ στόματα προειδέναι[23]. — Οὐπώποτ' ἰχθῦς οἶδα τιμιωτέρους ἰδών[24]. Πόσειδον, εἰ δεκάτην ἐλάμβανες αὐτῶν[25] ἀπὸ τῆς τιμῆς ἑκάστης ἡμέρας[26], πολὺ τῶν θεῶν ἂν ἦσθα[27] πλουσιώτατος. ὅμως δὲ τούτων[28] εἴ με προσγελάσειέ τις, ἐδίδουν[29] στενάξας ὁπόσον αἰτήσειέ με γόγγρον μέν, ὥσπερ ὁ Πρίαμος τὸν Ἕκτορα[30], ὅσον εἵλκυσεν, τοσοῦτο καταθεὶς[31] ἐπριάμην[32]. — Αὐτοὺς ἀνῃρήκασι[33] διὰ λύπην τινές.

§ 113. Τῶν Ἑλλήνων πάντων διαπρεσβευσαμένων[1] πρὸς Γέλωνα περὶ συμμαχίας, ὅτε Ξέρξης διέβαινε πρὸς τὴν Εὐρώπην, οὗτος[2] ἐπηγγείλατο[3] συμμαχῆσαι καὶ σιταρκῆσαι, εἴ γε τὴν ἡγεμονίαν εἴτε τὴν κατὰ γῆν εἴτε τὴν κατὰ θάλατταν αὐτῷ παρέξοιεν. — Μετὰ τὴν Αἰγέως τελευτὴν Θησεὺς διαδεξάμενος[4] τὴν Ἀθηναίων βασιλείαν, ἦρχε τοῦ πλήθους νομίμως, καὶ πολλὰ εὐηργέτησε τὴν πα-

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τρίδα. — Διογένης θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον ἐξέρριψε[5] τῆς πήρας τὴν κοτύλην εἰπών· "Παιδίον με νενίκηκεν εὐτελείᾳ." — Λοιδορούμενος ὁ Διογένης ὑπό τινος φαλακροῦ, ἔφη· "Σὲ μὲν οὐχ ὑβρίζω, τὰς δὲ τρίχας σου ἐπαινῶ, ὅτι κακὸν ἐξέφυγον[6] κρανίον." — Οὐ γὰρ βαδίζω πρότερον, ἂν μὴ δοκιμάσω[7], τίς ἐσθ'[8] ὁ θύων[9], ἢ πόθεν συνίσταται[10] τὸ δεῖπνον, ἢ κέκληκεν[11] ἀνθρώπους τίνας. ἔστιν δ' ἁπάντων τῶν γενῶν μοι διαγραφή, εἰς ποῖα μισθοῦν ἢ φυλάττεσθαι με δεῖ[12]· οἷον τὸ[13] κατὰ τοὐμπόριον[14], εἰ βούλει, γένος· ναύκληρος ἀποθύει τις εὐχήν, ἀποβαλὼν[15] τὸν ἱστόν, ἢ πηδάλια συντρίψας νεώς, ἢ φορτί'[16] ἐξέρριψ'[5] ὑπέραντλος γενόμενος[17], ἀφῆκα[18] τὸν τοιοῦτον· οὐδὲν ἡδέως ποιεῖ γὰρ οὗτος, ἀλλ'[19] ὅσον νόμου χάριν[20]· ὁμοῦ δὲ ταῖς σπονδαῖσι[21] διαλογίζεται[22], τοῖς συμπλέουσιν ὁπόσον ἐπιβαλεῖ[23] μέρος, τιθείς[24], τά θ' αὑτοῦ σπλάγχν'[25] ἕκαστος ἐσθίει. ἀλλ' ἕτερος εἰσπέπλευκεν[26] ἐκ Βυζαντίου τριταῖος, ἀπαθής, εὐπορηκώς, περιχαρὴς εἰς[27] δέκ' ἐπὶ τῇ μνᾷ γεγονέναι[28] καὶ δώδεκα. — Διογένης ἤρετο[29] Πλάτωνα εἰ νόμους γράφει· ὁ δὲ ἔφη[30]. "Τί δαί; πολιτείαν ἔγραψας;" "Πάνυ μὲν οὖν." "Τί οὖν, ἡ πολιτεία νόμους οὐκ εἶχεν;" "Εἶχεν." "Τί οὖν ἔδει σε πάλιν νόμους γράφειν;" — Παρὼν[31] δέ τις Ἀπολλόδωρος, ἐπιθυμητὴς μὲν ἰσχυρῶς αὐτοῦ[32], ἄλλως δ' εὐήθης, εἶπεν, "Ἀλλὰ τοῦτο ἔγωγε, ὦ Σώκρατες, χαλεπώτατα φέρω ὅτι ὁρῶ σε ἀδίκως ἀποθνήσκοντα." ὁ δὲ καταψήσας αὐτοῦ τὴν κεφαλὴν εἶπε, "Σὺ δέ, ὦ φίλτατε Ἀπολλόδωρε, μᾶλλον ἂν ἐβούλου[33] με ὁρᾶν δικαίως ἢ

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ἀδίκως ἀποθνήσκοντα;" καὶ ἅμα ἐπεγέλασεν.— Μηδ' ἡ βια σε μηδαμῶς νικησάτω.

§ 114. Ὧν τὰς δόξας[1] ζηλοῖς, τούτων μιμοῦ καὶ τὰς πράξεις.—Οἱ ὑπερηφάνως ταῖς εὐτυχίαις χρώμενοι δικαίως μισοῦνται.—Καλῶς τὴν φιλοσοφίαν ἐπῃνέσατε καὶ τὴν ἀπὸ ταύτης[2] ἐλευθερίαν. — Ἀλέξανδρος μετὰ τὴν ἐν Ἀρβήλοις μάχην Δαρεῖον καθῃρηκὼς[3] ἦρχε Περσῶν. — Θησεὺς τὴν Ἀριάδνην ἐν Νάξῳ κατέλιπε καὶ ἐξέπλευσε, Διόνυσος δὲ αὐτὴν ἀπήγαγεν. — Σαρδανάπαλλος ὁ ἔσχατος Ἀσσυρίων βασιλεὺς ὑπερῆρεν ἅπαντας τοὺς πρὸ αὐτοῦ[4] τρυφῇ καὶ ῥᾳθυμίᾳ. — Α. Νόμιμον τοῦτ' ἔστι, βέλτιστ'[4], ἐνθάδε Κορινθίοισιν, ἄν[5] τιν' ὀψωνοῦντ' ἀεὶ λαμπρῶς ὁρῶμεν, τοῦτον ἀνακρίνειν[6], πόθεν ζῇ, καὶ τί ποιῶν· κἂν[7] μὲν οὐσίαν ἔχῃ, ἧς αἱ πρόσοδοι λύουσι τἀναλώματα[8], ἐἂν[6] ἀπολαύειν τοῦτον ἤδη[9] τοῦ βίου[10]· ἐὰν δ' ὑπὲρ τὴν οὐσίαν δαπανῶν τύχῃ[11], ἀπεῖπον[12] αὐτῷ τοῦτο μὴ[13] ποιεῖν ἔτι, ὃς ἂν δὲ μὴ πίθηται[14] ἐπέβαλον[15] ζημίαν· ἐὰν δὲ μηδ' ὁτιοῦν[16] ἔχων ζῇ[17] πολυτελῶς, τῷ δημίῳ παρέδωκαν[18] αὐτόν. Β. Ἡράκλεις! Α. Οὐκ ἐνδέχεται γὰρ ζῆν ἄνευ κακοῦ[19] τινος τοῦτον· συνίης[20]; ἀλλ' ἀναγκαίως ἔχει[21] ἢ λωποδυτεῖν[22] τὰς νύκτας[23], ἢ τοιχωρυχεῖν, ἢ τῶν ποιούντων[24] ταῦτα κοινωνεῖν τισιν, ἢ συκοφαντεῖν κατ' ἀγοράν, ἢ μαρτυρεῖν ψευδῆ. τὸ τοιοῦτον ἐκκαθαίρομεν γένος. Β. Ὀρθῶς γε, νὴ Δί[25]· ἀλλὰ δὴ τί τοῦτ' ἐμοί[26]; Α. Ὁρῶμεν ὀψωνοῦνθ' ἑκάστης ἡμέρας οὐχὶ μετρίως, βέλτιστέ, σ'[27] ἀλλ' ὑπερηφάνως. οὐκ ἔστιν ἰχθυηρὸν

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ὑπὸ σοῦ μεταλαβεῖν[28]· συνῆχας[29] ἡμῶν[30] εἰς τὰ λάχανα[31] τὴν πόλιν· περὶ τῶν σελίνων μαχόμεθ', ὥσπερ Ἰσθμίοις[32]. λαγώς τις εἰσελήλυθ'[33]· εὐθὺς ἥρπακας[34]· πέρδικα δ' ἢ κίχλην γε νὴ Δί'[35] οὐκ ἔτι ἔστιν δι' ὑμᾶς οὐδὲ πετομένην ἰδεῖν[35]· τὸν ξενικὸν οἶνόν τ' ἐπιτετίμηκας πολύ. — Λάκαινά τις πρὸς τὸν υἱὸν λέγοντα, μικρὸν ἔχειν[36] τὸ ξίφος, εἶπε[37], "Καὶ βῆμα πρόσθες."

§ 115. Κρεῖττόν ἐστιν, εὖ τεθραμμένην[1] γυναῖκα λαμβάνειν ἄπροικον ἢ κακὴν μετὰ χρημάτων. — Ψυχὴν σώματος ἀναγκαιότερον ἰᾶσθαι[2]. — Τὰ πονηρὰ τῶν ἐθῶν ἄρχεται μὲν ἀπὸ μικρῶν, ἀμεληθέντα δὲ ἰσχὺν μείζω λαμβάνει. — Ὁ ἐν τῇ Κρήτῃ λαβύρινθος, τέχνημα Δαιδάλου, ἦν οἴκημα καμπαῖς πολυπλόκοις πλανῶν τὴν ἔξοδον. — Ἑρμῆς ῥάβδῳ θαυμασίᾳ τὴν δύναμιν[3] ἐψυχαγώγει καὶ κατῆγε τοὺς νεκρούς. — Κροίσῳ τῷ Λυδῶν βασιλεῖ ὁ ἐν Δελφοῖς θεὸς ἔχρησε, δυνατωτάτους εἶναι τῶν Ἑλλήνων τοὺς Λακεδαιμονίους. — Ὀρέστης μετὰ τὴν ἀναίρεσιν Αἰγίσθου καὶ Κλυταιμνήστρας διωκόμενος ὑπὸ τῶν Ἐρινύων, ἔφυγε πρὸς Ἀθήνας, καὶ ἐκρίθη ἐν Ἀρείῳ πάγῳ· ἴσων δὲ γενομένων τῶν ψήφων[4] ἀπελύθη. — Γοργώ, βασιλέως Κλεομένους θυγάτηρ, Ἀρισταγόρου τοῦ Μιλησίου παρακαλοῦντος[5] αὐτὸν ἐπὶ τὸν πρὸς βασιλέα[6] πόλεμον ὑπὲρ Ἰώνων, καὶ ὑπισχνουμένου χρημάτων πλῆθος, καὶ ὅσῳ[7] ἀντέλεγε, πλείονα προστιθέντος[8]· "Καταφθερεῖ σε," ἔφη, "ὦ πάτερ, τὸ ξενύλλιον, ἐὰν μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλῃς[9]." Προσ-

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τάξαντος[5] δὲ αὐτῇ τοῦ πατρὸς δοῦναί[10] τινι σῖτον εἰς μισθοῦ λόγον[11], καὶ προστιθέντος[8]· "Ἐδίδαξε γάρ με τὸν οἶνον χρηστὸν ποιεῖν." "Οὐκοῦν, ὦ πάτερ," ἔφη, "ὅ τ' οἶνος πλείων ἐκποθήσεται[12], καὶ οἱ πίνοντες θρυπτικώτεροι καὶ χείρονες ἔσονται[13]." Τὸν δ' Ἀρισταγόραν ὑπό τινος τῶν οἰκετῶν ὑποδούμενον[14] θεασαμένη· "Πάτερ," ἔφη, "ὁ ξένος χεῖρας οὐκ ἔχει." — Ἀπροσδόκητον οὐδὲν ἀνθρώποις κακόν ἐφημέρους γὰρ τὰς τύχας κεκτήμεθα[15]. — Ψῦξον τὸν οἶνον, Δῶρι.

§ 116. Τῶν ἐστρατευμένων[1] μετὰ Κύρου καὶ διασωθέντων εἰς τὴν Ἑλλάδα Ἑλλήνων τινὲς μὲν εἰς τὰς ἰδίας πατρίδας ἀπηλλάγησαν[2], οἱ δὲ πλεῖστοι, στρατιωτικὸν εἰθισμένοι[3] ζῆν βίον καὶ σχεδὸν ὄντες πεντακισχίλιοι, στρατηγὸν αὐτῶν εἵλοντο[4] Ξενοφῶντα, καὶ ἐπολέμουν Θρᾳξὶ τοῖς περὶ τὸν Σαλμυδησσὸν οἰκοῦσιν. — Ἡμεῖς[5] δὲ χωρὶς τῶν ἀναγκαίων κακῶν αὐτοὶ παρ' αὐτῶν[6] ἕτερα προσπορίζομεν· λυπούμεθ', ἂν[7] πτάρῃ[8] τις· ἂν εἴπῃ κακῶς, ὀργιζόμεθ'· ἂν ἴδῃ[9] τις ἐνύπνιον, σφόδρα φοβούμεθ'· ἂν γλαῦξ ἀνακράγῃ, δεδοίκαμεν[10]. — Ἀλέξανδρος διαδήματι τὴν κεφαλὴν διεδέδετο, καὶ προσκυνεῖσθαι ἠξίου. — Ἔγχεον[11] σὺ δὴ πιεῖν[12]· εὐζωρότερόν γε νὴ Δί'[13], ὦ παῖ, δός· τὸ γὰρ ὕδαρὲς ἅπαν τοῦτ' ἐστὶ τῇ ψυχῇ κακόν. — Ὤιμην[14] ἐγὼ τοὺς ἰχθυοπώλας τὸ πρότερον εἶναι πονηροὺς τοὺς Ἀθήνησιν[15] μόνους· τόδε δ', ὡς ἔοικε[16], τὸ γένος ὥσπερ θηρίον ἐπίβουλόν ἐστι τῇ φύσει καὶ πανταχοῦ. ἐνταῦθα γοῦν[17] ἔστιν τις ὑπερηκοντι-

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κώς[18], κόμην τρέφων μὲν πρῶτον[19] ἱερὰν[20] τοῦ θεοῦ, ὡς φησίν[21]· οὐ διὰ τοῦτο δ'[22], ἀλλ' ἐστιγμένος[23] πρὸ τοῦ μετώπου παραπέτασμ'[24] αὐτὴν ἔχει. οὗτος ἀποκρίνετ'[25], ἂν[26] ἐρωτήσῃς πόσου[27] ὁ λάβραξ[28], "Δέκ' ὀβολῶν[27]," οὐχὶ προσθεὶς[29] ὁποδαπῶν[30]. ἔπειτ' ἐὰν τἀργύριον[31] αὐτῷ καταβάλῃς[32], ἐπράξατ'[33] Αἰγιναῖον· ἂν[26] δ' αὐτὸν δέῃ κέρματ' ἀποδοῦναι[34], προσαπέδωκεν[35] Ἀττικά· κατ' ἀμφότερα[36] δὲ τὴν ἀπαλλαγὴν[37] ἔχει. — Ἢν οὐδ' ὁ πατὴρ ἐφίλησεν οὐδεπώποτε, παρ' ἧς τὸν ἄρτον ἡ κύων οὐ λαμβάνει, μέλαινα δ' οὕτως ὥστε καὶ ποιεῖν σκότος[38]. — Εἰ μὴ τὸ λαβεῖν[39] ἦν, οὐδ' ἂν εἷς πονηρὸς ἦν[40]. φιλαργυρία τοῦτ' ἐστίν, ὅταν ἀφεὶς[41] σκοπεῖν τὰ δίκαια τοῦ κέρδους διὰ παντὸς δοῦλος ᾖς. — Τὸ μὲν σφαγῆναι[42] δεινόν, εὔκλειαν δ' ἔχει· τὸ μὴ θανεῖν[43] δὲ δειλόν, ἡδονὴ δ' ἔνι[44]. — Πένητος ἀνδρὸς οὐδὲν εὐτυχέστερον· τὴν ἐπὶ τὸ χεῖρον μεταβολὴν οὐ προσδοκᾷ.

§ 117. Οἱ ἐν φιλοσοφίᾳ προκόψαντες ἀντὶ μὲν δούλων ἐλεύθεροι, ἀντὶ δὲ πενήτων ὡς ἀληθῶς[1] πλούσιοι, ἀντὶ δὲ ἀνοήτων τε καὶ τετυφωμένων γίγνονται μετριώτεροι. — Φιλόσοφός τις Ἀθηναῖος λέγει· οἱ πολλοὶ[2] τῶν ἀνθρώπων κατὰ τὰς ἀτυχίας μᾶλλον εἰώθασι[3] τοῦ δαιμονίου μνημονεύειν· καὶ πολλάκις ἐν ταῖς εὐπραξίαις ὡς μύθων πεπλασμένων[4] τῶν θεῶν καταφρονοῦντες, κακῶς αὖ πράξαντες ἀνατρέχουσιν ἐπὶ τὴν φυσικὴν εὐλάβειαν. — Ἐπεὶ Ἀλέξανδρος Δαρεῖον ἐπ' Ἰσσῷ τε καὶ Ἀρβήλοις ἐκράτησεν, εἰς δίαιταν τὴν Μηδικὴν μετεδι-

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ἡτησεν[5] ἑαυτόν. — Πάλαι μὲν καὶ ἄνθρωποι συνειστιῶντο καὶ συνέπινον τοῖς θεοῖς ἐν τῷ οὐρανῷ, οἷον[6] Ἰξίων καὶ Τάνταλος· ἐπεὶ δὲ ἦσαν οὗτοι ὑβρισταί, τὸ ἀπὸ τούτου[7] ἄβατος ἦν τῷ θνητῷ γένει καὶ ἀπόρρητος ὁ οὐρανός. — Πενία δὲ συγκραθεῖσα[8] δυσσεβεῖ τρόπῳ ἄρδην ἀνεῖλε[9] καὶ κατέστρεψεν βίον. — Ὥσπερ κυαθίζουσ'[10] ἐνίοθ'[11] ἡμῖν ἡ τύχη ἓν ἀγαθὸν ἐπιχέασα[12] τρί'[13] ἐπαντλεῖ κακά. — Ἂν[14] γνῷς[15] τί ἐστ' ἄνθρωπος, εὐδαίμων ἔσει[16]. — Πολύ γ' ἐστὶ πάντων κτῆμα τιμιώτατον ἅπασιν ἀνθρώποισιν εἰς τὸ ζῆν τέχνη· τὰ μὲν γὰρ ἄλλα καὶ πόλεμος καὶ μεταβολαὶ τύχης ἀνήλωσ'[17], ἡ τέχνη δὲ σώζεται. — Πολλοῖς καὶ πολλάκις χρῆται τοῖς ἀντιθέτοις ὁ Ἀγάθων· ἐπεὶ δέ τις, ὡς ἐπανορθούμενος αὐτόν, ἐβούλετο περιαιρεῖν[18] αὐτὰ τῶν[19] ἐκείνου δραμάτων, εἶπεν, "Ἀλλὰ σύ γε, γενναῖε, λέληθας[20] σεαυτὸν τὸν Ἀγάθωνα ἐκ τοῦ Ἀγάθωνος ἀφανίζων·" οὕτως ἐκόμα ἐπὶ τούτοις ἐκεῖνος, καὶ ᾤετο[21] τὴν ἑαυτοῦ τραγῳδίαν ταῦτα[22] εἶναι. — Πυθαγόρας ἔλεγε δύο ταῦτα ἐκ τῶν θεῶν ἀνθρώποις δεδόσθαι[23] κάλλιστα, τό τε ἀληθεύειν καὶ τὸ εὐεργετεῖν· καὶ προσετίθει[24] ὅτι καὶ ἔοικε[25] τοῖς θεῶν ἔργοις ἑκάτερον.

§ 118. Ἐπειδή ποτε Ἥρα καὶ Ποσειδῶν καὶ Ἀθηνᾶ τὸν Δία συνδῆσαι ἤθελον, Θέτις ἥκουσα ὑπέλυσεν αὐτὸν τοῦ δεσμοῦ, καλέσασα τὸν ἑκατόγχειρον Βριάρεων εἰς Ὄλυμπον. — Ἡρακλῆς πολλὰ πεπόνηκεν, ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος καὶ ἀνθρώπους ὑβριστὰς τιμωρού-

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μενος. — Ἐὰν ἐθέλῃς σεαυτοῦ[1] γίγνεσθαι, καταγέλασον τῶν δημοσίᾳ νομιζομένων[2] ἀγαθῶν, πλούτου καὶ δόξης καὶ βασιλείας καὶ τῶν τοῖς πολλοῖς[3] περιβλέπτων. — Αἱ Ἀμαζόνες κατῴκουν περὶ τὸν Θερμώδοντα ποταμόν, ἔθνος μέγα τὰ[4] κατὰ πόλεμον· ἤσκουν γὰρ ἀνδρίαν· καὶ εἴ ποτε γεννήσειαν[5], μόνον τὰ θήλεα[6] ἔτρεφον. — Ἀλέξανδρος θεασάμενος τὴν ἐν Ἐφέσῳ εἰκόνα ἑαυτοῦ τὴν ὑπὸ Ἀπελλοῦ γραφεῖσαν, οὐκ ἐπῄνεσε κατὰ τὴν ἀξίαν τοῦ γράμματος. εἰσαχθέντος[7] δὲ τοῦ ἵππου καὶ χρεμετίσαντος πρὸς τὸν ἵππον τὸν ἐν τῇ εἰκόνι ὡς πρὸς ἀληθινὸν καὶ[8] ἐκεῖνον, "Ὦ βασιλεῦ," εἶπεν ὁ Ἀπελλῆς, "ἀλλ' ὅ γε ἵππος ἔοικε[9] σου γραφικώτερος εἶναι κατὰ πολύ." — Δραχμῶν τριῶν[10] γλαυκίσκον[11], ὦ μεγάλοι θεοί, γόγγρου κεφάλαιον[11] καὶ τὰ πρῶτα τεμάχια[11] δραχμῶν[10] πάλιν πέντ'. ὦ ταλαιπώρου βίου[12]. δραχμῆς[10] τραχήλους[11]. ἀλλὰ νὴ τὸν ἥλιον, κἀμοὶ[13] τράχηλον ἕτερον εἴ ποθεν λαβεῖν[14] ἦν καὶ πρίασθαι[15] δυνατόν, ὃν ἔχω τοῦτον ἄν[16], πρὶν εἰσενεγκεῖν[17] ταῦτα δεῦρ'[18], ἀπηγξάμην[16]. οὐδεὶς δεδιηκόνηκεν[19] ἐπιπονώτερον. ἅμα μὲν ἐπριάμην[15] πόλλὰ καὶ πολλοῦ[10] σφόδρα, ἅμα δ' εἴ τι χρηστὸν ἀγοράσαιμ' ἀπωλλύμην[20], "Κατέδοντ'[21] ἐκεῖνοι τοῦτο," πρὸς ἐμαυτὸν λέγων, "διαπυτιοῦσ'[22] οἶνον δὲ τοιοῦτον χαμαί." οἴμοι. — Α. Ἦ μὴν ἴσως σὺ καταπλιγήσει[23] τῷ χορῷ. Β. Τὸ καταπλιγήσει τοῦτο παρὰ τῶν ῥητόρων. Α. Ἀποβήσεταί[24] σοι ταῦτά ποι τὰ ῥήματα. Β. Παρ' Ἀλκιβιάδου τοῦτο τἀποβήσεται[25].

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§ 119. Πᾶσι τοῖς μέλλουσι τελευτᾶν ἐμπίπτει μεταμέλεια, μεμνημένοις ὡς ἐν τῷ βίῳ ἠδικήκασι, καὶ ὁρμὴ[1] τοῦ βούλεσθαι πάντα πεπρᾶχθαι δικαίως αὐτοῖς[2]. — Ὁ Ἀθηναίων δῆμος τοῖς μὲν ἐπαινοῦσιν αὐτὸν μάλιστα ἔχαιρε, τοῖς δὲ σκώπτουσιν ἥκιστα ἐδυσχέραινεν. — Ἐν τῇ Κύπρῳ πόλεις ἦσαν ἀξιόλογοι μὲν ἐννέα, ὑπὸ δὲ ταύτας ὑπῆρχε[3] τεταγμένα μικρὰ πολίσματα. — Τὸν Πύλιον Νέστορα διὰ γνώμην καὶ γῆρας πάντων τῶν ἡρώων[4] προὐτίμα Ἀγαμέμνων. — Λέγουσί τινες, ὅτι κοσμήσας ἑαυτὸν Κροῖσος ὁ Λυδὸς παντοδαπῶς, καὶ καθίσας ἐπὶ τὸν θρόνον, ἤρετο τὸν Σόλωνα, εἴ[5] τι θέαμα κάλλιον τεθέαται[6]· ὁ δέ[7]· "Ἀλεκτρυόνας," εἶπε, "καὶ φασιανοὺς καὶ ταώς· φυσικῷ γὰρ ἄνθει κεκόσμηνται καὶ μυρίῳ[8] καλλίονι." — Α. Ὦ Κλέων, παῦσαι[9] φλυαρῶν· ἂν[10] ὀκνῇς τὸ μανθάνειν, ἀνεπικούρητον σεαυτοῦ τὸν βίον λήσει[11] ποιῶν. οὔτε γὰρ ναυαγός, ἂν[10] μὴ γῆς λάβηται[12] φερόμενος, οὔποτ' ἂν σώσειεν[13] αὐτόν· οὔτ' ἀνὴρ πένης γεγώς[14], μὴ οὐ[15] τέχνην μαθών, δύναιτ'[16] ἂν ἀσφαλῶς ζῆν τὸν βίον. κἂν[17] μὲν ὁρμισθῇ τις ἡμῶν εἰς λιμένα τὸν τῆς τέχνης, ἐβάλετ'[18] ἄγκυραν καθάψας[19] ἀσφαλείας εἵνεκα· ἂν[10] δ' ἀπαίδευτος μεταστῇ[20] πνεύματος φορούμενος, τῆς ἀπορίας[21] εἰς τὸ γῆρας οὐκ ἔχει σωτηρίαν. ΚΛ. "Ἀλλὰ χρήματ' ἔστιν ἡμῖν." Α. Ἄ γε[22] τάχιστ' ἀπόλλυται[23]. ΚΛ. "Κτήματ', οἰκίαι." Α. Τύχης δὲ μεταβολὰς οὐκ ἀγνοεῖς, ὅτι τὸν εὔπορον τίθησι[24] πτωχὸν εἰς τὴν αὔριον. ΚΛ. "Ἀλλ' ἑταῖροι καὶ φίλοι σοι καὶ συνήθεις, νὴ Δία, ἔρανον εἰσοίσουσιν[25]." Α.

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Εὔχου μὴ λαβεῖν[26] πεῖραν φίλων· εἰ δὲ μή, γνώσει[27] σεαυτὸν ἄλλο μηδὲν πλὴν σκιάν. — Ἔδοξας[28] γάρ μοι εἰδότι[29] ἐοικέναι[30] ὅτι ἔζη. — Μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν[31]· καὶ γὰρ ἂν τοὺς ἄλλους λάθῃς[32], σεαυτῷ συνείσει[33]. — Ἅπαντα δόκει[34] ποιεῖν ὡς μηδένα λήσων[31]· καὶ[35] γὰρ ἂν[36] παραυτίκα κρύψῃς, ὕστερον ὀφθήσει[37]. μάλιστα δ' ἂν εὐδοκιμοίης[38], εἰ φαίνοιο ταῦτα μὴ πράττων ἃ τοῖς ἄλλοις ἂν[39] πράττουσιν ἐπιτιμῴης[38]. — Ἃ μὲν ἐπίστασαι[40], ταῦτα διαφύλαττε ταῖς μελέταις, ἃ δὲ μὴ μεμάθηκας[41], προσλάμβανε ταῖς ἐπιστήμαις· ὁμοίως γὰρ αἰσχρὸν[42] ἀκούσαντα[43] χρήσιμον λόγον μὴ μαθεῖν[44] καὶ διδόμενόν[45] τι ἀγαθὸν παρὰ τῶν φίλων μὴ λαβεῖν[46]· κατανάλισκε τὴν ἐν τῷ βίῳ σχολὴν εἰς τὴν τῶν λόγων φιληκοΐαν· οὕτω γὰρ τὰ τοῖς ἄλλοις χαλεπῶς εὑρημένα[47] συμβήσεται[48] σοι ῥᾳδίως μανθάνειν.

§ 120. Σύλλας, ὁ εὐτυχὴς[1] ἀναρρηθείς, τῶν μεγίστων εὐτυχιῶν[2] ἐποιεῖτο δύο, τὴν Μετέλλου τοῦ Πίου φιλίαν καὶ τὸ μὴ κατασκάψαι Ἀθήνας, ἀλλὰ φείσασθαι[3] τῆς πόλεως. — Φίλιππος ὁ Μακεδόνων βασιλεύς, πολλῶν εὐτυχημάτων καὶ καλῶν ἐν μιᾷ ἡμέρᾳ προσαγγελθέντων[4] αὐτῷ, "Ὦ Τύχη," εἶπε, "μικρόν τί μοι κακὸν ἀντὶ τοσούτων καὶ τηλικούτων ἀγαθῶν ποίησον." — Ξενοκράτει χρημάτων κομισθέντων[4] ἀπὸ Ἀλεξάνδρου, ἑστιάσας τοὺς κομίσαντας κατὰ τὸν αὐτοῦ τρόπον, "Ἀπαγγείλατε," ἔφη[5], "Ἀλεξάνδρῳ, ὅτι, ἔστ' ἂν οὕτω ζῶ, οὐ δέομαι τῶν πεντήκοντα ταλάντων·" τοσαῦ-

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τα γὰρ ἦν τὰ πεμφθέντα. — Κράτης καὶ Πολέμων οὕτως ἀλλήλω ἐφιλείτην, ὥστε καὶ ζῶντε οὐ μόνον τῶν αὐτῶν ἤστην ἐπιτηδευμάτων, ἀλλὰ καὶ ἐξωμοιούσθην ἀλλήλοιν, καὶ θανόντε[5] τῆς αὐτῆς ταφῆς[6] ἐκοινωνείτην. — Βίων ἔλεγε καταγελάστους εἶναι τοὺς σπουδάζοντας περὶ πλοῦτον, ὃν τύχη μὲν παρέχει, ἀνελευθερία δὲ φυλάττει, χρηστότης δὲ ἀφαιρεῖται. — Ἀνθρώπων ἕκαστος δύο πήρας φέρει, τὴν μὲν ἔμπροσθεν, τὴν δὲ ὄπισθεν, γέμει δὲ κακῶν ἑκατέρα· ἀλλ'[7] ἡ μὲν ἔμπροσθεν ἀλλοτρίων[8], ἡ δὲ ὄπισθεν τῶν[8] αὐτοῦ τοῦ φέροντος. Καὶ διὰ τοῦτο οἱ ἄνθρωποι τὰ μὲν ἐξ αὐτῶν κακὰ οὐχ ὁρῶσι, τὰ δὲ ἀλλότρια πάνυ ἀκριβῶς θεῶνται[9]. — Βασιλεὺς αἱρεῖται[10], ἵνα οἱ ἑλόμενοι[11] διὰ τοῦτον εὖ πράττωσιν. — Ἤδη δὲ πολλῶν ῥήθην[12] λόγων κριτής, καὶ πόλλ'[13] ἀμιλληθέντα[14] μαρτύρων ὕπο[15] τἀναντί'[16] ἔγνων[17] συμφορᾶς μιᾶς πέρι[15]. — Αἱρείσθων[18] ἐκ τῶν προβεβλημένων[19] πάντες οἱ τοῦ πολέμου κοινωνοί. — Ἀνδροκλείδας ὁ Λάκων πηρωθεὶς τὸ σκέλος, κατέταξεν αὐτὸν εἰς τοὺς πολεμιστάς· ὡς δ' ἐνίσταντό[20] τινες διακωλύοντες, ὅτι ἐπεπήρωτο, "Ἀλλ' οὐ φεύγοντα," εἶπε, "μένοντα δὲ δεῖ τοῖς ἀντιτεταγμένοις[21] μάχεσθαι."

§ 121. Ἄρτεμις λέγεται εὑρεῖν[1] τῶν νηπίων παίδων θεραπείαν καὶ τροφάς τινας ἁρμοττούσας τῇ φύσει τῶν βρεφῶν· ἀφ' ἧς αἰτίας κουροτρόφος ὠνομάζετο. — Σωκράτης παρῄνει φυλάττεσθαι ἐκεῖνα[2] τῶν βρωμάτων, ὅσα μὴ πεινῶντας ἐσθίειν ἀναπείθει, καὶ τῶν πωμάτων[3], ὅσα πίνειν[4] μὴ δι-

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ψῶντας. — Σίδην τὴν Ὠρίωνος γυναῖκα ἡ Ἥρα ἔρριψεν ἐς Ἅιδου, περὶ μορφῆς ἐρίσασαν[5]. — Ἑρμῆς, ἔτι βρέφος ὤν, Ἄρεως ἐξείλκυσε λαθὼν[6] ἐκ τοῦ κολεοῦ τὸ ξίφος. — Νῖνος ὁ βασιλεὺς τῶν Ἀσσυρίων, ἐπιφανεστάτας πράξεις τῶν πρὸ αὐτοῦ[7] κατειργασμένος[8], ἔκτισε πόλιν μεγάλην καὶ εὖ τετειχισμένην, ἣν ἐφ'[9] ἑαυτοῦ Νῖνον ἐκάλεσεν. — Ἐγενέσθην[10] μὲν Κριτίας τε καὶ Ἀλκιβιάδης φύσει φιλοτιμοτάτω πάντων Ἀθηναίων, βουλομένω τε πάντα δι' ἑαυτῶν πράττεσθαι καὶ πάντων ὀνομαστοτάτω γενέσθαι[10]. ᾔδεσαν[11] δὲ Σωκράτην ἀπ'[12] ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζῶντα[13], τῶν ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα[13], τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι χρώμενον[13] ἐν τοῖς λόγοις ὅπως βούλοιτο. ταῦτα δὲ ὁρῶντε καὶ ὄντε οἴω προείρησθον[14], πότερόν τις αὐτὼ φῇ[15] τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἣν ἐκεῖνος εἶχεν[16], ὀρέξασθαι[17] τῆς ὁμιλίας αὐτοῦ, ἣ νομίσαντε, εἰ ὁμιλησαίτην ἐκείνῳ, γενέσθαι[10] ἂν ἱκανωτάτω λέγειν τε καὶ πράττειν; ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος[18] αὐτοῖν ἣ ζῆν ὅλον τὸν βίον ὥσπερ ζῶντα Σωκράτην ἑώρων[19] ἢ τεθνάναι[20], ἑλέσθαι[21] ἂν αὐτὼ μᾶλλον τεθνάναι· δήλω δ' ἐγενέσθην[10] ἐξ ὧν[22] ἐπραξάτην· ὡς γὰρ τάχιστα[23] κρείττονε τῶν συγγιγνομένων ἡγησάσθην εἶναι, εὐθὺς ἀποπηδήσαντε Σωκράτους ἐπραττέτην τὰ πολιτικά, ὧνπερ ἕνεκα Σωκράτους ὠρεχθήτην[24].

§ 122. Κρέων μετὰ τὸν θάνατον τῶν Οἰδίποδος παίδων, Ἐτεοκλέους καὶ Πολυνείκους, τὴν Θη-

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βαίων βασιλείαν παραλαβών[1], τῶν Ἀργείων[2] τῶν μετὰ Πολυνείκους ἐπὶ Θήβας στρατευσαμένων τοὺς νεκροὺς ἔρριψεν ἀτάφους, καὶ ἐκήρυξε μηδένα θάψαι. Ἀντιγόνη δέ, μία τῶν Οἰδίποδος θυγατέρων, κρύφα τὸ Πολυνείκους σῶμα κλέψασα ἔθαψε· καὶ φωραθεῖσα ὑπὸ Κρέοντος αὐτὴ τῷ τάφῳ ζῶσα ἐνεκρύφθη[3]. — Ἐλθὼν[4] δὲ οἴκαδε ἐκέλευον ἀκολουθεῖν μοι τὴν θεράπαιναν εἰς τὴν ἀγοράν, ἀγαγὼν[5] δ' αὐτὴν ὡς[6] τῶν ἐπιτηδείων τινὰ ἔλεγον ὅτι ἐγὼ πάντα εἴην πεπυσμένος[7] τὰ γιγνόμενα ἐν τῇ οἰκίᾳ· "Σοὶ οὖν," ἔφην[8], "ἔξεστι[9] δυοῖν ὁπότερον βούλει ἑλέσθαι[10], ἢ μαστιγωθεῖσαν εἰς μυλῶνα ἐμπεσεῖν[11] καὶ μηδέποτε παύσασθαι[12] κακοῖς τοιούτοις συνεχομένην, ἢ κατειποῦσαν[13] ἅπαντα τἀληθῆ[14] μηδὲν παθεῖν[15] κακὸν ἀλλὰ συγγνώμης παρ'[16] ἐμοῦ τυχεῖν[17] τῶν ἡμαρτημένων[18]. ψεύσῃ[19] δὲ μηδέν, ἀλλὰ πάντα τἀληθῆ[14] λέγε." — Δεινὸν γὰρ ἂν εἴη, ὦ Ἀθηναῖοι, εἰ, ὅτε μὲν ἐφεύγομεν[20], ἐμαχόμεθα Λακεδαιμονίοις, ἵνα κατέλθωμεν[21], κατελθόντες[21] δὲ φευξόμεθα[22], ἵνα μὴ μαχώμεθα.

§ 123. Ἅιδης κατηγορίαν Ἀσκληπιοῦ ἐποιήσατο πρὸς Δία, ὡς ἀδικηθεὶς καὶ τῆς ἀρχῆς μέρος τι ἀφαιρεθείς[1]· ἐλάττους γὰρ ἀεὶ γίγνεσθαι[2] τοὺς τετελευτηκότας, θεραπευομένους ὑπὸ τοῦ Ἀσκληπιοῦ· ὁ δὲ Ζεὺς παροξυνθεὶς κεραυνώσας τὸν Ἀσκληπιὸν ἀπέκτεινεν. — Εὐθύδημός τις γράμματα πολλὰ συνειλεγμένος[3] ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων, ἐκ τούτων ἤδη ἐνόμιζε διαφέ-

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ρειν τῶν ἡλικιωτῶν ἐπὶ σοφίᾳ. — Τυφῶν μετὰ συριγμῶν καὶ βοῆς πέτρας ἡμμένας[4] ἐπὶ τὸν οὐρανὸν ἔβαλλε· πολλὴ δὲ ἐκ τοῦ στόματος πυρὸς ἐξέβρασε ζάλη. — Ὡς Ξέρξῃ[5] πάντα ἡτοίμαστο πρὸς τὴν ἐπὶ τοὺς Ἕλληνας στρατείαν, κήρυκας ἐξέπεμψεν εἰς πάσας τὰς τῆς Ἑλλάδος πόλεις, προστάξας παρὰ τῶν Ἑλλήνων αἰτεῖν ὕδωρ καὶ γῆν[6]. — Σχολαστικὸς πρὸς νοσοῦντα ἐλθὼν[7] ἠρώτα περὶ τῆς ὑγιείας· ὁ δὲ οὐκ ἠδύνατο[8] ἀποκρίνασθαι· ὀργισθεὶς οὖν εἶπεν, "Ἐλπίζω κἀμὲ νοσήσειν καὶ ἐλθόντι[7] σοι μὴ ἀποκρινεῖσθαι." — Εὐρυβιάδου εἰπόντος[9], "Ὦ Θεμιστόκλεις, ἐν τοῖς ἀγῶσι τοὺς προεξανισταμένους[10] ῥαπίζουσι[11]," "Ναί," εἶπεν ὁ Θεμιστοκλῆς, "ἀλλὰ τοὺς ἀπολειφθέντας οὐ στεφανοῦσιν." — Τῶν ἀγαθῶν τὸν πλοῦτον ὕστατον τίθει[12], ἀβεβαιότατον γάρ ἐστιν ὧν[13] κεκτήμεθα[14]. — Φρύγες οὐ κατώρυττον τοὺς ἱερέας τελευτήσαντας, ἀλλ' ἐπὶ λίθους δεκαπήχεις ἐτίθεσαν[15] ὀρθούς. — Ὁ οἶνος μέτριος μὲν ληφθεὶς[16] ῥώννυσι[17], πλείων δὲ[18] παρίησιν[19]. — Ξενοκράτης στρουθίου ποτὲ διωκομένου ὑπὸ ἱέρακος καὶ εἰσπηδήσαντος εἰς τοὺς κόλπους αὐτοῦ, καταψήσας μεθῆκεν[20], εἰπών· "Τὸν ἱκέτην δεῖ μὴ ἐκδιδόναι[21]." — Χείλωνά φασιν[22] Αἰσώπου πυθέσθαι[23], ὁ Ζεὺς τί εἴη[24] ποιῶν; τὸν δὲ φάναι·[25] "Τὰ μὲν ὑψηλὰ ταπεινῶν, τὰ δὲ ταπεινὰ ὑψῶν." — Μεγάλην παιδείαν νόμιζε δι' ἧς δυνήσει[26] φέρειν ἀπαιδευσίαν. — Ἢν καλῶς ἄρχεσθαι μάθωμεν[27], πολλῶν ἄρχειν δυνησόμεθα. — Ἄρχεσθαι μαθὼν[27] ἄρχειν ἐπιστήσει[28]. — Ὁρῶν Μεγαρέας ὁ Διογένης τὰ μακρὰ τείχη ἱστάντας[29], "Ὦ μοχθη-

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ροί," εἶπε, "μὴ τοῦ μεγέθους προνοεῖτε τῶν τειχῶν, ἀλλὰ τῶν ἐπ' αὐτῶν στησομένων[30]."

§ 124. Λακωνικὴ γυνὴ ἀκούσασα τὸν ἑαυτῆς υἱὸν σεσωσμένον καὶ πεφευγότα ἐκ τῶν πολεμίων, γράφει αὐτῷ· "Κακὴ φήμη σου κατακέχυται[1]· σὺ οὖν ἢ ταύτην ἀπότριψαι, ἢ μηδ' ἡμῖν φανῇς." — Οἱ ποιηταί φασι[2], τὰς Δαναΐδας ἐν Ἅιδου[3] κολάζεσθαι διὰ τὸν φόνον τῶν ἰδίων ἀνδρῶν, ὑδροφορεῖν καταδικασθείσας ἐν τετρυπημένῳ πίθῳ· ἵθεν καὶ παροιμίαν[4] ἐπὶ τῶν ἀνήνυτα μοχθούντων "εἰς τετρυπημένον πίθον ἀντλεῖν" λέγομεν. — Σαλμωνεὺς ἐν Ἤλιδι πόλιν ἔκτισεν· ὑβριστὴς δὲ ὢν καὶ τῷ Διὶ ἐξισοῦσθαι θέλων, διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἔλεγε γὰρ εἶναι Ζεύς[5], καὶ ἑαυτῷ προσέτασσε θύειν· καὶ βύρσας μὲν ἐξηραμμένας[6] ἐξ ἅρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν· βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς δὲ κεραυνώσας αὐτόν, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας. — Ἀλέξανδρος, ὁ Φεραίων τύραννος, ἐν τοῖς μάλιστα[7] ἔδοξεν[8] ὠμότατος εἶναι. Θεοδώρου δὲ τοῦ τῆς τραγῳδίας ποιητοῦ ὑποκρινομένου τὴν Μερόπην, ὁ δὲ[9] εἰς δάκρυα ἐξέπεσεν[10], εἶτα ἐξανέστη[11] τοῦ θεάτρου. Ἀπολογούμενος δὲ ἔλεγε τῷ Θεοδώρῳ, ὡς οὐ καταφρονήσας οὐδὲ ἀτιμάσας αὐτὸν ᾤχετο[12], ἀλλ' αἰδούμενος, εἰ τὰ μὲν τῶν ὑποκριτῶν πάθη οἷός τε ἦν ἐλεεῖν, τὰ δὲ τῶν ἑαυτοῦ πολιτῶν οὐχί[13]. — Βασκάνου τινὸς ἐσκυθρωπακότος, ὁ Βίων, "Ἡ τούτῳ," ἔφη, "κακὸν γέγονεν[14] ἢ ἄλλῳ ἀγαθόν."

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— Λάμαχος ἐπετίμα τινὶ τῶν λοχαγῶν ἁμαρτάνοντι· τοῦ δὲ φήσαντος[15] μηκέτι τοῦτο ποιήσειν, "Οὐκ ἔστιν[16]," εἶπεν, "ἐν πολέμῳ δὶς ἁμαρτάνειν." — Ὀδυρομένου τινὸς τῶν μετὰ Φωκίωνος μελλόντων ἀποθνήσκειν, εἶπεν ὁ Φωκίων, "Εἶτα οὐκ ἀγαπᾷς, Θούδιππε, μετὰ Φωκίωνος ἀποθνήσκων;" — Πρῶτοι νόμισμα ἔκοψαν οἱ Αἰγινῆται τὸ καὶ ἀπ' αὐτῶν κληθὲν νόμισμα Αἰγιναῖον. — Εὐδαιμονίδας ἰδὼν[17] ἐν Ἀκαδημίᾳ Ξενοκράτην πρεσβύτερον ἤδη μετὰ τῶν μαθητῶν φιλοσοφοῦντα, καὶ πυθόμενος[18], ὅτι τὴν ἀρετὴν ζητεῖ, "Πότε οὖν," εἶπεν, "αὐτῇ χρήσεται;" Πάλιν ἀκούσας φιλοσόφου διαλεχθέντος[19], ὅτι μόνος ἀγαθὸς στρατηγὸς ὁ σοφός ἐστιν, "Ὁ μὲν λόγος," ἔφη, "θαυμαστός, ὁ δὲ λέγων οὐ περισεσάλπικται[20]."

§ 125. Οὐδεὶς ἄνθρωπος ὢν ἀλύπως τὸν βίον διήγαγεν, οὐδὲ πάλιν[1] μέχρι τοῦ τέλους εὐτυχῶν ἔμεινεν. — Ζάλευκος ὁ νομοθέτης τάδε ἔγραψεν ἐν τοῖς νόμοις "Ὧδε ἡμῖν[2] παρηγγέλθω πᾶσι τοῖς πολίταις καὶ πάσαις ταῖς πολίτισι, μεμνῆσθαι, ὅτι εἰσὶ θεοὶ καὶ δίκας ἐπιπέμπουσι τοῖς ἀδίκοις." — Περσεὺς ἐκαρατόμησε τὴν Γοργόνα Μέδουσαν, ἀπεστραμμένος[3] καὶ βλέπων εἰς ἀσπίδα χαλκῆν, δι' ἧς τὴν εἰκόνα τῆς Γοργόνος ἔβλεπεν. — Οἱ Ὀδυσσέως ἑταῖροι παρέπλευσαν παρὰ τὰς Σειρῆνας, δεδεμένοι τὰς χεῖρας[4] καὶ τὰ ὦτα κηρῷ φραξάμενοι. — Οἱ Καρχηδόνιοι τὴν ἐπὶ Ἱμέρᾳ ναυμαχίαν[5] παρ' ἐλπίδας ἡττηθέντες ὑπὸ Συρακοσίων, ἐπὶ τοσοῦτο κατεπλάγησαν[6], ὥστε τὰς νύκτας ἅπαντες διηγρύπνουν

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φυλάττοντες τὴν πόλιν, ἡγούμενοι τὸν Γέλωνα παραχρῆμα πλεύσεσθαι ἐπὶ τὴν Καρχηδόνα. — Ἀφίκετο[7] ἐξ Ἑλλησπόντου παρὰ τὴν Γνάθαιναν ξένος τις κατὰ[8] κλέος αὐτῆς. παρὰ πότον οὖν πολὺς[9] ἦν λαλῶν καὶ ἐδόκει φορτικός. ὑπολαβοῦσα[10] οὖν ἡ Γνάθαινα πρὸς αὐτὸν ἔφη· "Εἶτα σὺ μέντοι[11] λέγεις ἥκειν ἐξ Ἑλλησπόντου;" τοῦ δὲ ὁμολογήσαντος[12], "Καὶ πῶς," ἔφη, "οὐκ ἔγνως[13] τῶν ἐκεῖ πόλεων τὴν πρώτην;" τοῦ δὲ εἰπόντος[14], "Καὶ τίς ἐστιν;" ἡ δὲ[15] ἀπεκρίνατο, "Σίγειον·[16]" καὶ ἐμμελῶς διὰ τοῦ ὀνόματος κατεσίγασεν ἅμα αὐτόν. — Ἑορτῆς οὔσης[17] παρὰ τοῖς Ἀθηναίοις ἐφιλοτιμήσατο Ἀλκιβιάδης δῶρα πολλὰ πέμψαι τῷ Σωκράτει. Τῆς οὖν Ξανθίππης καταπλαγείσης[18], καὶ τὸν Σωκράτην λαβεῖν αὐτὰ ἀξιούσης, ὁ δὲ[15] ἔφη, "'Ἀλλὰ καὶ ἡμεῖς τῇ φιλοτιμίᾳ τῇ τοῦ Ἀλκιβιάδου παραταξώμεθα, μὴ λαβεῖν[19] τὰ πεμφθέντα ἀντιφιλοτιμησάμενοι[20]." Ἐπεὶ δέ τις ἔφη πρὸς αὐτόν, ὅτι μέγα ἐστίν, ὧν ἐπιθυμεῖ τις, τούτων τυχεῖν[21], ὁ δέ[15], "'Ἀλλὰ μεῖζόν ἐστι τὸ μηδὲ ἐπιθυμεῖν τὴν ἀρχήν[22].' — Πλέων Ἀρίστιππος, χειμῶνος ἐπιγενομένου[23], πάνυ σφόδρα ἐταράττετο. Ἔφη[24] δέ τις τῶν συμπλεόντων, "Ὦ Ἀρίστιππε, καὶ σὺ δέδοικας[25], ὡς οἱ πολλοί;" ὁ δέ[26], "Καὶ μάλα γε εἰκότως·" ἔφη, "ὑμῖν μὲν γὰρ περὶ κακοδαίμονός ἐστι βίου ἡ σπουδὴ καὶ ὁ νῦν κίνδυνος, ἐμοὶ δὲ περὶ εὐδαίμονος."

§ 126. Ἰκάριος ἔλαβε[1] παρὰ Διονύσου κλῆμα ἀμπέλου· καὶ τὰ[2] περὶ οἰνοποιΐαν μανθάνων, καὶ

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τὰς τοῦ θεοῦ χάριτας δωρήσασθαι θέλων ἀνθρώποις, ἀφικνεῖται[3] πρός τινας ποιμένας, οἳ γευσάμενοι τοῦ ποτοῦ καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι νομίζοντες ἀπέκτειναν αὐτόν· μεθ' ἡμέραν[4] δὲ νοήσαντες[5] ἔθαψαν αὐτόν, καὶ σφόδρα κατωδύραντο. — Δαρεῖος τῆς Ἀσίας σχεδὸν ὅλης κυριεύσας, τὴν Εὐρώπην ἐπεθύμει καταστρέψασθαι, αἰσχρὸν εἶναι νομίζων, τοὺς μὲν πρὸ αὐτοῦ βεβασιλευκότας, καταδεεστέρας ἀφορμὰς κτησαμένους[6], τὰ μέγιστα τῶν ἐθνῶν καταπεπολεμηκέναι, αὐτὸν[7] δὲ τηλικαύτας ἔχοντα δυνάμεις, ἡλίκας οὐδεὶς τῶν πρὸ αὐτοῦ[8] εἶχε, μηδεμίαν ἀξιόλογον πρᾶξιν κατειργάσθαι[9].—Θηραμένης ἔτυχεν[10] ἐν οἰκίᾳ τινὶ διατρίβων, εἶτα, ἐπεὶ προῆλθεν[11] αὐτῆς, παραχρῆμα ἐκείνη κατέπεσεν[12]. οἱ μὲν οὖν Ἀθηναῖοι, ἄλλοι ἀλλαχόθεν αὐτῷ περιφύντες[13], συνήδοντο ἐπὶ τῇ σωτηρίᾳ τῇ παραδόξῳ. ὁ δὲ παρὰ τὴν πάντων ἐλπίδα ἀπεκρίνατο, "Ὦ Ζεῦ, ἐς τίνα με καιρὸν φυλάττεις;" καὶ μετ' οὐ πολὺν χρόνον ὑπὸ τῶν τριάκοντα ἀνῃρέθη[14], πιεῖν[15] κώνειον κατακριθείς. — Πτωχὸς ᾔτησε Λάκωνα· "Ἀλλ' εἰ δοίην[16] σοι," ἔφη, "μᾶλλον πτωχεύσεις· τῆς δὲ ἀσχημοσύνης σου ταύτης ὁ πρῶτος μεταδοὺς[17] αἴτιος, ἀργόν σε ποιήσας." — Ἐπιλέγουσι δ' οἱ Λάκωνες καὶ[18] παροιμιαζόμενοι "Τὴν χεῖρα προσφέροντα τὴν Τύχην καλεῖν[19]·" ὡς δέον[20] ἐπικαλεῖσθαι τοὺς θεοὺς μετὰ τοῦ ἐγχειρεῖν τι καὶ πράττειν, ἄλλως δὲ μή. — Ἀντίγονος, Θρασύλλου τοῦ Κυνικοῦ δραχμὴν αἰτήσαντος[21] αὐτόν, "Ἀλλ' οὐ βασιλικόν," ἔφη, "τὸ δῶρον·" τοῦ δὲ εἰπόντος[22], "Οὐκοῦν τά-

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λαντον δός[23] μοι," "Ἀλλ' οὐ Κυνικόν," ἔφη, "τὸ λῆμμα."

§ 127. Ἐπεὶ εἰς Σπάρτην ἐπὶ τὸν Ἑλένης γάμον οἱ βασιλεύοντες τῆς Ἑλλάδος παρεγένοντο[1], Τυνδάρεως, ὁρῶν αὐτῶν τὸ πλῆθος, ἐδεδοίκει[2], μὴ προκριθέντος[3] ἑνὸς στασιάσωσιν οἱ ἄλλοι. Ἐξώρκωσεν οὖν πάντας τοὺς μνηστῆρας βοηθήσειν, ἐὰν ὁ προκριθεὶς νυμφίος ὑπ' ἄλλου τινὸς ἀδικηθῇ περὶ τὸν γάμον. Ταῦτα δὲ ποιήσας Μενέλεων αἱρεῖται νυμφίον. — Τίμων ὁ Ἀθηναῖος πολλοὺς Ἀθηναίων εἰς ὕψος ἄρας[4] καὶ πλουσίους ἐκ πενεστάτων ἀποφήνας, καὶ πᾶσι τοῖς δεομένοις[5] ἐπικουρήσας, μᾶλλον[6] δὲ ἀθρόον εἰς εὐεργεσίαν τῶν φίλων ἐκχέας[7] τὸν πλοῦτον, ἐπειδὴ πένης διὰ ταῦτα ἐγένετο, οὐκέτι ἐγνωρίζετο ὑπὸ τῶν πρότερον[8] φίλων. — Μήδεια μέλλουσα ἐκφυγεῖν[9] ὑπὸ Κρέοντος τοῦ Κορινθίων βασιλέως ἐκ Κορίνθου, παραιτησαμένη πρὸς μίαν ἡμέραν μεῖναι[10] καὶ τυχοῦσα[11], μισθὸν τῆς χάριτος δῶρα ἔπεμψε τῇ Γλαύκῃ, πέπλον μεμαγευμένον φαρμάκῳ καὶ χρυσοῦν στέφανον· οἷς ἐκείνη χρησαμένη[12] πυρὶ κατεφλέγη, καὶ ὁ Κρέων δὲ[13] περιπλακεὶς[14] ἀπέθανεν. — Οὗτος δ' ἐφεῦρε[15] τεῖχος Ἀργείων στρατῷ, σταθμῶν, ἀριθμῶν καὶ μέτρων εὑρήματα· κἀκεῖν'[16] ἔτευξε πρῶτος ἐξ ἑνὸς δέκα, κἀκ[17] τῶνδέ γ' αὖθις εὗρε πεντηκοντάδας εἰς χίλι'·[18] οὗτος εἷς στρατῷ φρυκτωρίαν, ὕπνου φυλάξεις... ἐφεῦρε[15] δ' ἄστρων μέτρα καὶ περιστροφάς, τάξεις τε ταύτας, οὐράνιά τε σήματα, νεῶν τε ποιμαντῆρσιν[19] ἐνθαλασσίων Ἄρκτου στροφάς τε καὶ

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Κυνὸς ψυχρὰν δύσιν. — Ἐγὼ πέφυκα[20] γραμμάτων μὲν οὐκ ἴδρις, μορφὰς δὲ λέξω καὶ σαφῆ τεκμήρια. κύκλος τις ὡς τόρνοισιν[21] ἐκμετρούμενος· οὗτος δ' ἔχει σημεῖον ἐν μέσῳ σαφές. τὸ δεύτερον[22] δὲ πρῶτα μὲν γραμμαὶ δύο· ταύτας διείργει δ' ἐν μέσαις ἄλλη μία. τρίτον[22] δὲ βόστρυχός τις ὡς[23] εἰλιγμένος[24]. τὸ δ' αὖ τέταρτον ἦν μὲν εἰς ὀρθὴν[25] μία[26], λοξαὶ[27] δ' ἐπ' αὐτῆς τρεῖς κατεστηριγμέναι εἰσίν. τὸ πεμπτὸν δ' οὐκ ἐν εὐμαρεῖ[28] φράσαι· γραμμαὶ γάρ εἰσιν ἐκ διεστώτων[29] δύο, αὗται δὲ συντρέχουσιν εἰς μίαν βάσιν. τὸ λοίσθιον δὲ τῷ τρίτῳ προσεμφερές[22].

§ 128. Ζώπυρος ὁ Μεγαβύζου, ἀνὴρ Πέρσης, ἀποτεμὼν ἑαυτῷ τὴν ῥῖνα καὶ τὰ ὦτα, καὶ τὴν κόμην κακῶς περικείρας, καὶ μαστιγώσας ἑαυτόν, ηὐτομόλησε[1] πρὸς Βαβυλωνίους ὑπὸ Δαρείου πολιορκουμένους. Οἱ δὲ Βαβυλώνιοι, ὁρῶντες ἄνδρα τῶν Περσῶν δοκιμώτατον[2] ῥινός τε καὶ ὤτων ἐστερημένον καὶ μάστιξί τε καὶ αἵματι ἀναπεφυρμένον, ἐλπίσαντές σφισιν ἥκειν[3] σύμμαχον, ἐπετράποντο αὐτῷ τὴν στρατιάν. — Ἀλεξάνδρου τοῦ Μακεδόνος ἑκατὸν τάλαντα χρυσίου Φωκίωνι τῷ Ἀθηναίῳ πεπομφότος[4], ἤρετο οὗτος τοὺς κομίσαντας[5], τί δήποτε, πολλῶν Ἀθηναίων ὄντων[6], αὐτῷ μόνῳ Ἀλέξανδρος πέπομφεν; εἰπόντων[7] δέ, "Ὅτι[8] ἡγεῖταί σε καλὸν καὶ ἀγαθόν." "Οὐκοῦν," ἔφη, "ἐασάτω με καὶ εἶναι καὶ δοκεῖν τοιοῦτον·" καὶ ταῦτα τοῖς κομίσασιν εἰπὼν ἀπεπέμψατο μὲν τὰ χρήματα, Ἀλεξάνδρῳ δὲ ἔγραψεν, εἰ βούλοιτο αὐτῷ χαρί-

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σασθαι, ἀπολῦσαι[9] τοὺς ἐν Σάρδεσιν αἰχμαλώτους, ὅπερ καὶ ἐκεῖνος πεποίηκεν. — Ὡς[10] τοῖς κακῶς πράσσουσιν ἡδὺ καὶ[11] βραχὺν χρόνον λαθέσθαι[12] τῶν παρεστώτων[13] κακῶν. — Οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη. — Ζῆ[14], πῖνε, φέρβου. — Οὐ λιμὸν οὗτος[15] τῶνδ'[16] ἀπῶσε[16], σὺν Θεῷ εἰπεῖν[17], χρόνου τε διατριβὰς[18] σοφωτάτας ἐφεῦρε[19], φλοίσβου μετὰ κόπον καθημένοις[20], πεσσούς, κύβους τε, τερπνὸν ἀργίας ἄκος; — Ἔσειον, ᾔτουν[21] χρήματ', ἠπείλουν, ἐσυκοφάντουν. — Οὐδ' ἀργύριόν ἐστιν κεκερματισμένον. — Ὥρα βαδίζειν μοὐστὶ[22] πρὸς τὸν δεσπότην, ἤδη γὰρ αὐτοὺς οἴομαι δεδειπνάναι[23]. — Καὶ ξυννένοφε[24] καὶ χειμέρια[25] βροντᾷ μάλ' εὖ. — Ὁδοῦ παρούσης[26] τὴν ἀτραπὸν κατερρύην[27]. — Ὑποπεπώκαμεν[28] γάρ, ὦνδρες[29], καὶ καλῶς ἠρίσταμεν[30].

XIX.

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§ 129. Ἡ μωρία δίδωσιν ἀνθρώποις κακά. — Ἀλκυών, θαλαττία τις ὄρνις, γοώδη τὸν ἦχον ἀφίησιν. — Ὡς ἐπίπαν τοῖς εὐτυχοῦσιν ἡ τῶν πραγμάτων ἐπιρροὴ τὴν τοῦ πλείονος ἐπιθυμίαν παρίστησιν. — Ἀπόλλωνι ἀνατιθέασι[1] τὴν εὕρεσιν τῆς δάφνης, καὶ καθιεροῦσιν αὐτὴν τούτῳ τῷ θεῷ. — Οἱ ποιηταὶ ἐπιδεικνύασι τὰ τῶν παλαιῶν ἀνδρῶν ἔργα καὶ πράξεις θαυμαστὰς καὶ λόγους. — Πυθαγόρας παρήγγελλε τοῖς μανθάνουσι σπανίως ὀμνύναι. — Τὴν μὲν Θυέστου δαῖτα παιδείων κρεῶν ξυνῆκα[2] καὶ πέφρικα[3]. — Τοὺς χαλεποὺς κύνας τὰς

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μὲν ἡμέρας[4] διδέασι[5], τὰς δὲ νύκτας ἀφιᾶσιν. — Μάστιγος οὔσης[6] ὅρκον οἰκέτῃ δίδως[7]; — Δι' ὃν ἀπέκαυσεν[8] ἡ πάχνη τὰς ἀμπέλους, δι' ὃν ἀσεβοῦντα δ' ὁ πέπλος[9] ἐρράγη[10] μέσος, ἀνθρωπίνας[11] ποιοῦντα τὰς τιμὰς θεῶν. ταῦτα καταλύει δῆμον, οὐ κωμῳδία. — Ὁ τὸν ἐνιαυτὸν συντεμὼν[12] εἰς μῆν' ἕνα, ὁ τὴν ἀκρόπολιν πανδοκεῖον ὑπολαβών[13]. — Ξενοφῶντι θύοντι ἧκέ τις ἐκ Μαντινείας[14] ἄγγελος, λέγων τὸν υἱὸν αὐτοῦ τὸν Γρύλλον τεθνάναι[15]. ὁ δὲ τὸν μὲν στέφανον ἀπέθετο[16], διετέλει δὲ θύων. ἐπεὶ δ' ὁ ἄγγελος καὶ[17] ἐκεῖνο προσέθηκε[18], ὅτι νικῶν μέντοι[19] τέθνηκε[20], πάλιν ὁ Ξενοφῶν ἐπέθηκε[21] τῇ κεφαλῇ τὸν στέφανον. — Ὁ Πυθαγόρας ἔλεγεν ὅτι πάντων σοφώτατον ὁ ἀριθμός, δεύτερον δὲ ὁ τοῖς πράγμασι τὰ ὀνόματα θέμενος[22]. — Ὠνὴν ἔθου[22] καὶ πρᾶσιν, ὡς Φοίνιξ ἀνὴρ Σιδώνιος κάπηλος. — Ὀρόντης ὁ βασιλέως Ἀρταξέρξου γαμβρός, ἀτιμίᾳ περιπεσὼν[23] δι' ὀργὴν καὶ καταγνωσθείς[24], ἔφη, καθάπερ οἱ τῶν ἀριθμητικῶν δάκτυλοι νῦν μὲν μυριάδας, νῦν δὲ μονάδα τιθέναι δύνανται, οὕτω καὶ τοὺς τῶν βασιλέων φίλους νῦν μὲν τὸ πᾶν δύνασθαι, νῦν δὲ τοὐλάχιστον[25].

§ 130. Θέλομεν καλῶς ζῆν πάντες, ἀλλ' οὐ δυνάμεθα. — Ἀφεὶς[1] τὰ φανερὰ μὴ δίωκε τἀφανῆ. — Μὴ ἐπὶ μικροῖς σαυτὸν ὀξύθυμον δείκνυε. — Πολλοὶ μᾶλλον πρόθυμοί εἰσι διδόναι πλουσίῳ κακῷ[2] ἢ πένητι κἀγαθῷ[3]. — Ἄριστος κριτὴς ὑπονοείσθω ὁ ταχέως μὲν συνιείς, βραδέως δὲ κρίνων. — Σὺν τῷ νόμῳ δεῖ[4] τὸν δικαστὴν τὴν ψῆφον

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τίθεσθαι. — Ὁ νικήσας ἐν πολέμῳ στρατηγὸς ἀνατιθέτω Ἄρεως ἄγαλμα χρυσοῦν. — Οἱ τῶν μειζόνων ὀρεγόμενοι πολλάκις καὶ ἑαυτοὺς πρὸς αὐτοῖς τοῖς ὑπάρχουσιν[5] ἀπολλύασιν. — Μίνως καὶ Λυκοῦργος νόμους ἐθέτην. — Οὐδένα θησαυρὸν καταθήσει[6] ἔνδον ἀμείνω αἰδοῦς, ἣν ἀγαθοῖς ἀνδράσι δίδως. — Ὅσα ἂν πλείω τίς παραθῆται τὰ περιττὰ τῶν ἱκανῶν, τοσούτῳ καὶ[7] θᾶττον κόρος ἐμπίπτει τῆς ἐδωδῆς. — Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ θεμέλια θεμένῳ σοφίας, σωφροσύνην καὶ ἐγκράτειαν. — Λάκαινα προσαναδιδοῦσα τῷ παιδὶ τὴν ἀσπίδα καὶ παρακελευομένη· "Τέκνον," ἔφη, "ἢ ταύτην[8], ἢ ἐπὶ ταύτης[9]." Ἑτέρα ἀκούσασα τεθνηκέναι[10] τὸν υἱὸν ἐν μάχῃ, καθάπερ ἐτέτακτο, "Κατάθετε αὐτόν," ἔφη, "ἀναπληρωσάτω δὲ τὴν ἐκείνου τάξιν ὁ ἀδελφός." — Μήτε νὺξ μήτε ἡμέρα ἐπισχέτω[11] σε, ὥστε ἀνεῖναι πράττειν τι. — Τοὺς μηδεμίαν, ὧν[12] ἂν εὖ πάθωσιν[13] ὑπὸ σοῦ, χάριν ἐκτίνοντας ἄλλοι λεγόντων[14] ἀχαρίστους, σὺ δ' ἀνοήτους, ὅτι τοῦ καλλίστου τῶν ἀγαθῶν οὐ συνιᾶσιν[15].

§ 131. Τὸ ψεῦδος οὐ δύνασαι ἀληθὲς ποιεῖν. — Τὴν εὔνοιαν τὴν πρὸς ἡμᾶς[1] ἐν τοῖς ἔργοις ἐνδείκνυσθε μᾶλλον ἢ ἐν τοῖς λόγοις. — Τὴν σιγήν σου συγχώρησιν θήσω[2]. — Ὁ λόγος, φησὶ Σωκράτης, κάλὸν τῇ ψυχῇ περιτίθησι σχῆμα. — Κάτων γέροντι πονηρευομένῳ ἔφη· "Τί[3], ἄνθρωπε, τῷ γήρᾳ πολλὰ κακὰ ἔχοντι τὴν ἐκ[4] τῆς πονηρίας αἰσχύνην προστίθης;" — Οἱ θεοὶ Τιθωνὸν πολυετῆ καὶ μακρόβιον ἔθεσαν. — Προμηθεὺς Δία παρελογίσατο,

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ἐν τῇ νομῇ τῶν κρεῶν ὀστᾶ παραθεὶς αὐτῷ κεκαλυμμένα τῇ πιμελῇ[5]. — Ζεὺς Σαρπηδόνι τῷ Λυκίων βασιλεῖ ἔδωκεν ἐπὶ τρεῖς γενεὰς ζῆν. — Ἀθυμοῦντες ἄνδρες οὔπω τρόπαιον ἔστησαν[6]. — Ἕως μὲν ἂν ᾖ περιφορὰ ἡ κινουμένη καὶ ὁ ἥλιος, πάντα ἔστι[7] καὶ σώζεται ἐν ἀνθρώποις· εἰ δὲ σταίη[8] τοῦτο ὥσπερ δεθέν, πάντα χρήματ' ἂν διαφθαρείη. — Μελέτη χρονισθεῖσ' εἰς φύσιν καθίσταται. — Οἱ Λακεδαιμόνιοι τὴν πολιτείαν ὁμοίαν κατεστήσαντο στρατοπέδῳ καλῶς διοικουμένῳ καὶ καλῶς πειθαρχεῖν ἐθέλοντι τοῖς ἄρχουσιν. — Μισθὸν μοχθήσαντι δίδου· μὴ θλῖβε πένητα. — Παρακαταθήκην λαβὼν δικαίως ἀπόδος. — Οἱ ἐν τῇ ἀγορᾷ φροντίζουσιν, ὅ,τι ἐλάττονος[9] πριάμενοι[10] πλείονος[9] ἀποδῶνται[11].

§ 132. Τὸν[1] τὴν ἰδίαν οἰκίαν καλῶς οἰκοῦντα καὶ[2] τὰ κοινὰ[3] τῆς πόλεως παραπλησίως διαθήσειν ἡγοῦμαι. — Σιδὼν ἀποστᾶσα[4] Ἀρταξέρξου τοῦ Ὤχου[5] καλουμένου, διὰ προδοσίας ὑποχείριος ἐγένετο τοῖς Πέρσαις. — Οἱ ἀδελφοὺς παριέντες καὶ ἄλλους φίλους ζητοῦντες παραπλήσιοί εἰσι τοῖς τὴν μὲν ἑαυτῶν γῆν ἐῶσι, τὴν δὲ ἀλλοτρίαν γεωργοῦσιν. — Τειρεσίας ὁ μάντις τοῖς Θηβαίοις μαντευομένοις εἶπε νικήσειν[6] ἐὰν Μενοικεὺς ὁ Κρέοντος Ἄρει σφάγιον αὐτὸν ἐπιδῷ. Τοῦτο ἀκούσας ὁ Μενοικεὺς ἑαυτὸν πρὸ τῶν πυλῶν ἔσφαξεν. — Μίνως τοῖς Κρησὶ νόμους ἔθηκε, προσποιούμενος παρὰ Διὸς τοῦ πατρὸς λαμβάνειν. — Λάκαινά τις πρός τινα Ἰωνικὴν δείξασαν[7] αὐτῇ τὸν κόσμον, ἀντεπέδειξε τὰ τέκνα εἰποῦσα, "Ὁ δὲ ἐμὸς κόσμος τοιοῦτος[8]."

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— Ἐν Ἰλίῳ θύοντι Ἀλεξάνδρῳ ἔφη ὁ ἱερεὺς δείξειν τὴν Πάριδος λύραν·[9] ὁ δέ, "Τὴν Ἀχιλλέως," εἶπεν, "εἰ ἔχεις, δεῖξον, καὶ πρό γε τῆς λύρας τὴν μελίαν." — Ἀλέξανδρος νοσήσας μακρὰν νόσον, ὡς ἀνέρρωσεν[10], οὐδὲν ἔφη διατεθῆναι χεῖρον· "Ὑπέμνησε γὰρ ἡμᾶς ἡ νόσος μὴ μέγα φρονεῖν ὡς θνητοὺς ὄντας." — Ὅταν τις ἐξίῃ[11] τῆς οἰκίας, ζητείτω πρότερον, τί μέλλει πράττειν; καὶ ὅταν εἰσέλθῃ[12], πάλιν ζητείτω, τί ἔπραξεν; — Σχολαστικὸς οἰκίαν πριάμενος[13], τῆς θυρίδος προκύψας ἠρώτα τοὺς παριόντας[14], εἰ πρέπει αὐτῷ ἡ οἰκία; — Πλάτων πρὸς Ἀρίστιππον εἶπε· "Σοὶ μόνῳ δέδοται καὶ χλαμύδα εὖ φορεῖν καὶ ῥάκος." — Μέγα κακὸν τὸ μὴ δύνασθαι φέρειν κακόν.

§ 133. Δίκην διδόντων[1] οἱ τοὺς νόμους παραβαίνοντες. — Μαρδόνιος ὁ Περσῶν στρατηγός, ἐν τῇ Βοιωτίᾳ διατρίβων μετὰ τοῦ στρατεύματος, τῶν ἐν τῇ Πελοποννήσῳ πόλεών τινας ἐπειρᾶτο ἀφιστάναι τῆς τῶν Ἑλλήνων συμμαχίας. — Ὀρφεὺς ἐτελεύτησε διασπασθεὶς ὑπὸ Θρᾳκίων γυναικῶν, ὅτι οὐ μετεδίδου αὐταῖς τῶν ὀργίων. — Εἰώθαμεν[2] λέγειν ἐπὶ[3] τῶν ταχέως τρεχόντων, ὅτι πέτονται. — Ἐν Δωδώνῃ πόλει τῆς Ἠπείρου ἵστατο δρῦς ἱερὰ τοῦ Διός, καὶ ἐν ταύτῃ ἦν τὸ μαντεῖον, γυναικῶν οὐσῶν[4] προφητίδων. — Καμβύσης οὐκ ἤθελε βίαν προσφέρειν Φοίνιξιν, ὅτι ἑκόντες ἑαυτοὺς ἐδεδώκεσαν Πέρσαις, καὶ πᾶν τὸ ναυτικὸν ἐκ Φοινίκων ἤρτητο. — Ἰχθῦς Θεόφραστός φησιν ὑπὸ ῥίγους πεπηγότας[5], ἐὰν ἀφεθῶσιν εἰς τὴν γῆν, κατάγνυσθαι καὶ συντρίβε-

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σθαι δίκην[6] ὑάλων. — Ἐπεὶ τοῖς ἐν Θερμοπύλαις μαχομένοις Σπαρτιάταις τὰ δόρατα ἐτύγχανε κατεαγότα[7], τοῖς ξίφεσι διειργάζοντο τοὺς Πέρσας. — Πιόντες[8] οἱ Λάκωνες ἐν τοῖς συσσιτίοις μετρίως, ἀπέρχονται δίχα λαμπάδος· οὐ γὰρ ἔξεστι[9] πρὸς[10] φῶς βαδίζειν οὔτε ταύτην οὔτε ἄλλην ὁδόν, ὅπως ἐθίζωνται σκότους[11] καὶ νυκτὸς[11] εὐθαρσῶς καὶ ἀδεῶς ὁδεύειν. — Εἴ τις τῶν Λακώνων φωραθείη ἁμαρτάνων, ἔδει τοῦτον βωμόν τινα τῶν ἐν τῇ πόλει κύκλῳ περιϊέναι[12], ψόγον ᾄδοντα πεποιημένον εἰς ἑαυτόν. — Οἱ φαῦλοι τεχνῖται βάσεις μεγάλας μικροῖς ὑφιστᾶσιν ἀναθήμασιν. — Σωκράτης ὀλίγον χρόνον πρὸ τοῦ θανάτου, "Οὐδενί," ἔφη, "ἀνθρώπων ὑφείμην ἂν οὔτε βέλτιον οὔτε ἥδιον βεβιωκέναι[13]."

§ 134. Οὐδὲν μᾶλλον δύναται εὐδαίμονα βίον παρασκευάσαι τῆς εὐνομίας καὶ δίκης καὶ εἰρήνης.— Τὴν παρὰ θεοῦ διδομένην τύχην ἀνθρωπινως φέρε. — Δίκαιος ἔρως ἀκορέστως ἐφίεσθαι τῶν καλῶν. — Πολλοῖς ὁ ἐν γήρᾳ βίος δύσκολος καταφαίνεται διὰ τὴν τῶν αἰσθήσεων στέρησιν, κατ' ὀλίγον ἀποσβεννυμένων. — Τοὺς εὖ παθόντας[1], ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδιδῶσιν, ἀχαρίστους καλοῦμεν. — Οἱ Σπαρτιᾶται πάντα τὰ κατὰ τὸν βίον ἀγαθὰ δεύτερα ἐτίθεντο τῆς δόξης. — Περίανδρος ἐρωτηθείς, διὰ τί οὐκ ἀποτίθεται τὴν ἀρχήν, εἶπεν· "Ὅτι τῷ κατ' ἀνάγκην ἄρχοντι καὶ[2] τὸ ἑκουσίως ἀποστῆναι[3] κίνδυνον φέρει." — Διογένης, λέγοντος[4] αὐτῷ τινος ἰσχυρῶς δεισιδαίμονος, "Μιᾷ πληγῇ τὴν κεφαλήν σου διαρρήξω," "Ἐγὼ δέ γε,"

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εἶπε, "πταρὼν[5] ἐξ ἀριστερῶν τρέμειν σε ποιήσω." Ἀριστῶντι αὐτῷ ἐν ἀγορᾷ οἱ περιεστῶτες[6] συνεχὲς ἔλεγον, "Κύον." ὁ δέ, "Ὑμεῖς," εἶπεν, "ἐστὲ κύνες, οἵ με ἀριστῶντα περιέστατε[6]." — Τοὺς ἀθέμιστα εὐχομένους ἔφησθα εἰκὸς εἶναι παρὰ θεῶν ἀτυχεῖν. — Μετατίθει τὰ μὴ καλῶς καθεστῶτα[6]. — Πρὸς τὸν ἀξιοῦντα δημοκρατίαν ἐν τῇ πόλει καταστήσασθαι ὁ Λυκοῦργος εἶπε, "Σὺ πρῶτος ἐν τῇ οἰκίᾳ σου ποίησον δημοκρατίαν." — Ἐγὼ γεωργῶ τὸν ἀγρόν, οὐχ ὅπως τρέφῃ αὐτός[7] με, παρ' ἐμοῦ δ' ἵνα τροφὴν προσλαμβάνῃ· σκάπτω γὰρ αὐτὸς[8] ἐπιμελῶς, σπείρω τ' ἀεὶ καὶ πάντα ποιῶ πρὸς τὸ δοῦναι καὶ λαβεῖν[9]· ὁ δὲ[10] λαμβάνει μέν, ἀποδίδωσι δ' οὐδὲ ἕν[11].

§ 135. Λύσανδρος ἀνὴρ ἐντιμότατος τῶν Σπαρτιατῶν τὰς θυγατέρας οὐκ ἐδύνατο ἐκδόσθαι προῖκα δούς. — Ἀπελλῆς ὁ ζωγράφος ἐρωτηθείς, διὰ τί τὴν τύχην καθημένην ἔγραψεν, "Οὐχ ἕστηκε γάρ," εἶπεν. — Ταῖς Χάρισιν ἡ τῆς ὄψεως κόσμησις ἐδόθη. — Ἡρακλῆς τὴν δορὰν τοῦ ἐν Νεμέᾳ λέοντος περιέθετο. — Τῶν Ἑλληνικῶν πόλεων ἡ τῶν Ἀθηναίων πρώτη νόμους ἔθετο καὶ πολιτείαν κατεστήσατο. — Μετὰ τὰ Μηδικὰ οἱ Ἀθηναῖοι φρονήματος ἐνεπίμπλαντο[1], καὶ τῆς τῶν Ἑλλήνων ἡγεμονίας ὠρέχθησαν[2]. — Κροῖσος ἔπεμψεν ἀγγέλους εἰς Δελφοὺς καὶ ἐπηρώτησε τὸ χρηστήριον εἰ στρατεύηται[3] ἐπὶ Πέρσας, καὶ εἴ τινας ἄνδρας προσθῆται συμμάχους. — Α. Ἀποστερητὴν ἔλαθον[4] ἀγοράσας ἀγρόν. ἔσπειρα μὲν κριθῶν μεδίμνους εἴκοσι· τού-

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των ἀπέδωκεν οὐδ'[5] *ὅλους τρισκαίδεκα· οἱ δ' ἔπτ' ἐπὶ Θήβας ἐστράτευσάν*[6] *μοι δοκῶ.* B. *Ὀνησίφορα*[7] *γένοιτο*[8]. A. *Τοῦτο γίγνεται*[9]· *ὃ γὰρ φέρει νῦν οὗτος*[10], *εἷς ὄνος φέρει.* — A. *Ἐπίκουρος οὕτω κατεπύκνου*[11] *τὴν ἡδονήν, ἐμασᾶτ'*[12] *ἐπιμελῶς, εἰδε*[13] *τἀγαθὸν*[14] *μόνος ἐκεῖνος, οἷόν ἐστιν· οἱ δ' ἐν τῇ στοᾷ*[15] *ζητοῦσι συνεχῶς, οἷόν*[16] *ἐστ', οὐκ εἰδότες*[17]. *οὐκοῦν, ὅ γ'*[18] *οὐκ ἔχουσιν, ἀγνοοῦσι δέ, οὐδ'*[19] *ἂν ἑτέρῳ δοίησαν.* B. *Οὕτω συνδοκεῖ· ἀφῶμεν οὖν τὰ λοιπά· δῆλα δὴ πάλαι.*

§ 136. *Τὸ μέσον ἄριστον εἶναι ἅπαντές φαμεν.* — *Ἔνθα ἂν ἡμᾶς οἱ πόδες φέρωσιν, ἐκεῖσε ἄπιμεν.* — *Ἀξιοῦμεν διὰ τῆς Στωϊκῆς φιλοσοφίας εἰς τὴν ἀρετὴν εἰσιέναι.* — *Ὅμηρός φησιν· οὐκ ἀγαθὸν*[1] *πολυκοιρανία, εἷς κοίρανος ἔστω.* — *Ἐπιόντων*[2] *Περσῶν Λακεδαιμόνιοι ἐβουλεύοντο τειχίσαι τὴν Σπάρτην.* — *Σοφοκλῆς φησιν· "Οὐδὲν ἐσμὲν οἱ ἄνθρωποι πλὴν εἴδωλα."* — *Ὅμηρος οὔτε τὴν τῶν Ἀσσυρίων οὔτε τὴν τῶν Μήδων ἀρχὴν ᾔδει*[3]. — *Τῶν φιλοσόφων ἔργον ἐστὶν εἰδέναι, τί μὲν βλαβερόν, τί δὲ ὠφέλιμον ἀνθρώποις.* — *Ὁ μάγειρος ἂν*[4] *μὲν ὑποδιακόνους ἔχων πρὸς τὸν ἰδιώτην*[5] *καὶ μαθητὰς*[6] *εἰσίῃ*[7], *κυμινοπρίστας*[8] *πάντας ἢ λιμοὺς*[9] *καλῶν, ἔπτηξ' ἕκαστος εὐθύς· ἂν δ' ἀληθινὸν*[10] *σαυτὸν παραβάλλῃς, καὶ*[11] *προσεκδαρεὶς*[12] *ἄπει*[13]. *ὅπερ οὖν ὑπεθέμην*[14], *τῷ κενῷ*[15] *χώραν δίδου· καὶ τὰ στόμια*[16] *γίγνωσκε τῶν κεκλημένων*[17]. *ὥσπερ γὰρ εἰς τἀμπόρια*[18], *τῆς τέχνης πέρας*[19] *τοῦτ' ἔστιν, ἂν*[4] *εὖ προσδράμῃς*[19] *πρὸς τὸ στόμα· διακο-*

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νοῦμεν νῦν γάμους[20]. τὸ θῦμα[21] βοῦς[22]· ὁ διδοὺς[23] ἐπιφανής[22], ἐπιφανὴς δ' ὁ λαμβάνων[22]· τούτων γυναῖκές εἰσ' ἱέρειαι τῇ θεῷ· κορύβαντες[24], αὐλοί, παννυχίδες, ἀναστροφή[25]· ἱππόδρομος[26] οὗτός ἐστί σοι μαγειρικῆς. μέμνησο[27] καὶ σὺ τοῦτο.

§ 137. Οὐδὲν γλυκύτερόν ἐστιν ἢ πάντ' εἰδέναι. — Ὅσιόν[1] ἐστι τὸν ἐπιόντα πολέμιον ἀμύνεσθαι. — Δύσμορφος εἴην[2] μᾶλλον ἢ κακήγορος. — Ἴσμεν ὡς οἱ Λακεδαιμονίων βασιλεῖς Ἡρακλέους ἔκγονοι ἦσαν. — Χρημάτων[3] οὐκ ἂν πρίαιο[4] ἀρετὴν καὶ γενναιότητα. — Ἐὰν ᾖς φιλομαθής, ἔσει πολυμαθής. — Ὁ μὲν τὸ ὅλον εἰδὼς εἰδείη ἂν καὶ τὸ μέρος· οἱ δὲ μόνον τὸ μέρος εἰδότες οὐκέτι καὶ[5] τὸ ὅλον ἴσασι. — Εὐτυχῶν[6] μὲν μὴ ἴσθι ὑπερήφανος, ἀπορῶν δὲ μὴ ταπεινοῦ. — Τὰς μεταβολὰς τῆς τύχης γενναίως ἐπίστασο φέρειν. — Εἰ καὶ μαρτύρεται ἡ Τύχη παίζειν τὰ τῶν ἀνθρώπων πράγματα, καὶ ὁμολογεῖ μηδὲν αὐτῶν εἶναι βέβαιον, ὅμως οἱ πολλοὶ ὀρέγονται πλούτου, καὶ περιίασι μεστοὶ οὐ γιγνομένων[7] ἐλπίδων. — Οὗτος, ὥσπερ οἶδας, ἐσθίει, μέχρι ἂν διδῷ τις, ἢ λάθῃ[8] διαρραγείς[9]· τοιοῦτ'[10] ἔχει ταμιεῖον[11], ὥσπερ οἰκίας. — Τρίτῳ συνέζευξ'[12] ἡ τύχη με φιλοσόφῳ, πώγων'[13] ἔχοντι, καὶ τρίβωνα, καὶ λόγον· εἰς προὔπτον ἦλθον[14] ἐμπεσοῦσα[15] δὴ κακόν· οὐδ' ὅδ'[16] ἐδίδου γάρ· εἴ τι δ' αἰτοίμην, ἔφη οὐκ ἀγαθὸν εἶναι τἀργύριον[17]. "Ἔστω[18] κακόν· διὰ τοῦτο δός μοι, ῥίψον." οὐκ ἐπείθετο. — Πίμπλη[19] σὺ μὲν ἐμοί, σοὶ δ' ἐγὼ δώσω πιεῖν[20]. — Καίτοι τί φημι, καὶ τί δρᾶν βουλεύομαι; προδοὺς

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ἀπιέναι[21] τὸν ἀγαπητὸν δεσπότην, τὸν τροφέα, τὸν σωτῆρα, δι' ὃν ἔγνων[22] νόμους Ἕλληνας[23], ἔμαθον[24] γράμματ', ἐμνήθην[25] θεοῖς.

§ 138. Βίας παρούσης οὐδὲν ἰσχύει νόμος. — Μέμνησο νέος ὤν, ὡς γέρων ἔσει ποτέ. — Ὁ ἐλέφας καθεύδει ὀρθοστάδην· κατακλιθῆναι γὰρ καὶ ἐξαναστῆναι ἐργῶδες αὐτῷ. — Κούφως φέρειν δεῖ τὰς παρεστώσας[1] τύχας. — Οὐκ ἐπ' ἐργασίᾳ καὶ χρηματισμῷ προσιτέον[2] τοῖς κοινοῖς. — Οἱ δράκοντες καὶ αἱ γλαῦκες ἀνέκειντο τῇ Ἀθηνᾷ, γλαυκώπιδι οὔσῃ[3]. — Μηδένα καιρόν, ὦ νεανίσκοι, παρίετε, εἰδότες[4] ἀληθὲς ὄν[5], ὃ λέγει ὁ Κῷος ἰατρός[6], ὡς ἄρα βραχὺς μὲν ὁ βίος, μακρὰ δὲ ἡ τέχνη. — Πίνδαρος ὁ ποιητὴς ἐρωτηθείς, διὰ τί μέλη γράφων[7] ᾄδειν οὐκ ἐπίσταται· "Καὶ γὰρ οἱ ναυπηγοί," ἔφη, "πηδάλια ποιοῦντες κυβερνᾶν οὐκ ἴσασι." — Τόλμα τι, κινδύνευε, πρᾶττ', ἀποτύγχανε, ἐπίτυχε[8]· πάντα μᾶλλον ἢ σαυτὸν προοῦ[9]. — Βαῦ, βαῦ, κυνὸς φωνὴν ἱείς[10]. — Παρ' Εὐκλείδῃ τις ἀρξάμενος γεωμετρεῖν ὡς τὸ πρῶτον θεώρημα ἔμαθεν[11], ἤρετο[12] τὸν Εὐκλείδην, "Τί δέ μοι πλέον ἔσται[13] ταῦτα μανθάνοντι;" καὶ ὁ Εὐκλείδης τὸν παῖδα καλέσας, "Δός," ἔφη, "αὐτῷ τριώβολον, ἐπειδὴ δεῖ αὐτῷ[14] ἐξ ὧν μανθάνει κερδαίνειν." — Μέναιχμον τὸν γεωμέτρην Ἀλέξανδρος ἠξίου συντόμως αὐτῷ παραδοῦναι τὴν γεωμετρίαν· ὁ δέ, "Ὦ βασιλεῦ," εἶπε, "κατὰ μὲν τὴν χώραν ὁδοί εἰσιν ἰδιωτικαὶ καὶ βασιλικαί, ἐν δὲ τῇ γεωμετρίᾳ πᾶσίν ἐστιν ὁδὸς μία."

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§ 139. Μίνως ἐν Ἅιδου[1] ἐπὶ θρόνου τινὸς ὑψηλοῦ ἐκάθητο· παρειστήκεσαν[2] δὲ αὐτῷ Ποιναὶ καὶ Ἀλάστορες καὶ Ἐρινύες. — Ἐπειδὴ Τειρεσίας ὑπ' Ἀθηνᾶς ἐτυφλώθη, Χαρικλὼ ἐδεῖτο αὐτῆς, ἀποκαταστῆσαι αὐτῷ πάλιν τὰς ὄψεις· οὐ δυναμένη δὲ τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθήρασα[3] πᾶσαν ὀρνίθων φωνὴν ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῷ ἔδωκεν, ὃ φέρων ὁμοίως τοῖς βλέπουσιν[4] ἐβάδιζεν. — Ἐὰν ἀεὶ μνημονεύσῃς, ὅτι, ᾧ[5] ἐργάζει κατὰ ψυχὴν ἢ σῶμα θεὸς παρέστηκεν ἔφορος, ἐν πάσαις πράξεσιν οὐ μὴ[6] ἁμαρτῃς[7], ἕξεις δὲ τὸν θεὸν σύνοικον. — Τί, ὦ τάλας, ἕστηκας ἔτι πρὸς ταῖς θύραις τὸ φορτίον θείς[8]; σιτόκουρον[9], ἄθλιον, ἄχρηστον εἰς τὴν οἰκίαν εἰλήφαμεν[10]. — Ἄμφοδον[11] ἐχρῆν αὐτῷ τεθεῖσθαι τοὔνομα[12]. — Καὶ τί δεῖ λέγειν ἔθ'[13] ἡμᾶς τοὺς τὰ σῦχ'[14] ἑκάστοτε ἐν τοῖς συρίχοις πωλοῦντας[15], οἳ κάτωθε μὲν τὰ σκληρὰ καὶ μοχθηρὰ τῶν σύκων ἀεὶ τιθέασιν, ἐπιπολῆς δὲ πέπονα καὶ καλά. εἶθ'[16] ὁ μὲν[17] ἔδωκεν ὡς τοιαῦτ'[17] ὠνούμενος τιμήν[18], ὁ δ'[19] ἐγκάψας τὸ κέρμ'[20] εἰς τὴν γνάθον[21] ἐρίν' ἀπέδοτο[22] σῦκα πωλεῖν ὀμνύων.

§ 140. Ἡρακλῆς χειρωσάμενος τὸν Κιθαιρώνειον λέοντα, τὴν μὲν δορὰν ἠμφιέσατο[1], τῷ δὲ χάσματι ἐχρήσατο κόρυθι[2]. — Ἐριχθόνιος βασιλεύων Ἀθηνῶν τὸ ἐν τῇ ἀκροπόλει ξόανον τῆς Ἀθηνᾶς ἱδρύσατο, καὶ τῶν Παναθηναίων τὴν ἑορτὴν συνεστήσατο. ὕστερον δὲ ἐν[3] τοῖς ἄστροις τεθεὶς ὁ[4] ἡνίοχος ἐγένετο, ὅτι πρῶτος ἵππους ἔζευξεν[5]. — Πίττακος ὁ Μυτιληναίων τύραννος Ἀλκαῖον τὸν ποιη-

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τὴν, διὰ τῶν ποιημάτων πικρότατα[6] αὐτὸν λελοιδορηκότα, λαβὼν[7] ὑποχείριον ἀφῆκεν[8], ἐπιφθεγξάμενος ὡς "συγγνώμη τιμωρίας αἱρετωτέρα." — Σταγειρειτῶν νόμος οὗτος καὶ[9] πάντη Ἑλληνικός. "Ὃ μὴ κατέθου," φησί, "μὴ λάμβανε." — Ἡι γὰρ ἂν ἡμέρᾳ γυνὴ προδῷ τὸ σῶμα καὶ τὴν τάξιν λίπῃ[10] τῆς αἰδοῦς, εὐθέως παραλλάττει τῶν φρενῶν, ὥστε νομίζειν τοὺς μὲν οἰκείους ἐχθρούς, τοὺς δὲ ἀλλοτρίους πιστούς, περὶ δὲ τῶν καλῶν καὶ αἰσχρῶν ἐναντίαν ἔχειν τὴν γνώμην. — Καὶ ἐξελθοῦσα[11] ἡ παιδίσκη τὴν θύραν ἀνοίγνυσιν.— Α. Ἐθέλω γεωργεῖν. Β. Εἶτα τίς σε κωλύει; Α. Ὑμεῖς· ἐπεὶ δίδωμι χιλίας δραχμάς, ἐάν με τῶν ἀρχῶν ἀφῆτε. Β. Δεχόμεθα· δισχίλιαι γάρ εἰσι σὺν ταῖς Νικίου[12]. — Καὶ μὴν πόθεν Πλούτων γ' ἂν ὠνομάζετο, εἰ μὴ τὰ βέλτιστ' ἔλαχεν[13]; ἓν δέ σοι φράσω, ὅσῳ[14] τὰ κάτω κρείττω 'στὶν[15] ὧν[16] ὁ Ζεὺς ἔχει. ὅταν γὰρ ἱστᾷς[17], τοῦ ταλάντου τὸ ῥέπον κάτω βαδίζει, τὸ δὲ κενὸν πρὸς τὸν Δία.

§ 141. Κῦρος αἰδοῦς ἐνεπίμπλατο[1], ὥστε καὶ ἐρυθραίνεσθαι, ὁπότε συντυγχάνοι τοῖς πρεσβυτέροις. — Ἀναγκαῖόν ἐστιν ἑκάστῃ πόλει, ἔχειν τὸν[2] προνοούμενον αὐτῆς, καὶ τοῦτον[3] μάλιστα σπουδαῖον· ἄνευ γὰρ τούτου οὐκ ἂν δύναιτο συστῆναι. — Χαλεπόν ἐστι, πολλῶν προτεθέντων[4] αἱρεῖσθαι τὸ ἄριστον. — Οὐδὲν παρ' ἀνθρώποις οὔτε κακὸν οὔτε ἀγαθὸν ἑστηκυῖαν ἔχει τὴν τάξιν, τῆς τύχης ὥσπερ ἐπίτηδες πάντα μετακινούσης. — Κίμων ὁ Ἀθηναῖος ἐν τοῖς ἀγροῖς καὶ τοῖς κήποις οὐδένα τοῦ

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καρποῦ καθίστη φύλακα, ὅπως οἱ βουλόμενοι τῶν πολιτῶν εἰσιόντες ὀπωρίζοιντο καὶ λαμβάνοιεν, εἴ τινος δέοιντο τῶν[5] ἐν τοῖς χωρίοις. Ἐποίει δὲ καὶ τοῦτο[6] πολλάκις· ὁπότε τῶν πολιτῶν τινα ἴδοι[7] κακῶς ἠμφιεσμένον, ἐκέλευεν[8] αὐτῷ μεταμφιέννυσθαι τῶν νεανίσκων τινὰ τῶν συνακολουθούντων αὐτῷ. — Ἄγε νυν τὰς ἀμυγδαλᾶς λαβὼν τασδὶ κάταξον[9] τῇ κεφαλῇ σαυτοῦ λίθῳ[10]. — Ἵνα μὴ καταγῇς[11] τὸ σκάφιον[12] πληγεὶς[13] ξύλῳ. — Ὡς σπληνίον πρὸς ἕλκος οἰκείως τεθὲν τὴν φλεγμονὴν ἔπαυσεν[14], οὕτω καὶ[15] λόγος εὔκαιρος εἰς τὰ σπλάγχνα κολληθεὶς φίλων εὐψυχίαν παρέσχε[16] τῷ λυπουμένῳ. — Α. Ἐν ὅσῳ δ' ἀκροῶμαί σου, κέλευσόν μοί τινα φέρειν ἀπονίψασθαι[16]. Β. Δότω τις δεῦρ'[17] ὕδωρ καὶ σμῆμα. — Οἱ κατὰ χθονὸς θεοὶ λαβεῖν[18] ἀμείνους εἰσὶν ἢ μεθιέναι. — Ἥφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς ἃς σοι πατὴρ ἐφεῖτο[19]. — Εὕδεις; ἀνίστω[20].

§ 142. Τίς οὐκ ἂν θαυμάσειε[1] τὴν ἀρετὴν τῶν μετὰ Λεωνίδου[2] Σπαρτιατῶν, οἵτινες μιᾷ γνώμῃ χρησάμενοι τὴν μὲν ἀφωρισμένην τάξιν ὑπὸ τῆς Ἑλλάδος[3] οὐκ ἔλιπον, τὸν ἑαυτῶν δὲ βίον προθύμως ἐπέδοσαν εἰς τὴν κοινὴν τῶν Ἑλλήνων σωτηρίαν; — Ὁ μὲν τὸ σῶμα[4] κακῶς διακείμενος ἰατροῦ δεῖται, ὁ δὲ τὴν ψυχὴν[5] φίλου· εὔνους γὰρ φίλος λύπην ἐπίσταται θεραπεύειν. — Ἄργος ὁ Ἀγήνορος ὑπερβάλλων δυνάμει, ταῦρον τὴν Ἀρκαδίαν λυμαινόμενον ἀποκτείνας, τὴν τούτου δορὰν ἠμφιέσατο. — Μήδεια Ἰάσονι φάρμακον ἔδωκεν,

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ᾧ[6] ζευγνύναι μέλλοντα[7] τοὺς χαλκόποδας ταύρους ἐκέλευσε χρῖσαι τήν τε ἀσπίδα καὶ τὸ σῶμα. — Ἅιδου προὔκειτο ἡ Ἀχερουσία λίμνη, πρώτη[8] δεχομένη τοὺς ἀπαντῶντας, ἣν οὐκ ἦν[9] διαπλεῦσαι ἄνευ τοῦ πορθμέως[10]· ὅθεν ἐτίθεσαν Ἕλληνες ἐν τῷ στόματι τῶν ἀποτεθνηκότων[11] ὀβολόν, ναῦλον Χάρωνος. — Ἔλαθον[12] γενόμενος[13] οὗ[14] τὸ πρᾶγμ' ἠβούλετο[15]. κατὰ χειρὸς ἐδόθη· τὴν τράπεζαν ἧκ'[16] ἔχων, ἐφ' ἧς ἐπέκειτ' οὐ τυρὸς οὐδ' ἐλαῶν γένη, οὐδὲ παρέχουσαι κνῖσαν ἡμῖν πίονα παροψίδες καὶ λῆρος[17], ἀλλὰ παρετέθη ὑπερηφάνως ὄζουσα τῶν Ὡρῶν[18] λοπάς, τὸ τοῦ πόλου τοῦ παντὸς ἡμισφαίριον[19]· ἅπαντ'[20] ἐνῆν[21] τἀκεῖ[22] γὰρ ἐν ταύτῃ[23] καλά, ἰχθῦς, ἔριφοι, διέτρεχε τούτων[24] σκορπίος[25], ὑπέφαινεν[26] ᾠῶν ἡμίτομα τοὺς ἀστέρας. ἐπεβάλλομεν τὰς χεῖρας· ὁ μὲν ἐμοὶ λαλῶν ἅμα καὶ διανεύων ἠσχολεῖτο, πᾶς δ' ἀγὼν ἐπ' ἐμὲ κατήντα[26]· τὸ πέρας[27] οὐκ ἀνῆχ'[28] ἕως τὴν λοπάδ' ὀρύττων ἀποδέδειχα κόσκινον[29]. — Ἐγὼ γάρ, ἴστω[30] Ζεὺς ὁ πάνθ' ὁρῶν ἀεί, οὔτ' ἂν σιωπήσαιμι τὴν ἄτην ὁρῶν στείχουσαν ἀστοῖς ἀντὶ τῆς σωτηρίας, οὔτ' ἂν φίλον[31] ποτ' ἄνδρα δυσμενῆ χθονὸς θείμην ἐμαυτῷ.

§ 143. Κῦρος ὁ νεώτερος τὴν ἑαυτοῦ δύναμιν ἀθροίσας εἰς Σάρδεις, Λυδίας μὲν καὶ Φρυγίας κατέστησεν ἐπιμελητὰς Πέρσας ἑαυτοῦ συγγενεῖς, Ἰωνίας δὲ καὶ τῆς Αἰολίδος Ταμώ, φίλον ὄντα πιστόν· αὐτὸς δὲ προῆγεν ὡς ἐπὶ[1] τῆς Κιλικίας καὶ Πισιδίας, διαδιδοὺς λογον, ὅτι τινὲς τῶν ἐκεῖ κατοικούντων ἀφεστήκασιν. — Κῦρος ὁ Περσῶν βα-

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σιλεύς, ἐπὶ τέρματι ὢν τοῦ βίου, πρὸς τοὺς παῖδας ἔφη· "Τὸ ἐμὸν σῶμα, ὦ παῖδες, ὅταν τελευτήσω, μήτε ἐν χρυσῷ θῆτε μήτε ἐν ἀργύρῳ μήτε ἐν ἄλλῳ μηδενί[2], ἀλλ' ὡς τάχιστα[3] τῇ γῇ ἀπόδοτε. Τί γὰρ μακαριώτερον ἢ τὸ γῇ μιχθῆναι[4], ἢ πάντα μὲν τὰ καλά, πάντα δὲ τἀγαθὰ φύει καὶ τρέφει; Ἐγὼ δὲ καὶ ἄλλως φιλάνθρωπος ἐγενόμην, καὶ νῦν ἡδέως ἄν μοι δοκῶ[5] κοινωνῆσαι τοῦ εὐεργετοῦντος[6] ἀνθρώπους." — Παύσασθ'[7], ἄνακτες· καιρίαν δ' ὑμῖν ὁρῶ τήνδ' ἐκ δόμων στείχουσαν Ἰοκάστην, μεθ'[8] ἧς τὸ νῦν παρεστὸς[9] νεῖκος εὖ θέσθαι χρεών[10]. — Α. Ἕρμων, τί ἔστι, πῶς ἔχομεν[11]; Β. Τί δ' ἄλλο γ' ἢ[12] ὁ πατὴρ ἄνωθεν εἰς τὸ φρέαρ, ἐμοὶ δοκεῖν[13], ὥσπερ τὸν οἶνον τοῦ θέρους[14], καθεῖκέ με. — Βούλει τήνδε σοι πλεκτὴν καθῶ[15], κἄπειτ'[16] ἀνελκύσω[17] σε. — Οὐδεμίαν ἡ γραῦς ὅλως κύλικα παρῆκεν, ἀλλὰ πίνει τὴν κύκλῳ[18]. — Ἐάσαθ'[19] οὕτως ὡς ἔχει[11]· τὸ πῦρ μόνον ποιεῖτε τοῖς ὀπτοῖσι μήτ' ἀνειμένον, τὸ γὰρ τοιοῦτ' οὐκ ὀπτὸν ἀλλ' ἑφθὸν[20] ποιεῖ· μήτ' ὀξύ, κατακάει γὰρ ὅσ'[21] ἂν ἔξω λάβῃ[22] τοῦτο πάλιν, εἰς τὴν σάρκα δ' οὐκ ἐνδύεται.

XX.

IRREGULAR VERBS.

§ 144. Ταῦτα ἔδοξε τῇ φύσει, πάντως ἀποθνήσκειν ἅπαντας, ὥστε χρὴ ἐμμένειν τῷ νόμῳ, καὶ μὴ ἀνιᾶσθαι τοῖς τεταγμένοις. — Τίς οὕτως ἐστὶ δυστυχής, ὅστις πατρίδα ἕνεκα κέρδους βραχέος προέσθαι βουλήσεται; — Τίς ἂν ᾠήθη[1] ταῦ-

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τα γενέσθαι; — Ὁ σίδηρος ἐπὶ κακῷ τῶν ἀνθρώπων εὕρηται. — Δὶς ἐξαμαρτεῖν ταὐτὸν[2] οὐκ ἀνδρὸς σοφοῦ[3]. — Ἄφνω μεταβέβλησαι[4], καὶ ὅλως ὑπεροπτικῷ τινι ἔοικας. — Εἴ τις τὰς ἐπιφανεστάτας αἱρέσεις τῶν φιλοσόφων ἀκριβῶς ἐξετάζοι, πλεῖστον ὅσον[5] εὑρήσει διαφερούσας[6] ἀλλήλων. — Τὴν τῶν κρατούντων μάθε φέρειν ἐξουσίαν. — "Δίδαξον καὶ[7] ἐμέ," ἔφη ὁ Σωκράτης, "ὦ φίλε Εὐθύφρον, ἵνα σοφώτερος γένωμαι[8]· ἐπιθυμητὴς γάρ εἰμι τῆς σῆς σοφίας, καὶ προσέχω τὸν νοῦν αὐτῇ, ὥστε οὐ χαμαί ποτε πεσεῖται[9], ὅ, τι ἂν εἴπῃς." Καὶ ὁ Εὐθύφρων, "Πάνυ καλῶς," ἔφη, "ὦ Σώκρατες, ἐνενόησας, ὃ εἶπον." — Ἀεὶ γεωργὸς εἰς νέωτα πλούσιος[10]. — Ἀντισθένης πρὸς μειράκιόν τι, μέλλον φοιτᾶν αὐτῷ καὶ πυθόμενον[11], τίνων[12] αὐτῷ δεῖ[13], "Βιβλιαρίου," ἔφη, "καινοῦ καὶ γραφείου καινοῦ καὶ πινακιδίου καινοῦ," τὸν νοῦν παρεμφαίνων[14]. — Ἀναξαγόρας ἐρωτηθείς ποτε, εἰς τί γεγένηται[15], "Εἰς θεωρίαν," ἔφη, "ἡλίου καὶ σελήνης καὶ οὐρανοῦ." — Δημήτριος Φαληρεὺς τοὺς νέους ἔφη δεῖν ἐπὶ μὲν τῆς οἰκίας τοὺς γονέας αἰδεῖσθαι, ἐν δὲ ταῖς ὁδοῖς τοὺς ἀπαντῶντας, ἐν δὲ ταῖς ἐρημίαις ἑαυτούς. — Κάτων ὁ πρεσβύτερος ἔφη βούλεσθαι μᾶλλον εὐεργετήσας[16] μὴ κομίσασθαι χάριν, ἢ μὴ ὑποσχεῖν[17] κόλασιν ἀδικήσας[18], καὶ πᾶσιν ἀεὶ τοῖς ἁμαρτάνουσι χωρὶς ἑαυτοῦ δοῦναι[19] συγγνώμην. Παρορμῶν δὲ τοὺς ἄρχοντας ἐπιτιμᾶν τοῖς ἁμαρτάνουσιν, ἔλεγε, τοὺς δυναμένους κωλύειν τοὺς κακῶς ποιοῦντας, ἐὰν μὴ κωλύωσι, κατακελεύειν. Στρατιώτην δ' ἔλεγε μισεῖν, ὃς ἐν

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τῷ περιπατεῖν τὰς χεῖρας, ἐν δὲ τῷ μάχεσθαι τοὺς πόδας κινεῖ, ῥέγχει δὲ μεῖζον ἢ ἀλαλάζει[19]. — Ἀνταλκίδας, σοφιστοῦ μέλλοντος[20] ἀναγιγνώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, "Τίς γὰρ[21] αὐτὸν ψέγει;" — Ἀλέξανδρος ἀποθνήσκων πρὸς τοὺς ἑταίρους ἀπιδών[21], ἔφη, "Μέγαν ὁρῶ μου τὸν ἐπιτάφιον[22] ἐσόμενον." — Ἀντίγονος, Ἀριστοδήμου τῶν φίλων τινὸς ἐκ μαγείρου γεγονέναι δοκοῦντος[23], συμβουλεύοντος δὲ αὐτῷ τῶν ἀναλωμάτων καὶ τῶν δωρεῶν ἀφαιρεῖν, "Οἱ λόγοι σου," εἶπεν, "ὦ Ἀριστόδημε, περιζώματος[24] ὄζουσιν."

§ 145. Οὐδὲν ἐθέλεις εἰπεῖν, ὁποῖον ἄν μοι ἀρέσειεν. — Πάλαι διέγνωσται[1], τὰς τῶν βροτῶν τύχας μὴ βεβαίους εἶναι. — Φρόνησιν ἀσκῶν ἄφροσιν μὴ χρῶ φίλοις, ἐπεὶ[2] κεκλήσει[3] καὶ σὺ παντελῶς ἄφρων. — Ὑφ' Ἑρμοῦ λέγεται τὰ γράμματα εὑρεθῆναι. — Ξέρξης τὸν Ἑλλήσποντον ἔζευξε καὶ τὸν Ἄθω διέσκαψεν. — Οἱ Λήδας παῖδες Κάστωρ καὶ Πολυδεύκης διὰ τὴν ἀνδρείαν ἐκλήθησαν ἀμφότεροι Διόσκουροι. — Κροῖσος ἐπὶ Κῦρον μέλλων στρατεύεσθαι, ἔπεμψεν εἰς Σπάρτην ἀγγέλους, δεησομένους[4] συμμαχίας[5]. — Φερεκύδης καὶ Σιμωνίδης φασιν, ὡς ἡ Μήδεια ἀνεψήσασα τὸν Ἰάσονα νέον ποιήσειεν. — Τὸ θρέψαι δ' ἐν βροτοῖσι πολλάκις πλείω πορίζει φίλτρα τοῦ[6] φῦσαι τέκνα. — Ἀλλ' αἰσχρὸν[7] εἰπεῖν καὶ σιωπῆσαι βαρύ. — Ὁ δ' ἄρτι θάλλων σῶμα[8], διοπετὴς ὅπως[9] ἀστήρ, ἀπέσβη[10], πνεῦμ' ἀφεὶς ἐς αἰθέρα.—Νόμος[7] τὸν ἐχθρὸν[11] δρᾶν, ὅπου λάβῃς, κακῶς. — Οἱ γὰρ πόνοι τίκτουσι

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τὴν εὐανδρίαν, ἡ δ' εὐλάβεια σκότον ἔχει καθ'[12] Ἑλλάδα, τὸ διαβιῶναι[13] μόνον ἀεὶ θηρωμένη. — Αἰαῖ, τόδ' ἤδη[14] θεῖον ἀνθρώποις κακόν, ὅταν τις εἰδῇ[15] τἀγαθόν[16], χρῆται δὲ μή. — Χωρεῖ δ' ὀπίσω τὰ μὲν ἐκ γαίας φύντ' εἰς γαῖαν, τὰ δ' ἀπ' αἰθερίου βλαστόντα γονῆς εἰς οὐράνιον πόλον ἦλθε[17] πάλιν· θνήσκει δ' οὐδὲν τῶν γιγνομένων, διακρινόμενον δ' ἄλλο προς ἄλλου μορφὴν ἰδίαν ἀπέδειξε[17]. — Χάριν λαβὼν μέμνησο καὶ δοὺς ἐπιλαθοῦ. — Χαιρόντων[18] πόνοι. — Προσειπέτω[19] τινὰ φιλικῶς ὅ τε ἄρχων καὶ ὁ ἰδιώτης· ἐν τούτῳ τὴν ποτέρου πρόσρησιν μᾶλλον εὐφραίνειν τὸν ἀκούσαντα νομίζεις; — Πύρρος, ἐπεὶ συμβαλὼν[20] Ῥωμαίοις δὶς ἐνίκησε, πολλοὺς τῶν φίλων καὶ τῶν ἡγεμόνων ἀπολέσας[21], "Ἂν[22] ἔτι μίαν," ἔφη, "μάχην[23] Ῥωμαίους νικήσωμεν, ἀπολώλαμεν[24]." — Τὸ μὲν σιγηθὲν ἐξειπεῖν ῥᾴδιον[7], τὸ δὲ ῥηθὲν[25] ἀναλαβεῖν ἀδύνατον[7]. — Ἡ Μυτιλήνη ὑπὸ τῶν Ἀθηναίων αὐτοβοεὶ ἑάλωκεν[26]. — Ὁ λαγὼς ἁλώσεται[26] καὶ ἄνευ τῶν δικτύων. — Μάνης[27] οὗτος ἀνὴρ ἦν ζῶν ποτε· νῦν δὲ τεθνηκὼς[28] ἴσον Δαρείῳ τῷ μεγάλῳ δύναται. — Ἐλπίς, καὶ σύ, Τύχη, μέγα χαίρετε[29]· τὸν λιμέν'[30] εὗρον[31]· οὐδὲν ἐμοὶ χὐμῖν[32]· παίζετε τοὺς μετ' ἐμέ. — Ἵνα ξυνῶσιν[33] ᾧπερ ἤδεσθον βίῳ σκώληκας ἐσθίοντε. — Οὐκ εἶ[34] λαβὼν[35] θύραζε τὰ ψηφίσματα καὶ τὴν ἀνάγκην[36] εἰς κόρακας[37] ἐντευθενί; — Ἐπὶ[38] τῷ ταρίχει τὸν γέλωτα κατέδομαι[39]. — Λίθος τις ὤζησεν[40] τεθυμιαμένος.

§ 146. Ἀνὴρ πονηρὸς ἀρχῆς τυχὼν οὐκ εἴωθε

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φέρειν τὴν εὐτυχίαν κατ' ἄνθρωπον[1]. — Ἀπόλλων εὑρετὴς γενόμενος τοῦ τόξου, ἐδίδαξε τοὺς ἀνθρώπους τὰ[2] περὶ τὴν τοξικήν. — Χείλων ἀφικόμενος εἰς Δελφοὺς ἐπέγραψεν ἐπί τινα κίονα τοῦ νεώ· "Γνῶθι[3] σεαυτόν." — Τυδεὺς ἐπὶ Θήβας μετ' Ἀδράστου στρατευσάμενος, ὑπὸ Μελανίππου τρωθεὶς ἀπέθανεν[4]. — Ὁ ἐπιεικὴς ἀνὴρ τὸ τεθνάναι[5] οὐ δεινὸν ἡγήσεται. — Οὐκ ἔστιν[6] εἰπεῖν ζῶντα[7]· τοῦτ' οὐ πείσομαι[8]. — Διονύσιος ὁ τύραννος ἐκπεσὼν[9] τῆς ἀρχῆς, εἴ τις αὐτὸν ἠνία[10] ἐν Κορίνθῳ διατρίβοντα, ἐπέλεγεν· "Ὡς μακάριοι οἱ ἐκ παίδων[11] δυστυχεῖς." — Φιλόξενος ὁ Κυθήριος διαφυγὼν[12] τὰς λατομίας[13] εἰς ἃς αὐτὸν Διονύσιος ὁ τύραννος ἐνέβαλεν οὐκ ἐπαινοῦντα[14] τὰς τραγῳδίας αὐτοῦ, διέτριβεν ἐν Κρότωνι τῆς Ἰταλίας· πυθόμενος δὲ ὁ Διονύσιος ἠξίου αὐτὸν εἰς Συρακούσας παραγενέσθαι· ὁ δὲ πρὸς ταῦτα λαβὼν βιβλίον καὶ γράψας μικρὸν οὗ[15] περὶ τούτου μείζονα περιεχάραττεν ὥστε τὸ σχῆμα τοιοῦτον γενέσθαι ◎, καὶ πλήσας τούτων[16] πᾶν τὸ βιβλίον ἔπεμψεν, ἐμφαίνων ὅτι πολλάκις καὶ σφόδρα ἀρνεῖται[17]. ὅθεν ἐπὶ[18] τῶν σφόδρα ἀρνουμένων παροιμία[19] τὸ Φιλοξένου οὗ. — Διογένης ὁ Σινωπεὺς ἔλεγεν, ὅτι τὰς ἐκ τῆς τραγῳδίας ἀρὰς αὐτὸς ἐκπληροῖ καὶ ὑπομένει, εἶναι[20] γὰρ

πλάνης, ἄοικος, πατρίδος ἐστερημένος,
πτωχός, δυσείμων, βίον ἔχων ἐφήμερον.

Καὶ ἐπὶ τούτοις μέγα ἐφρόνει οὐδὲν ἧττον ἢ Ἀλέξανδρος ἐπὶ τῇ τῆς οἰκουμένης ἀρχῇ, ὅτε καὶ[21] Ἰνδοὺς ἑλὼν[22] εἰς Βαβυλῶνα ὑπέστρεψεν.

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§ 147. Κόνων ὁ Ἀθηναῖος στρατηγῶν βασιλεῖ[1], κατεναυμάχησε Λακεδαιμονίους, καὶ τοὺς ἁρμοστὰς ἐξήλασεν ἐκ τῶν νήσων. — Οἱ κακοδαίμονες ὠχροί εἰσιν ὑπὸ φροντίδων, καὶ τὸ σῶμα κατεσκληκότες[2]. — Εἰ ἐθελήσειας ἅψασθαι τῆς φιλοσοφίας, ὄψει[3] ἐν βραχεῖ, ὅσον διοίσεις[4] τῶν ἄλλων. — Δίκαια δράσας συμμάχου τεύξει[5] θεοῦ. — Ἡ ἐν Δελφοῖς πρόμαντις, ἐπεὶ πίοι τοῦ ἱεροῦ νάματος[6], ἔνθεος εὐθὺς ἐγένετο καὶ ἔχρησε τοῖς προσιοῦσιν. — Οἱ Πελοποννήσιοι Βρασίδαν τὸν στρατηγόν, ἐπ' Ἀμφιπόλει πεσόντα, ἄραντες ἐκ τῆς μάχης ἔτι ἔμπνουν ἐκόμισαν εἰς τὴν πόλιν. καὶ αἰσθόμενος, ὅτι νικῶσιν[7] οἱ μετ' αὐτοῦ[8], οὐ πολὺ διαλιπὼν ἐτελεύτησεν. — Πενθεῖν δὲ μετρίως τοὺς προσήκοντας φίλον[9]· οὐ γὰρ τεθνᾶσιν[10], ἀλλὰ τὴν αὐτὴν ὁδόν[11], ἣν πᾶσιν ἐλθεῖν ἔστ'[12] ἀναγκαίως ἔχον[13], προεληλύθασιν· εἶτα χἠμεῖς[14] ὕστερον εἰς ταὐτὸ[15] καταγωγεῖον αὐτοῖς ἥξομεν, κοινῇ τὸν ἄλλον συνδιατρίψοντες χρόνον. — Κύσον[16] με καὶ τὴν χεῖρα δὸς τὴν δεξιάν. — Ἔασον, ὦ δαιμόνιε[17], καταδαρθεῖν[18] τί με. — Ὅστις γὰρ αὐτὸς αὐτὸν οὐκ αἰσχύνεται συνειδόθ'[19] αὑτῷ φαῦλα διαπεπραγμένῳ[20], πῶς τόν γε μηδὲν εἰδότ'[21] αἰσχυνθήσεται[22]; — Δεινόν γε τοὺς μὲν δυσσεβεῖς κακῶν ἄπο[23] βλαστόντας, εἶτα[24] τούσδε μὲν πράσσειν καλῶς, τοὺς δ' ὄντας ἐσθλοὺς ἔκ τε γενναίων ἅμα γεγῶτας[25] εἶτα[24] δυστυχεῖς πεφυκέναι. οὐ χρῆν τάδ' οὕτω δαίμονας θνητῶν πέρι[26] πράσσειν· ἐχρῆν γὰρ τοὺς μὲν εὐσεβεῖς βροτῶν ἔχειν τι κέρδος ἐμφανὲς θεῶν πάρα[27], τοὺς δ' ὄντας ἀδίκους τοῖσδε τὴν ἐναν-

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τίαν δίκην κακῶν τιμωρὸν ἐμφανῆ τίνειν. κοὐδεὶς[26] ἂν οὕτως εὐτύχει κακὸς γεγώς[25]. — Φορεῖτε, μασσέτω τις, ἐγχείτω βαθὺν κρατῆρ'[27]· ὅδ' ἀνὴρ[28] οὐ πρὶν ἂν φάγῃ[29] καλῶς, ὅμοια[30] καὶ βοῦς ἐργάτης, ἐργάζεται[31]. — Διογένης ὁ Κύων[32] πρὸς τὸν εἰπόντα, "Σινωπεῖς σου[33] φυγὴν ἐκ Πόντου κατέγνωσαν," "Ἐγὼ δέ," εἶπεν, "ἐκείνων ἐν Πόντῳ μονήν[34]."

§ 148. Κακοῖς ὁμιλῶν αὐτὸς ἐκβήσει[1] κακός. — Τὸ καλὸν δὶς ῥηθὲν[2] οὐδὲν βλάπτει. — Ἀνάλγητος ὁ θάνατος ὁ πρὶν δόξαι[3] συμβάς. — Κατὰ τὸν Πελοποννησιακὸν πόλεμον Μυτιλήνη, πόλις τῆς Λέσβου, ὑπ' Ἀθηναίων ἐάλω[4]. — Τὸ παθεῖν[5] προσδοκᾶν τοῦ πεπονθέναι[5] δεινότερον. — Δημοσθένης εἶπεν ἐν λόγῳ τινί· "Τίς οὐκ οἶδεν, ὅτι τοῖς μὲν ζῶσιν ἅπασιν ὕπεστί τις ἢ πλείων ἢ ἐλάττων φθόνος, τοὺς δὲ τεθνεῶτας[6] οὐδὲ τῶν ἐχθρῶν οὐδεὶς[7] ἔτι μισεῖ;" — Πολλῶν δωρεῶν ἀξιωθεὶς ὁ Θεμιστοκλῆς, καὶ ταχὺ πλούσιος γενόμενος, πρὸς τοὺς παῖδας ἔφη, "Ὦ παῖδες, ἀπωλόμεθ'[8] ἄν, εἰ μὴ ἀπωλώλειμεν[9]." — Ὁρᾷς, τυράννους διὰ μακρῶν ηὐξημένους[10] ὡς μικρὰ[11] τὰ σφάλλοντα, καὶ μί'[12] ἡμέρα τὸν μὲν καθεῖλεν[13] ὑψόθεν, τὸν δ' ἦρ'[14] ἄνω. ὑπόπτερος[11] δ' ὁ πλοῦτος· οἷς γὰρ ἦν[15] ποτε, ἐξ ἐλπίδων πίπτοντας ὑπτίους ὁρῶ. — Τί τοὺς θανόντας οὐκ ἐᾷς τεθνηκέναι, καὶ τἀκχυθέντα[16] συλλέγεις ἀλγήματα; — Τεθνᾶσι[17] παῖδες οὐκ ἐμοὶ μόνῃ βροτῶν, οὐδ' ἀνδρὸς ἐστερήμεθ'[18], ἀλλὰ μύριαι τὸν αὐτὸν ἐξήντλησαν ὡς ἐγὼ βίον. — Οὐ δικαίως, ἢν θάνω, θανούμεθα. — Ἴστω[19] δ' ἄφρων ὤν, ὅστις ἄτεκνος

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ὧν τὸ πρὶν παῖδας θυραίους εἰς δόμους ἐκτήσατο, τὴν μοῖραν εἰς τὸ μὴ χρεὼν παραστρέφων[20]· ᾧ γὰρ θεὸς δίδωσι μὴ φῦναι[21] τέκνα, οὐ χρὴ 'γκαλεῖσθαι[22] πρὸς τὸ θεῖον, ἀλλ' ἐᾶν. — Εἰ δ' ἦσθα μὴ κάκιστος, οὔποτ' ἂν πόλιν τὴν σὴν ἀτίζων τήνδ' ἂν εὐλόγεις πάτραν[23]. — 'Εγὼ δέ γ' ὑμᾶς προσδοκῶσ'[24] ἐγρηγόρη[25] τὴν νύκτα πᾶσαν. — Καὶ πάνυ ταλαιπώρως ἔγωγ', ὦ φιλτάτη, ἐκδρᾶσα[26] παρέδυν[27]. — 'Αλλ' ἐγκονῶμεν· τοῦ τόπου γὰρ ἐγγὺς ἐσμεν ἤδη ὅθενπερ εἰς ἐκκλησίαν ὡρμώμεθ'[28], ἡνίκ' ᾖμεν[29].

§ 149. Τοῖς συμφορὰς παθοῦσι συναχθεσθησόμεθα. — Εἰ, ἃ τῇ πόλει συμφέρει[1], χωρὶς κολακείας ἐθελήσετε ἀκούειν, ἕτοιμός εἰμι λέγειν. — Ἁλωτὰ γίγνεται ἐπιμελείᾳ καὶ πόνῳ ἅπαντα. — Κλαύδιος ὁ Ῥωμαίων αὐτοκράτωρ μύκητας πεφαρμακευμένους φαγὼν[2] ἀπέθανεν. — Λέγουσι Δημοσθενην τὸν ῥήτορα, ἔτι νέον ὄντα, εἰς σπήλαιον ἀπιέναι κἀκεῖ[3] φιλολογεῖν[4], τὸ ἥμισυ τῆς κεφαλῆς ξυράμενον, ἵνα μὴ προΐοι[5]. — Λέγονται οἱ Κύκλωπες ἀνθρωποφάγοι εἶναι, καὶ τοὺς Ὀδυσσέως ἑταίρους κατεδηδοκέναι[6]. — Ἕλενος παῖς Πριάμου τοῖς Τροίαν πολιορκοῦσιν Ἕλλησιν ἀπεκάλυψεν, ὡς ξυλίνῳ ἵππῳ πεπρωμένον[7] ἐστὶν Ἴλιον ἁλῶναι. — Ἡρακλῆς τὸ δέρμα τοῦ Νεμεαίου λέοντος, ὃν ἀνῃρήκει, ἠμπίσχετο[8]. — Εἴ τις προσελθών μοι θεῶν λέγοι· "Κράτων, ἐπὰν ἀποθάνῃς, αὖθις ἐξ ἀρχῆς ἔσει[9]· ἔσει δ' ὅ,τι ἂν βούλῃ[10], κύων, πρόβατον, τράγος, ἄνθρωπος, ἵππος· δὶς βιῶναι[11] γάρ σε δεῖ· εἱμαρμένον[12] τοῦτ' ἔστιν· ὅ,τι βούλει δ' ἐλοῦ[13]."

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ἅπαντα μᾶλλον, εὐθὺς εἰπεῖν ἂν[14] δοκῶ, ποίει[15] με πλὴν ἄνθρωπον· ἀδίκως εὐτυχεῖ κακῶς τε πράττει τοῦτο τὸ ζῷον μόνον. ὁ κράτιστος ἵππος ἐπιμελεστέραν ἔχει ἑτέρου θεραπείαν· ἀγαθὸς ἂν[16] γένῃ[17] κύων, ἐντιμότερος εἶ τοῦ κακοῦ κυνὸς πολύ· ἀλεκτρύων γενναῖος ἐν ἑτέρᾳ τροφῇ ἔστιν, ὁ δ' ἀγεννὴς καὶ[17] δέδιε[18] τὸν κρείττονα. ἄνθρωπος ἂν[16] ᾖ χρηστός, εὐγενὴς σφόδρα, γενναῖος, οὐδὲν ὄφελος[19] ἐν τῷ νῦν γένει· πράττει[20] δ' ὁ κόλαξ ἄριστα πάντων, δεύτερα ὁ συκοφάντης, ὁ κακοήθης τὰ τρίτ'[21] ἔχει· ὄνον γενέσθαι κρεῖττον[22] ἢ τοὺς χείρονας ὁρᾶν ἑαυτοῦ ζῶντας ἐπιφανέστερον. — Ὅσας ἄξιος ἦν λαβεῖν[23] πληγάς, τοσαύτας εἴληφε[23] δραχμάς. — Καὶ φανερὸς γέγονεν[24] οὐ τῶν σωμάτων συγγενὴς ὢν ἀλλὰ τῶν χρημάτων[25]. — Θυόντων τινῶν τοῖς θεοῖς ἐπὶ τῷ[26] υἱὸν γενέσθαι, ἔφη ὁ Διογένης· "Περὶ δὲ τοῦ[27], ποδαπὸς ἐκβῇ[28], οὐ θύετε;"

§ 150. Αἰγυπτίοις νόμος ἦν οὐδαμῶς θηρίοις νέκυν διδόναι. Καὶ διὰ ταῦτα ἐταρίχευον, ἵνα μὴ κείμενος ὑπ' εὐλῶν καταβρωθείη. — Τυφῶν μεμιγμένην εἶχε φύσιν ἀνδρὸς καὶ θηρίου. — Νιόβη ἐπεπήγει καὶ εἰς λίθον μετεβέβλητο. — Διόνυσος ἐφ' ἅρματος ὠχεῖτο, παρδάλεων ὑπεζευγμένων, βότρυσιν ἐστεφανωμένος καὶ μίτρᾳ τὴν κόμην[1] ἀναδεδεμένος. — Ἐς μέσας νύκτας ἀποταθείσης[2] τῆς συνουσίας ἐπεπώκειμεν[3] καὶ ἐδεδειπνήκειμεν πλέον τοῦ ἱκανοῦ. — Σεμίραμις ἡ τῶν Ἀσσυρίων βασίλεια πυθομένη τὸ τῶν Ἰνδῶν ἔθνος μέγιστον εἶναι καὶ πλείστην τε καὶ καλλίστην χώραν νέμεσθαι, προή-

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χθη οὐδὲν προαδικηθεῖσα[4] πρὸς Ἰνδοὺς ἐξενεγκεῖν[5] πόλεμον. — Οὐκ ἀπείρῳ προσέβαλες[6]. — Ὅταν τὸ ὕδωρ ἀποπνίγῃ, τί δεῖ ἐπιπιεῖν[7]; — Καὶ πάντ' ἀκούσας ὧν[8] ἐφιέμην μαθεῖν[9] ἔστην· ὁρῶ δὲ Ῥῆσον ὥστε δαίμονα ἐστῶτ'[10] ἐν ἱππείοισι Θρῃκίοις ὄχοις. — Ὅστις νέος ὢν μουσῶν ἀμελεῖ, τόν τε παρελθόντ'[11] ἀπόλωλε[12] χρόνον, καὶ τὸν μέλλοντα τέθνηκεν. — Μὴ καταφρόνει, Φιλῖν', ἐθῶν γεροντικῶν, οἷς ἔνοχος, εἰς τὸ γῆρας ἂν[13] ἔλθῃς, ἔσει[14]· ἀλλὰ μέγα τοῦθ'[15] οἱ πατέρες ἠλαττώμεθα[16]· ὑμεῖς μὲν ὠνειδίσατ'[17], ἐάν τι μὴ ποιῇ ὁ πατὴρ προθύμως, "Οὐ γέγονας[18] αὐτὸς νέος;" τὸ[19] δὲ πατρὶ πρὸς τὸν υἱόν, ἂν[20] ἀγνωμονῇ, οὐκ ἔστιν[21] εἰπεῖν, "Οὐ γέγονας[18] αὐτὸς γέρων[22];" — Οὐ χαλεπόν ἐστι τῷ κακῶς διακειμένῳ εἰπεῖν τιν'[23] εὐσθενοῦντα, "Μὴ κακῶς ἔχε[24]." πύκτῃ τ' ἐπιτιμᾶν οὐδὲν ἔργον[24] μαχομένῳ, αὐτὸν μάχεσθαι δ' οὐκέτ' ἐστὶ ῥᾴδιον. ἕτερόν τι τὸ λέγειν ἐστὶ τοῦ[25] πεπονθέναι[26]. — Ὅταν ἀτυχεῖν σοι συμπέσῃ[27] τι[28], δέσποτα, Εὐριπίδου μνήσθητι[29], καὶ ῥᾴων ἔσει[14]· "Οὐκ ἔστιν ὅστις πάντ'[28] ἀνὴρ εὐδαιμονεῖ." εἶναι δ' ὑπόλαβε[30] καὶ[31] σὲ τῶν πολλῶν ἕνα. — Ἀλλ' ἐν χρόνῳ γνώσει[32] τάδ' ἀσφαλῶς, ἐπεὶ χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος· κακὸν δὲ κἂν[33] ἐν ἡμέρᾳ γνοίης[32] μιᾷ.

§ 151. Οἱ ἀπὸ τοῦ αὐτοῦ σπέρματος φύντες, καὶ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες, καὶ ἐν τῇ αὐτῇ οἰκίᾳ αὐξηθέντες, καὶ ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι, καὶ τὴν αὐτὴν μητέρα καὶ τὸν αὐτὸν πατέρα προσαγορεύοντες, οὗτοι δὴ πάντων εἰσὶν

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οἰκειότατοι. — Οἱ Ἕλληνες ἐν Πλαταιαῖς ὤμοσαν[1] παραδώσειν παῖδων παισὶ[2] τὴν πρὸς Πέρσας ἔχθραν, ἕως ἂν[3] οἱ ποταμοὶ ῥέωσιν εἰς τὴν θάλασσαν καὶ γένος ἀνθρώπων ᾖ, καὶ γῆ καρποὺς φέρῃ. — Ἡρακλέους ἐξ Ἀλκμήνης γεννηθέντος, ἡ μὲν Ἥρα δύο δράκοντας ἀπέστειλε τοὺς ἀναλώσοντας[4] τὸ βρέφος· ὁ δὲ παῖς οὐ καταπλαγεὶς[5] ἑκατέρᾳ τῶν χειρῶν τὸν αὐχένα σφίγξας, ἀπέπνιξε τοὺς δράκοντας. — Τὸν μὴ λέγοντα τῶν δεόντων[6] μηδὲ ἓν[7] μακρὸν νόμιζε, κἂν[8] δύ'[9] εἴπῃ συλλαβάς· τὸν δ' εὖ λέγοντα μὴ νόμιζ'[10] εἶναι μακρόν, μηδ' ἂν[11] σφόδρ'[12] εἴπῃ πολλὰ καὶ πολὺν χρόνον. τεκμήριον δὲ τοῦδε τὸν Ὅμηρον λαβέ·[13] οὗτος γὰρ ἡμῖν μυριάδας ἐπῶν γράφει, ἀλλ' οὐδὲ εἷς[7] Ὅμηρον εἴρηκεν[14] μακρόν. — Πυθομένου[15] δὲ τοῦ Μυλλίου καὶ[16] τί ποτ'[17] ἐστιν, ὃ μαθεῖν[18] προθυμεῖται, "Ἐκεῖνο," εἶπεν ὁ Διονύσιος, "τίς ἡ αἰτία[19], δι'[20] ἣν οἱ ἑταῖροί σου ἀποθανεῖν μᾶλλον εἵλοντο[21] ἢ κυάμους[22] πατῆσαι." καὶ ὁ Μυλλίας εὐθύς, "Ἀλλ' ἐκεῖνοι μέν," εἶπεν, "ὑπέμειναν, ἵνα μὴ κυάμους πατήσωσιν, ἀποθανεῖν[23], ἐγὼ δὲ αἱροῦμαι, ἵνα τούτου σοι τὴν αἰτίαν μὴ ἐξείπω[24], κυάμους μᾶλλον πατῆσαι." — Φιλοσοφίαν καινὴν γὰρ οὗτος[25] φιλοσοφεῖ· πεινῆν διδάσκει καὶ μαθητὰς λαμβάνει· εἷς ἄρτος[26], ὄψον[27] ἰσχάς, ἐπιπιεῖν[28] ὕδωρ.

§ 152. Ὅστις τοὺς τεκόντας[1] ἐν βίῳ σέβει, καὶ ζῶν καὶ ἀποθανὼν φίλος ἐστὶ θεῷ. — Ὡς ἡδὺ[2] συνέσει χρηστότης κεκραμένη[3]. — Γύλιππος ὁ Λακεδαιμόνιος στρατηγὸς φυγὰς ἀπηλάθη[4] τῆς Σπάρ-

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της. — Θεόπομπος ὁ ἱστορικός φησι, τὴν Εὐρώπην μηδέποτε ἐνηνοχέναι[5] τοιοῦτον ἄνδρα, οἷον Φίλιππον, τὸν Ἀλεξάνδρου πατέρα. — Οὔθ'[6] οἱ τῶν Περσῶν βασιλεῖς οὔθ' οἱ τῶν Μακεδόνων, καίπερ πλεῖστον ἰσχύσαντες, ἐδυνήθησαν τὸ τῶν Ἀράβων ἔθνος καταδουλώσασθαι. — Πρὸς ταῦτ' ἴτω[7] μὲν[8] πῦρ, ἴτω δὲ[8] φάσγανα· πίμπρη, κάταιθε σάρκας, ἐμπλήσθητι[9] μου πίνων κελαινὸν αἷμα· πρόσθε γὰρ κάτω γῆς εἰσιν[10] ἄστρα, γῆ δ' ἄνεισ'[10] ἐς αἰθέρα, πρὶν ἐξ ἐμοῦ σοι θῶπ'[11] ἀπαντῆσαι λόγον[12]. — Ἴστω[13] δὲ μηδεὶς ταῦθ'[14], ἃ σιγᾶσθαι χρεών· μικροῦ γὰρ ἐκ λαμπτῆρος Ἰδαῖον λέπας πρήσειεν[15] ἄν τις, καὶ πρὸς ἄνδρ'[16] εἰπὼν[17] ἕνα πύθοιντ'[18] ἂν ἀστοὶ πάντες ἃ κρύπτειν χρεών. — Ἔγχεον σὺ δὴ πιεῖν[19].—Πιεῖν[19] τις ἡμῖν ἐγχεάτω. — Ὕπ'[20] ἐμοῦ δ' ὁρῶν σὺ τοῦτο προκατειλημμένον[21] ἴδιον ἐφεύρηκάς[22] τι, καὶ τοῦτ' ἔστι σόν. — Θάνατον φυγὼν[23] μὴ λέγ'[24] ὅτι φεύξομαι[22] πάλιν, ὡς γὰρ πέφευγας[23] προσδόκα καὶ μὴ φυγεῖν[23]. — Τὸ γνῶθι[25] σαυτὸν οὐ μάτην εὖ ἴσθ'[26] ὅτι τὸ ῥῆμα τοῦτο δόξαν ἐν Δελφοῖς ἔχει. — Πολλά με διδάσκεις ἀφθόνως διὰ φθόνον, ὅπως ἀκούων πολλὰ μηδὲ ἓν[27] μάθω[28]. — Α. Ἐν Καρὶ τὸν κίνδυνον[29]. Β. Οἶδα, δέσποτα. — Πολὺ κρεῖττόν ἐστιν ἓν καλῶς μεμαθηκέναι[30], ἢ πολλὰ φαύλως περιβεβλῆσθαι[31] πράγματα. — Ὅταν λέγῃς μὲν πολλά, μανθάνῃς δὲ μή, τὸ σὸν διδάξας τοὐμὸν[32] οὐ μαθὼν[33] ἔσει[34].

§ 153. Οὐ μικρόν ἐστιν ἀντισχεῖν ταῖς ἐπιθυμίαις, πάντοθεν ἑλκούσαις καὶ ἀντιλαμβανομέναις.

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— Ἀρχομένων[1] δεῖ τῶν ἀδικηματων ἐμφράττειν τὰς ὁδούς· ὅταν δ' ἅπαξ ῥιζωθῇ κακία καὶ παλαιὰ γένηται, καθάπερ σύντροφος ἀρρωστία, χαλεπὸν αὐτὴν κατασβέσαι. — Ἀλέξανδρος ἐνέπρησε[2] τὰ ἐν Περσεπόλει βασίλεια, τιμωρῶν τοῖς Ἕλλησιν, ὅτι κἀκείνων ἱερὰ καὶ πόλεις οἱ Πέρσαι πυρὶ καὶ σιδήρῳ διεπόρθησαν. — Ἐπαμεινώνδας ἐρωτηθείς, τί ὀνήσεται[3] ὁ μὴ γήμας; "Τὸ μὴ ὀκνεῖν," ἔφη, "ὑπὲρ τῆς πατρίδος ἀποθανεῖν." — Τῆς Ἀραβίας ἡ ἄνυδρος διειλημμένη[4] ἐστὶ φρέασι κεκρυμμένοις, καὶ μόνοις τοῖς ἐγχωρίοις γνωριζομένοις[5]. — Τίς οἶδεν εἰ ζῆν τοῦθ' ὃ κέκληται[6] θανεῖν, τὸ ζῆν δὲ θνήσκειν ἐστί; πλὴν ὅμως[7] βροτῶν νοσοῦσιν οἱ βλέποντες, οἱ δ' ὀλωλότες[8] οὐδὲν νοσοῦσιν οὐδὲ κέκτηνται[9] κακά. — Β. Τὰ πάρεργά[10] μου ταῦτ' ἔστιν· ἂν[11] δὲ δὴ λάβω[12] τὰ δέοντα[13], καὶ τοὐπτάνιον[14] ἁρμόσωμ'[15] ἅπαξ, ὅπερ ἐπὶ τῶν ἔμπροσθε Σειρήνων, Σύρε[16], ἐγένετο[17], καὶ νῦν ταὐτὸ[18] τοῦτ' ὄψει[19] πάλιν. ὑπὸ[20] τῆς γὰρ ὀσμῆς οὐδὲ εἷς[21] δυνήσεται[22] ἁπλῶς[23] διελθεῖν[24] τὸν στενωπὸν τουτονί, ὁ δὲ παριὼν[25] πᾶς εὐθέως πρὸς τὴν θύραν ἐστήξετ'[26] ἀχανὴς προσπεπατταλευμένος, ἄφωνος, ἄχρι ἂν τῶν φίλων, βεβυσμένος[27] τὴν ῥῖν'[28], ἕτερός τις προσδραμὼν[29] ἀποσπάσῃ[30]. Α. Μέγας εἶ τεχνίτης. Β. Ἀγνοεῖς, πρὸς ὃν λαλεῖς· πολλοὺς ἐγὼ σφόδρ'[31] οἶδα τῶν καθημένων[32], οἳ καταβεβρώκασ'[33] ἕνεκά μου τὰς οὐσίας. — Τὰς τρίχας, ὦ Νίκυλλα, τινὲς βάπτειν σε λέγουσιν, ἃς σὺ μελαινοτάτας ἐξ ἀγορᾶς ἐπρίω[34]. — Γῆς ἐπέβην[35] γυμνός, γυμνός θ'[36] ὑπὸ γαῖαν ἄπειμι·[37] καὶ τί μάτην μοχθῶ, γυμνὸν ὁρῶν τὸ τέλος;

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§ 154. Φερεκύδης ὁ φιλόσοφος, παρὰ τὸν αἰγιαλὸν τῆς Σάμου περιπατῶν καὶ ναῦν οὐριοδρομοῦσαν ἰδών[1], εἶπεν, ὡς μετ' οὐ πολὺ[2] καταδύσεται· καὶ κατέδυ ἐν ὀφθαλμοῖς αὐτοῦ. — Ἀνάχαρσις ὁ Σκύθης ἀφίκετο εἰς τὴν Ἑλλάδα, συνεσόμενος[3] τοῖς βελτίστοις τῶν Ἑλλήνων, καὶ ἤθη καὶ πανηγύρεις καὶ βίον αὐτῶν καὶ πολιτείαν καὶ τὰ κάλλιστα τῆς Ἑλλάδος ὀψόμενος[4]. — Μετὰ τὴν ἐν Πλαταιαῖς μάχην οἱ Ἕλληνες ἐκ τῶν λαφύρων τὴν δεκάτην ἐξελόμενοι[5] κατεσκεύασαν χρυσοῦν τρίποδα, καὶ ἀνέθεσαν εἰς Δελφούς. — Ἀδμήτου λόγου, ὦ ταῖρε[6], μαθὼν[7] τοὺς ἀγαθοὺς φίλει, τῶν δειλῶν δ' ἀπέχου, γνοὺς[8] ὅτι δειλοῖς ὀλίγη χάρις. — Ὁ κόλαξ τοιοῦτός τις ὥστε ἐπιγελάσας[9] εἰπεῖν; "Ὁρᾷς; ὅτι δυοῖν σοι[10] ἡμερῶν[11] οὐκ ἐντετύχηκα[12], πολιῶν[13] ἔσχηκας[14] τὸν[15] πώγωνα μεστόν, καίπερ[16], εἴ τις καὶ ἄλλος, ἔχων πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα[17]." — Ἐπίκουρος ὁ σοφός, ἀξιώσαντός τινος[18] εἰπεῖν πρὸς αὐτόν, ὅ,τι[19] ποτ' ἐστὶ τἀγαθόν[20], ὃ διὰ τέλος ζητοῦσιν[21], εἶπεν ἡδονήν· εὖ γ'[22], ὦ κράτιστ' ἄνθρωπε καὶ σοφώτατε. τοῦ γὰρ μασᾶσθαι[23] κρεῖττον οὐκ ἔστ'[24] οὐδὲ ἓν[25] ἀγαθόν. πρόσεστιν ἡδονῇ γὰρ τἀγαθόν[26]. — Ἡ τάξις σοφὸν ἁπανταχοῦ μέν ἐστι κἀν[27] πάσῃ τέχνῃ, ἐν τῇ καθ'[28] ἡμᾶς δ' ὥσπερ ἡγεῖται[29] σχεδόν· τὸ γὰρ παραθεῖναι[30] κἀφελεῖν[31] τεταγμένως ἕκαστα, καὶ τὸν καιρὸν ἐπὶ τούτοις ἰδεῖν, πότε δεῖ πυκνότερον ἐπαγαγεῖν[32], καὶ πότε βάδην, καὶ πῶς ἔχουσι[33] πρὸς τὸ δεῖπνον, καὶ πότε εὔκαιρον αὐτῶν[34] ἐστι τῶν ὄψων τὰ μὲν θερμὰ παραθεῖναι[30], τὰ δ' ἐπανέντα[35], τὰ δὲ μέσως[36], τὰ δ' ὅλως ἀποψύξαντα; ταῦτα

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πάντα δὴ ἐν τοῖς στρατηγικοῖσιν ἐξετάζεται μαθήμασιν.

§ 155. Οἱ ἐν τῇ Αἰγύπτῳ ἱερεῖς ἑαυτοὺς περιρραίνουσιν, οὐ παντὶ ὕδατι, ἀλλ' ἐκείνῳ, ἐξ οὗ πεπιστεύκασιν[1], ὅτι καὶ ἶβις πέπωκεν· ἴσασι γὰρ κάλλιστα[2], ὅτι οὐκ ἂν πίνοι ἡ ὄρνις ἐκείνη ῥυπαροῦ καὶ ἔκ τινων φαρμάκων λελυμασμένου ὕδατος. — Ὅταν δελφὶς δικτύῳ περιπέσῃ[3], τὰ μὲν πρῶτα ἡσυχάζει καὶ φυγῆς οὐδὲν[4] μέμνηται, εὐωχεῖται[5] δὲ τῶν συνεαλωκότων[6] ἰχθύων· ὅταν δὲ ἐπισυρόμενος αἴσθηται, ὅτι γίγνεται τῆς γῆς πλησίον, ἐνταῦθα τὸ δίκτυον διατραγὼν[7] ἀπαλλάττεται[8], καὶ πολλάκις ἐλεύθερος γίγνεται. — Ἐν Πλαταιαῖς πρῶτοι κατήρξαντο τῆς μάχης οἱ βάρβαροι, νυκτὸς[9] ἐκχυθέντες ἐπὶ τοὺς Ἕλληνας, καὶ πᾶσι τοῖς ἱππεῦσι πρὸς τὸ στρατόπεδον αὐτῶν ἐπελάσαντες. — Δρυὸς πεσούσης[10] πᾶς ἀνὴρ ξυλεύεται[11]. — Εἰπεῖν, ἀκοῦσαι καὶ δρᾶσαι, μικρὸν μέσον[12]. — Ἐμοῦ θανόντος[13] γαῖα μιχθήτω[14] πυρί[15]. — Ἐνὸς χανόντος[16] μετακέχηνεν[16] ἄτερος[17]. — Εἰ δείν'[18] ἔδρασας, δεινὰ καὶ παθεῖν[19] σε δεῖ. — Ἔρδοι τις ἣν ἕκαστος εἰδείη[20] τέχνην. — Ζητῶν γὰρ ὄψον θοἰμάτιον[21] ἀπώλεσα[22]. — Ἡ γλῶσσ'[23] ὀμώμοχ'[24], ἡ δὲ φρὴν ἀνώμοτος[25].— Ἥτοι τέθνηκεν[26] ἢ διδάσκει γράμματα. — Θνητοὶ γεγῶτες[27] μὴ φρονεῖθ'[28] ὑπὲρ θεούς. — Ἦν γὰρ ὁ Πλοῦτος νυνὶ βλέψῃ, καὶ μὴ τυφλὸς ὢν περινοστῇ, ὡς[29] τοὺς ἀγαθοὺς τῶν ἀνθρώπων βαδιεῖται[30] κοὐκ[31] ἀπολείψει· τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους φεύξεῖται[32]· κᾆτα[33] ποιήσει πάντας χρηστοὺς καὶ πλουτοῦντας δήπου τά τε θεῖα σέβοντας. — Ἐρωτηθεὶς

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ὁ Βίας τί δυσχερές; "Τὴν ἐπὶ τὸ χεῖρον," ἔφη, "μεταβολὴν εὐγενῶς ἐνεγκεῖν[34]."—Ἑλλήνων[35] προμαχοῦντες Ἀθηναῖοι Μαραθῶνι[36] χρυσοφόρων Μήδων ἐστόρεσαν[37] δύναμιν.

§ 156. Ὀρφεύς, ἀποθανούσης αὐτῷ Εὐρυδίκης τῆς γυναικός, δηχθείσης[1] ὑπ' ὄφεως, κατῆλθεν εἰς Ἅιδου[2], θέλων ἀναγαγεῖν αὐτήν, καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι. Ὁ δὲ ὑπέσχετο[3] τοῦτο ποιήσειν, ἐὰν μὴ[4] πορευόμενος[5] Ὀρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν αὐτοῦ οἰκίαν παραγενέσθαι. Ὁ δὲ ἀπιστῶν[6], ἐπιστραφεὶς ἐθεάσατο τὴν[7] γυναῖκα· ἡ δὲ πάλιν ὑπέστρεψεν. — Κριὸς χρυσόμαλλος τὸν Φρίξον εἰς τὴν Κολχίδα διεπόρθμευσεν· ἐκεῖ δὲ τοῦτον, ὥς φασιν, ἔθυσε Φυξίῳ Διὶ, καὶ ἐν Ἄρεως ἄλσει περί τινα δρῦν τὸ δέρμα αὐτοῦ ἀπεκρέμασεν· ἐφύλαττε δὲ τοῦτο δράκων. — Ἐπεὶ Ἀντίπατρος ὁ Μακεδὼν ἠπείλησε πολιορκήσειν Ἀθηναίους, εἰ μὴ τοὺς ῥήτορας[8] ἐκδοῖεν, καταλιπὼν Δημοσθένης τὴν πόλιν ἔφυγε πρῶτον μὲν εἰς Αἴγιναν, ἐπὶ τὸ Αἰάκειον καθεδούμενος[9], φοβηθεὶς δ' εἰς Καλαυρίαν μετέστη. — Ἄνθρωπος εἶ δήπουθεν· οὐκ ἔστ' οὐδὲ εἷς[10] ᾧ μὴ κακόν τι γέγονεν[11] ἢ γενήσεται[11]· ὁ ποιῶν δ' ἐλάχιστον τὸ γεγενημένον[11] κακὸν ἀμφότερον[12] οὗτος εὐτυχεῖ τε καὶ φρονεῖ. — Ἐπῄνει[13] Σπαρτιάτης τὸ ἔπος Ἡσιόδου τὸ λέγον· "Οὐδ' ἂν βοῦς ἀπόλοιτ'[14], εἰ μὴ γείτων κακὸς εἴη·" ἀκούοντος Διογένους. ὁ δὲ εἶπε, "Καὶ μὴν Μεσσήνιοι καὶ οἱ βόες αὐτῶν ἀπολώλασι[14], καὶ ὑμεῖς αὐτῶν ἐστε οἱ γείτονες." — Τῆς νυκτὸς ἤδη προηκούσης[15] ἐπαν-

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ἧει[16] ποτὲ ἀπὸ δείπνου Σωκράτης. Νεανίσκοι οὖν ἀκόλαστοι προμαθόντες[17] ἐνελόχησαν ἐπανιόντα[18], δᾷδας ἔχοντες ἡμμένας[19] καὶ Ἐρινύων πρόσωπα· ἔθος δὲ[20] ἦν αὐτοῖς καὶ[21] ἄλλοις προσπαίζειν. Οὓς ἰδὼν[22] ὁ Σωκράτης οὐ διεταράχθη, ἀλλ' ἐπιστὰς[23] ἠρώτα, οἷα[24] καὶ[21] τοὺς ἄλλους ἢ ἐν Λυκείῳ ἢ ἐν Ἀκαδημίᾳ. — Ὁ δὲ Σωκράτης, ἰδὼν[22] τὸν Ἀντίσθένη τὸ διερρωγὸς[25] τοῦ ἱματίου μέρος ἀεὶ ποιοῦντα φανερόν, "Οὐ παύσει[26]," ἔφη, "ἐγκαλλωπιζόμενος ἡμῖν;" — Θεόδωρος ὁ Κυρηναϊκός, Λυσιμάχου τοῦ βασιλέως ἀπειλήσαντος[27] αὐτὸν ἀναιρήσειν, "Ἐλελήθεις[28] με," εἶπεν, "οὐ βασιλέως ἀλλὰ κωνείου δύναμιν ἔχων." — Καὶ[29] βραδὺς εὔβουλος εἷλεν[30] ταχὺν ἄνδρα διώκων. — Ἐνδυμίωνι Ζεὺς ἔδωκεν, ὃ βούλοιτο, ἑλέσθαι[30], ὁ δὲ αἱρεῖται κοιμᾶσθαι διὰ παντὸς ἀθάνατος καὶ ἀγήρως μένων. — Ἀφυοῦς ποιητοῦ ἀκρόασιν ποιουμένου[15], Θεόκριτος ἐρωτώμενος ὑπ' αὐτοῦ, ποῖά ἐστι τὰ καλῶς εἰρημένα[31]; ἔφη, "Ἃ παρέλιπες." — Κηφισόδωρος ἔλεγεν, ὅτι οὐδεὶς οὐσίαν, ἣν μὲν αὐτὸς ἐκτήσατο, κατέφαγεν[32], ἣν δὲ παρ'[33] ἄλλου παρέλαβεν[34]. — Σόλωνος ἦν νόμος· "Ὁ τὰ πατρῷα κατεδηδοκὼς[32] ἄτιμος ἔστω, καὶ ὁ ἀργὸς ὑπεύθυνος ἔστω παντὶ τῷ βουλομένῳ γράφεσθαι." — Τὸ τῶν Ἀμαζόνων ἔθνος τοσοῦτον ἀνδρείᾳ διήνεγκεν[35], ὥστε μὴ μόνον πολλὴν χώραν ὅμορον καταδραμεῖν[36], ἀλλὰ καὶ πολλὴν τῆς Εὐρώπης καὶ τῆς Ἀσίας καταστρέψασθαι. — Σχολαστικὸς ποταμὸν βουλόμενος περᾶν ἐπέβη[37] ἐπὶ τὸ πλοῖον ἐφ' ἵππου καθήμενος. πυθομένου[38] δέ τινος τὴν αἰτίαν, ἔφη σπουδάζειν.

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§ 157. Ἡνίκα Φίλιππος ὁ Μακεδὼν ἐτεθνήκει, Δημοσθένης λαμπρὰν ἐσθῆτα ἠμφιεσμένος προῆλθε, καίπερ τῆς θυγατρὸς αὐτοῦ νεωστὶ τετελευτηκυίας[1], ἐφηδόμενος τῷ τοῦ Μακεδόνος θανάτῳ. — Ἐπεὶ φίλτατος ἦν Τελαμὼν Ἡρακλεῖ, εἰς πολλοὺς ἄθλους συνεμαχέσατο Ἡρακλεῖ. Συνέπλει γὰρ αὐτῷ πρὸς Ἀμαζόνας, καὶ τὸν Ἀλκυονέα ἀνεῖλε· στρατευσάμενος δὲ ἐπὶ Τροίαν σὺν Ἡρακλεῖ, ἔλαβε γέρας Ἡσιόνην τὴν Λαομέδοντος θυγατέρα, ἐξ ἧς ἐγένετο Τεῦκρος. — Ὅτε Φρίξος καὶ Ἕλλη ἐπὶ χρυσομάλλου κριοῦ φερόμενοι τὴν μεταξὺ Σιγείου καὶ Χερρονήσου κειμένην θάλατταν ὑπερέβαινον, ὤλισθεν εἰς τὸν βυθὸν ἡ Ἕλλη· κἀκεῖ[2] ἀποθανούσης αὐτῆς, ἐπ' ἐκείνης Ἑλλήσποντος ἐκλήθη τὸ πέλαγος. — Πῶς δῆθ'[3] ὁδουρὸν οἶος ἐξέβης[4] λαθών[5]; — Σπάρτην ἔλαχες[6], ταύτην κόσμει. —

Χρυσὸν ἀνὴρ εὑρὼν[7] ἔλιπεν βρόχον· αὐτὰρ ὁ χρυσὸν
ὃν λίπεν[8] οὐχ εὑρών, ἧψεν[9] ὃν εὗρε[7] βρόχον. —

Ἡ θεὸς ἦλθ'[10] ἐπὶ γῆν ἐξ οὐρανοῦ, εἰκόνα δείξων[11],
Φειδία, ἣ σύ γ' ἔβης[12] τὸν θεὸν ὀψόμενος[13]. —

A. Εἰπέ[14], κύον, τίνος ἀνδρὸς ἐφεστὼς[15] σῆμα φυλάσσεις;

B. Τοῦ Κυνός. A. Ἀλλὰ τίς ἦν οὗτος ἀνὴρ ὁ Κύων;

B. Διογένης. A. Γένος εἰπέ[14]. B. Σινωπεύς.

A. Ὃς πίθον ᾤκει[16];

B. Καὶ μάλα[17]· νῦν δὲ θανὼν[18] ἀστέρας οἶκον ἔχει. —

Ῥῆσις βραχεῖα τοῖς φρονοῦσι σώφρονα[19] πρὸς τοὺς

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τεκόντας[20] καὶ φυτεύσαντας πρέπει. — Δημοσθένης ἐρωτηθείς, "Πῶς τῆς ῥητορικῆς περιεγένου[21];" "Πλέον," ἔφη, "ἔλαιον οἴνου δαπανήσας[22]."

§ 158. Ἐπεὶ Σαρδανάπαλλος ὁ ἔσχατος Ἀσσυρίων βασιλεὺς ἀπέγνω τὴν σωτηρίαν, ἵνα μὴ τοῖς πολεμίοις ὑποχείριος γένοιτο, πυρὰν ἐν τοῖς βασιλείοις κατασκευάσας ὑπερμεγέθη, τόν τε χρυσὸν καὶ τὸν ἄργυρον ἅπαντα, πρὸς δὲ τούτοις τὴν βασιλικὴν ἐσθῆτα πᾶσαν ἐπὶ ταύτην ἐσώρευσε, καὶ ἅμα τούτοις ἅπασιν ἑαυτόν τε καὶ τὰ βασίλεια κατέκαυσεν. — Γοργίας ὁ Λεοντῖνος ἐπὶ τέρματι ὧν τοῦ βίου, ὑπό τινος ἀσθενείας καταληφθείς, κατ' ὀλίγον εἰς ὕπνον ὑπολισθάνων ἔκειτο. Ἐπεὶ δέ τις αὐτὸν[1] παρῆλθε τῶν ἐπιτηδείων ἐπισκοπούμενος, καὶ ἤρετο, τί πράττοι, ὁ Γοργίας ἔφη· "Ἤδη με ὁ ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ[2]." — Δημάδης τοὺς Ἀθηναίους εἴκαζεν αὐλοῖς, ὧν εἴ τις ἀφέλοι[3] τὴν γλῶτταν, τὸ λοιπὸν οὐδέν ἐστιν. — Βίον αἱροῦ τὸν ἄριστον· τοῦτον γὰρ ἡδὺν ἡ συνήθεια ποιήσει. — Μηδέποτε ἐπὶ[4] μηδενὸς εἴπῃς[5], ὅτι[6] ἀπώλεσα[7] αὐτό· ἀλλ', ὅτι ἀπέδωκα. Τὸ παιδίον ἀπέθανεν[8]; ἀπεδόθη[9]. Ἡ γυνὴ ἀπέθανεν; ἀπεδόθη. Τὸ χωρίον ἀφῃρέθην[10]; οὐκοῦν καὶ τοῦτο ἀπεδόθη· "Ἀλλὰ κακὸς ὁ ἀφελόμενος[11]." Τί δὲ σοὶ μέλει, διὰ τίνος σε ὁ δοὺς ἀπῄτησε[12]; — Γαστὴρ ἄναλτος καὶ νεῶν εὗρεν[13] δρόμον.

§ 159. Τῶν Ἑλλήνων ἐπὶ Τροίᾳ διὰ τὴν Ἀχιλλέως ὀργὴν κεκμηκότων[1], Πάτροκλος προτραπεὶς

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ὑπὸ Νέστορος ἱκέτευσεν Ἀχιλλέα, δοῦναι κἂν[2] ἐπ' ὀλίγον τὴν πανοπλίαν αὐτῷ, ἵνα τοὺς Τρῶας τῶν νεῶν ἀπώσηται[3]. Ἐξελθὼν οὖν ὁ Πάτροκλος καὶ γενναίως ἀριστεύσας μετ' οὐ πολὺ[4] ἀνῃρέθη. Χαλεπήνας δὲ ὁ Ἀχιλλεὺς ἐπαύσατο μὲν τῆς πρὸς Ἀγαμέμνονα ἔχθρας, λαβὼν δὲ ἡφαιστότευκτον πανοπλίαν, ἄλλους τε πολλοὺς καὶ τελευταῖον Ἕκτορα ἀνεῖλεν. — Κῦρος ὁ νεώτερος ἐν τῇ ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην μάχῃ προχειρότερον κινδυνεύων, ὑπό τινος τῶν τυχόντων[5] Περσῶν πληγεὶς καιρίως ἔπεσε· τούτου δ' ἀναιρεθέντος οἱ[6] βασιλέως πρὸς τὴν μάχην ἐπερρώσθησαν, καὶ τέλος τῷ τε πλήθει καὶ τῇ τόλμῃ εἰς φυγὴν ἔτρεψαν τοὺς ἀνθεστῶτας[7]. — Διογένης, ἀποδράντος[8] τοῦ οἰκέτου, οὐκ ἐφρόντιζε, δεινὸν εἶναι λέγων, εἰ Διογένης μὲν χωρὶς αὐτοῦ[9] ζῆν οὐ δύναται, αὐτοῦ[10] δὲ ἐκεῖνος χωρὶς δύναται. — Ὁ καρκίνος ὧδε ἔφη, χηλῇ[11] τὸν ὄφιν λαβών[12]. "Εὐθὺν χρὴ τὸν ἑταῖρον εἶναι καὶ μὴ σκολιὰ[13] φρονεῖν." — Ἀεὶ σφῷν[14] κλέος ἔσται κατὰ γῆν, φίλτατε Ἁρμόδιε καὶ Ἀριστόγειτον, ὅτι τὸν τύραννον ἐκτανέτην[15], ἰσονόμους τε Ἀθήνας ἐποιησάτην. — Τοῖς γὰρ τεθνεῶσι[16] χρὴ τὸν οὐ τεθνηκότα τιμὰς διδόντα χθόνιον εὖ σέβειν θεόν. — Ἂν[17] ἡ λεοντῆ μὴ ἐξίκηται[18], τὴν ἀλωπεκῆν πρόσαψον. — Ἂ μὴ κατέθου[19], μὴ ἀνέλῃ[20].

§ 160. Δημοσθένης φησὶν ἐν λόγῳ τινί· "Νόσημα, ὦ ἄνδρες Ἀθηναῖοι, δεινὸν ἐμπέπτωκεν[1] εἰς τὴν Ἑλλάδα καὶ χαλεπὸν καὶ πολλῆς παρ' ἡμῶν[2] ἐπιμελείας δεόμενον· ἄνθρωποι γὰρ μιαροὶ καὶ κό-

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λακες καὶ ἀλάστορες τὴν τῆς ἑαυτῶν πατρίδος ἐλευθερίαν προπεπώκασι πρότερον μὲν Φιλίππῳ, νῦν δὲ Ἀλεξάνδρῳ." — Σωκράτης ἐν τῇ φυλακῇ κώνειον πιὼν τέθνηκεν· Αἰσχύλῳ γράφοντι ἐμπέπτωκε χελώνη· Σοφοκλῆς ῥᾶγα φαγὼν σταφυλῆς ἀποπνιγεὶς ἀπέθανε· κύνες κατὰ Θρᾴκην Εὐριπίδην ἔτραγον[3]· τὸν θεῖον Ὅμηρον λιμὸς ἀπέφθισεν. — Ἀσκληπιὸς φύσει καὶ ἀγχινοίᾳ διενεγκών[4], ἐζήλωσε τὴν ἰατρικὴν ἐπιστήμην, καὶ πολλὰ τῶν συντεινόντων πρὸς ὑγίειαν ἀνθρώπων ἐξεῦρε. Πολλοὺς δὲ τῶν ἀπεγνωσμένων ἀρρώστων παρὰ δόξαν θεραπεύων ἐπὶ τοσοῦτο προὔβη[5] τῆς δόξης, ὥστε διὰ τοῦτο πολλοὺς δοκεῖν[6] τῶν τεθνεώτων[7] ποιεῖν πάλιν ζῶντας. — Ἂν[8] μῦς διορύξῃ βωμόν, ὄντα πήλινον, κἂν[9] μηδὲν ἄλλ'[10] ἔχων διατράγῃ[11] θύλακον, ἀλεκτρυὼν τρεφόμενος ἂν[8] ἐφ' ἑσπέρας ᾄσῃ, τίθενται τοῦτο σημεῖόν τινες[12]. — Ἅλμην τί κυκᾷς, πρὶν τοὺς ἰχθύας ἕλῃς[13]; — Ἃ γὰρ τρόπος καθεῖλεν[14], οὐ στήσει[15] χρόνος. — Ἀλλ'[16] ἡδύ[17] τοι σωθέντα[18] μεμνῆσθαι[19] πόνων[20]. — Πυθοῦ[21], χελιδὼν πηνίκ' ἄττα[22] φαίνεται. — Πολλαὶ πόλεις ἐνίοτε καθάπερ πλοῖα καταδυόμενα διόλλυνται καὶ διολώλασι καὶ ἔτι διολοῦνται διὰ τὴν τῶν κυβερνητῶν καὶ ναυτῶν μοχθηρίαν τῶν περὶ τὰ μέγιστα μεγίστην ἄγνοιαν εἰληφότων[23]. — Ἀνάχαρσις ὑπὸ μειρακίου παρὰ πότον ὑβρισθείς, ἔφη, "Μειράκιον, ἐὰν νέος ὢν τὸν οἶνον μὴ φέρῃς, γέρων γενόμενος[24] ὕδωρ οἴσεις[25]."

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§ 3 n. 4. By the 'Red Sea' the ancients commonly understood the whole sea south of Arabia, as far as Ceylon, including the Arabian and Persian gulfs; sometimes the Indian Ocean exclusive of those gulfs; often the Arabian gulf (or modern Red Sea) only; sometimes (as in the text and in Xen., Theophr., DS. II 11 Wess., Arr., Steph. Byz., Suid.) the Persian gulf only. See HSt., Pape-Benseler, Rost-and-Palm under ἐρυθρός.

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I.

FIRST DECLENSION.

§ 1. [1] from *εἰμί*. A knowledge of the ind. pres. and imperf. of *εἰμί* is presupposed. [2] 'makes', produces. [3] 'is guarded'. [4] 'invented'. [5] 'used to call'. [6] Comparative of *μάλα*. [7] 'maintains'. [8] adj. from *πικρός, -ά, -όν*. [9] 'calls'. [10] dat. answering the question, Wherein? [11] 'takes delight'. [12] 'nothing', neut. of *οὐδείς*. [13] 'appears'. [14] 'made'. [15] gen. of quality; 'he made the mina of 100 drachmae', i. e. he fixed the value of it at 100 drachmae.

§ 2. [1] 'cut out'. [2] 'of the Egyptians'. [3] 'had'. [4] 'died'. [5] *παρὰ πολύ*, 'considerably', greatly. [6] 'extended', enlarged. [7] Whatever serves as an epithet to a substantive is placed by the Greeks between the art. and subst.; so here *ἡ ἐν Μυκήναις βασιλεία*, 'the sovereignty in Mykenae', the Mykenean crown. [8] 'came'. [9] dat. answering the question, Why? [10] 'came'. [11] 'hail'. [12] *μάλιστα*, superl. of *μάλα*. [13] 'is by nature'.

§ 3. [1] i. e. Paris, son of Priamos. [2] 'carried away'. [3] Names of rivers in Greek generally stand between art. and subst., so § 33 n. 7. [4] 'discharges itself'. [5] neut. of *αἰσχρός*. [6] 'to fly'. [7] 'contended'; with whom? dat. [8] 'was brought up'. [9] 'adorn' (imperat.); wherewith? dat. [10] 'excelled'; wherein? dat. [11] superl. of *μάλα*. [12] 'was admired'. [13] 'fairer', better, from *καλός*. [14] 'feeds', supports. [15] *ἔστι τοῦ κρ. Iudicis est.* [16] 'to abstain', with gen. [17] 'sacrifice'.

§ 4. [1] 'brought forth'. [2] 'they ascribe'. [3] 'was adjudged' (as property). The same gen. § 95 n. 7. [4] The gen. depends on *ἱερά*; the deity, to whom a thing is 'consecrated', is in the gen. § 33 n. 1. [5] 'used to wear'. [6] 'began'. [7] *αἱ ἐν τῇ ἀκρ.* 'those on the citadel'. [8] 'were called'. [9] 'they say', *on dit*. [10] 'that Hermes was', accus. with inf. [11] 'shut'. [12] 'variegated', painted. [13] 'they call'. [14] 'assigned'. [15] 'limbless'; mere trunks without legs or arms. See § 54 n. 15.

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II.

SECOND DECLENSION.

§ 5. [1] 'distrust'; imperat. [2] 'follow'. [3] 'is cured', with dat. of instrument. [4] 'conceal'. [5] 'produce'. [6] 'conquered'. [7] 'to follow', with dat. [8] 'had become'. [9] 'made', painted. [10] 'nursing'. [11] 'nickname'. The diminutives are contemptuous, like *homunculus*, 'mannikin'.

§ 6. [1] 'undertook'. [2] When in Greek the subject is a neut. pl., the verb is generally in the sing. [3] 'is full', *abundat*, of what? gen. [4] 'produces'. [5] 'when dying'. [6] the dat. Περδίκκᾳ instead of Περδίκκῃ, because it is a foreign name in *-as*, and foreign, like Dorian names, ordinarily form the gen. in *-a*, instead of *-ου*. [7] 'committed'. [8] 'used to carry'. [9] 'sowed'. [10] dual imperf. from *εἰμί*. [11] See § 9 n. 7. [12] 'lead'; dual verb after *ὁδώ*. [13] 'of the blessed'. [14] 'somewhat deficient', with gen. [15] Supply *ἐστίν*.

§ 7. [1] 'revealed'. [2] 'appointed'. [3] 'made over'. [4] 'lay'. [5] 'hatch them'. [6] 'founded'. [7] *ἀπέδειξεν αὐτῇ*, 'appointed for her'. [8] 'ravaged'. [9] 'adorned'; with what? dat. In the next sentence supply *ἐστί*; on the neut. predicate see § 13 n. 8. [10] *ὁ μὲν ἕτερος—ὁ δὲ ἕτ.* *alter—alter autem.* [11] 'dies', i. e. is put to death. *ὑπό* with gen. 'by'. [12] 'flies'. [13] 'many'. [14] 'are fed'. [15] 'Hear ye!' *Oyez.* This was the technical phrase at the beginning of proclamations in Athens. [16] 'looked', *spectabant.* [17] supply *ἐστίν*, as often with this word. [18] 'to use', with dat. [19] poetic for *ἀνθρώποις*. In the next sentence supply *ἐστί*.

III.

THIRD DECLENSION.

a. SIMPLE.

§ 8. [1] 'called'. [2] 'honoured'. [3] 'is admired'. [4] 'the Spartans with Leonidas'. § 142 n. 2. [5] 'observed'. [6] 'appointed'. [7] 'defeated'. [8] 'had'. [9] from *πᾶς, πᾶσα, πᾶν*. [10] from *νύξ*. [11] 'sat in judgement'. [12] 'think'. *ἔγκ.* is subject, and *κρ.* predicate of *εἶναι*=Latin *esse*. [13] 'washes'. [14] 'seek for'. [15] 'goes bail for'. [16] 'he makes'; Cf. 'to make a mountain of a molehill'. [17] Supply *εἰσίν*. [18] 'more'. [19] 'enjoins upon', with dat. [20] 'to love'.

§ 9. [1] 'took the field'. [2] 'the daughter'; *θυγάτηρ* omitted; in appositions to proper names the Greeks generally

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omit *υἱός* and *θυγάτηρ*, and use the art. alone; see § 80 n. 2. § 93 n. 4. e.g. Κίμων ὁ Μιλτιάδου, 'Kimon, son of Miltiades'. [3] gave birth to'. [4] 'alarmed'. [5] 'represent'. [6] The gen. depends on *καρδίαν*. [7] *ἐν Ἅιδου*, 'in the dwelling of Hades', in the lower world; *οἴκῳ* omitted; as in English, *St Paul's*. See § 156 n. 2. [8] 'devoured'. [9] 'was brought up'. [10] 'abstained'; from what? gen. [11] invented'. [12] Supply *ἐστί*. [13] 'hard'. [14] 'to speak'. [15] 'not having', i.e. 'since it has not'.

§ 10. [1] 'was dedicated', sacred. [2] 'was fed'. [3] 'said', with acc. and inf. [4] 'shoot up', are produced by. [5] *ὁ ἐγρηγορώς, -ότος* (from *ἐγείρω*), 'he who is awake'. [6] 'called'. [7] 'better'; compar. of *ἀγαθός*. [8] 'to slip'. [9] 'to thee'. [10] 'gave'. [11] 'I pity'. [12] acc. of *σός*. [13] Cf. 'A burnt child dreads the fire'. *Nocumenta, documenta.* [14] 'would have known'. [15] 'says'. *γεγον.* 'that the M. became'. [16] *ἄρρην*, 'male'. *ὤφ.* 'owed'. *πλ.* 'more'.

§ 11. [1] 'came to aid'. [2] fem. of *ἡδύς*. [3] 'practised.' [4] *τὰ κατὰ πόλεμον*, 'what belongs to war', the arts of war. [5] Superl. of *μάλα*. [6] 'shines forth'. [7] 'wrote'. [8] 'was blinded'. [9] *τὸν* belongs to *πλοῦν*. [10] 'betrayed'. [11] 'by days'. [12] 'used to count'. [13] 'gave'. [14] 'thought'. [15] adv. with art. used as adj. 'upper'. See § 61 n. 22. § 76 n. 4. [16] 'first'. [17] *κατὰ κώμας ᾠκεῖτο*, 'was inhabited in several villages'; *κατὰ κώμας*=*pagatim.* The population was not concentrated in one capital. [18] 'best'; superl. of *ἀγαθός*. [19] See § 147 n. 1. [20] 'are educated'.

§ 12. [1] 'begat'. [2] 'namely Eirene' etc. *Εἰρήνην* and the two following names are in apposition to *Ὥρας*. [3] 'was persecuted'. [4] gen. of time; 'by day and night'. [5] from *πᾶς*. [6] 'sought'. [7] 'called'. [8] fem. of *εἷς*. [9] 'slew'. [10] 'it is fitting', with acc. and inf. [11] 'obey'. [12] 'used to say'. [13] *δεῖ φυγαδ*, 'one must banish'. [14] 'in every way'. *πάντα*, and *πάντων* below, from *πᾶς*. [15] 'generally'.

IV.

THIRD DECLENSION.

b. CONTRACTED.

§ 13. [1] 'brought'. [2] 'excels'. [3] 'by descent'. [4] 'used to call'. [5] 'besmeared'. [6] 'are tossed'. [7] 'begat'. [8] 'an efficacious means'; constr. as *Triste lupus stabulis.* See § 61 n. 1. [9] 'is found'. [10] 'sang'. [11] 'called'. [12] 'used to

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say'. [13] =*esse*. [14] 'of all', gen. fem. of πᾶς. [15] 'produces'. Order: Πλ. τ. ὕ. ἢ φ. β. [16] 'to overcloud', with dat. [17] =*posse*, from δύναμαι. [18] τριῶν δεῖν=*trium rerum esse opus*, 'that three things were needful'. [19] κατὰ μέρος, 'piecemeal'; with art. 'particular'. [20] 'flow.' [21] Supply ἐστίν.

§ 14. [1] 'calls'. [2] 'judge'; imperat. [3] 'by', 'according to'. [4] 'performed'. [5] 'stir up'; sing. verb after neut. pl. [6] 'struck'. [7] gen. of Ζεύς. [8] 'leapt forth'. [9] 'with arms', i.e. armed. So Lat. *cum gladio*. [10] 'honoured.' [11] 'arise'.

§ 15. [1] 'knit'. [2] 'modelled'. [3] supply θυγατέρα. See § 9 n. 2. [4] 'transformed'. [5] μετὰ ταῦτα, 'thereupon'. [6] 'set against'. [7] 'kindled', burning; part. perf. pass. from ἅπτω. [8] 'darted'. [9] 'ravaged'. [10] 'thou didst overcome', aor. from κρατέω. [11] The gender of βοῦς, like that of ἵππος and *bos*, is common, but αἱ βόες is generically used for kine. [12] 'drove off'.

§ 16. [1] 'fabled', related. [2] 'used to devour'. [3] 'fed'. [4] 'served for hire'. [5] 'slew'. [6] 'Be willing'. [7] 'to hold'. [8] 'used to call'. [9] 'was at their service', 'belonged'. [10] 'wounds'. [11] 'used to take'. [12] 'battering down'. [13] 'persuading', i.e. by persuasion. [14] 'said'. [15] =*ferre*. [16] 'when asked'. [17] πόσον ἀπέχει=*quantum distet?* with gen. [18] *inquit*. [19] Supply ἀπέχουσι, 'are distant'. [20] πλέον with gen. 'more than'. δυοῖν 'two'. [21] Predicate, 'as tithe'. [22] 'offered'.

§ 17. [1] 'granted'. [2] ἔγρ. 'wrote'. [3] sc. ἐστί. [4] sc. υἱός. See § 9 n. 2. [5] 'had'. [6] from χρυσοῦς. [7] διαπ. λέγ. 'is reported to have crossed'. [8] 'gave birth to'. [9] 'sent'. [10] 'sailed'. [11] 'more', a greater number of men. [12] 'killed'. [13] from μήν. [14] Supply ἐστίν. On the neut. predicates τυφλόν and ἐλλιπές, see § 61 n. 1. [15] 'said'. [16] 'remember'. [17] ἤρξω, 'you began', from ἄρχομαι. [18] Supply ἠρξάμην, 'I began.' [19] acc. of limitation; see § 46 n. 23. § 75 n. 2. [20] 'said', with acc. and inf. [21] 'mistress'.

V.

IRREGULAR DECLENSION.

§ 18. [1] 'gave birth to'. [2] 'moulded'. [3] 'was torn asunder'. In the next sentence supply ἐστί. [4] 'judge'; imperat. [5] τὸ παλαιόν, 'of old.' [6] 'had'. [7] 'sacrificed'. [8] 'handed down'. [9] 'kept'. [10] 'advise'. [11] 'to practise'. [12] 'saves'. [13] 'puts off'. [14] 'also'.

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[15] 'nothing', neut. of οὐδείς. [16] ἀλλ' ἤ, 'except'. [17] 'what', from ὅσπερ. [18] καὶ ἐάν, 'even if'. [19] conj. pres. of εἰμί. [20] 'he has'.

§ 19. [1] See § 9 n. 2. [2] 'moulded, created'. [3] 'was fed'. [4] Superl. of μάλα. [5] 'of', i. e. 'among the'. [6] 'honoured'. [7] See § 9 n. 7. [8] 'used to roll'. [9] 'even'. [10] 'obtain', with gen. [11] 'had'. [12] See § 12 n. 4. [13] 'sent'. In the next sentence ἐοικ. 'resemble', with dat. [14] 'hollow'. [15] Supply ἐστί. [16] 'also'. [17] 'longs for'. [18] καὶ ἐάν. [19] 'you should take away', with gen.; from ἀφαιρέω. [20] predicate. [21] 'you make'. [22] 'It is said', with acc. and inf. The nom. might also stand. [23] 'was enamoured of', with gen. [24] gen. abs. 'When X. was making war'. [25] 'seemed' (in a dream). [26] 'to see', from ὁράω. [27] 'far', Lat. *longe*.

§ 20. [1] 'punish'; imperat. [2] καί—καί, 'both—and'. See § 33 n. 9. [3] κτᾶσθαι προσ. 'it is becoming to acquire'. [4] 'among birds'. [5] 'used to delight'; wherein? dat. [6] 'the Greeks at Ilion', i. e. who marched against Ilion (Troy). [7] 'came'. [8] ὁπότε δέοιτο 'whenever he needed'. [9] 'cut off'. [10] 'bears'. [11] τῇ μέν—τῇ δέ, 'in the one (hand)—in the other'. [12] 'she holds'. [13] 'having been made'. [14] 'ordered'. [15] τὸν μέν—τὸν δέ. See n. 11. [16] 'to fly', i. e. to be banished. [17] 'to follow him'. There is a play on another meaning, 'to prosecute'. [18] ἐπ. δδ. 'made by pairs'; δδ. is here adj. and predicate to τὰ χεῖρε, τὼ πόδε and τὼ ὀφθαλμώ severally. [19] 'greater', from μέγας. [20] 'the strongest', from καρτερός. [21] φύλαξ. [22] 'most dangerous', from ἐπισφαλής. [23] φυλακή. [24] *oportet*. [25] 'to post'. [26] 'is called'.

VI.

MIXED EXAMPLES ON THE DECLENSIONS.

§ 21. [1] 'let him excel'; in what? dat.; whom? gen. [2] 'became'. [3] 'taught', with double acc. like *docere*. [4] 'spend their time'. [5] 'casts'. [6] acc. of limitation (of part affected). See § 46 n. 23. [7] 'appears'. [8] 'for the mother of him', i. e. for his mother. [9] 'cared'; for whom? gen. [10] 'charged', with dat. [11] 'to keep'. [12] 'That which'. [13] Supply ἐστί. [14] 'that', from οὗτος. Supply ἐστί. [15] from ἐπιφανής. [16] 'compared'. [17] τοῖς κολ. 'to flatterers', partic. from κολακεύω. τοὺς παραδ. 'such as lend', partic. from παραδίδωμι. [18] 'moved from place to place', part. pass. from μεταφέρω. [19] 'Having taken up', part. aor. mid. from αἴρω. [20] 'having thrown (it) down', aor. partic. of καταβάλλω.

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[21] 'this', fem. acc. of οὗτος. [22] 'said'. [23] On the nom. see § 63 n. 49. αὐτὸς τίθεσθαι, 'that he for his part lays down', 'gives'. τίθεσθαι pres. inf. mid. of τίθημι. [24] γιγνώσκουσι, 'know', 'discern'. ἀνδ. δέ. [25] 'often shewed'; 'commonly shews'; on this *gnomic* use of the aor. see § 62 n. 40. § 76 n. 2.

§ 22. [1] 'pursue'. [2] τὰς μετά, 'which are associated with'. [3] 'is recognised'. [4] 'are decided'. [5] compar. of μάλα. [6] 'brings'. [7] from οὖς. [8] 'had'. [9] gen. in answer to the question, for what? [10] dat. in answer to the question, from what motive? [11] 'went over'. [12] 'buried'. [13] 'feeds'. [14] 'keeps'. [15] 'eldest', governs the gen. υἱέων. [16] 'being'. [17] 'ruled'. [18] 'punished'. [19] objective gen. 'offered *to* K.'. [20] 'living on'. [21] 'the whole', from πᾶς. διαζ. 'spend', from διαζάω. [22] Συν. δεῖ. 'One must enure oneself'; to what? dat.

§ 23. [1] 'made'. [2] 'even'. [3] 'surpass'. [4] 'trust'; in what? dat. [5] 'planted', laid out. [6] 'was blinded'. [7] 'assuaged'. [8] 'won'. [9] 'nailed down'. [10] 'wear'. [11] See § 104 n. 6. [12] 'rules'. [13] δῶρα. [14] 'have'; ἔχει is sing. verb after neut. pl. [15] 'had'. [16] 'empty', with gen. as in Lat. *vacuus, inanis*. [17] 'many', from πολύς. [18] 'great', from μέγας. [19] 'raise', sing. verb after neut. pl.

§ 24. [1] 'tests'. [2] 'follows'. [3] 'used to shut'. [4] 'flowing'. [5] 'has'. [6] 'deified'. [7] 'murdered'. [8] 'reigned over', with gen. [9] 'had been given'. [10] i. e. διά. [11] The art. denotes that the number was well known; not '*a* thousand ships', but '*the* thousand ships'. See Juvenal XII 122. [12] 'were manned'. [13] Poetic for ἀνθρώποις. [14] On the neut. predicate see § 17 n. 14. Supply in the first line ἐστί, in the second εἰσί. [15] 'feed'. [16] 'you are whitening'. Cf. Jerem. XIII 23 *Can the Ethiopian change his skin?* [17] 'hides'. Prov. of the wide influence of powerful neighbours. The shadow of Athos reached a brazen heifer in the market-place of Myrina in Lemnos. [18] 'The dog to his chain'; prov. of those who take punishment meekly. [19] 'draws'. Cf. 'The cart before the horse'. [20] 'violate'. [21] Prov. after the introduction of corn. *Satis glandis.* [22] 'But'. [23] 'follow the manners of the country.' Our 'Do at Rome as the Romans do'. [24] i. e. 'Εαυτόν for σεαυτόν. See § 50 n. 1. [25] 'feeding', supporting. [26] 'you feed', i. e. keep. Prov. of those who make large promises to others, when themselves destitute. [27] 'to display'. [28] δυστύχημα. Supply ἐστί, here and in the last sentence.

§ 25. [1] 'are charmed'. [2] gen. after ἐπιδημίαν. [3] 'proclaim'. [4] 'open', part. perf. pass. of ἐκπετάννυμι. [5] 'sleep'.

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[6] 'taught'. [7] 'to feed'. [8] 'gives'. [9] 'plot against'. [10] *παρ. εἶχε*, 'had as'. *παρ.* is predicate. [11] because Hermes was god of eloquence. [12] 'were her (daily) meal'. The verb is singular, being attracted to the number of the predicate. [13] 'drank'. [14] *ὁ πηρ.* 'he who has maimed'. [15] 'is punished', with dat. of the punishment. [16] 'abounding in'. Cf. the proverb 'Physician, heal thyself'. [17] 'is caught'. [18] *γλυκεῖα*, 'sweet'. [19] gen. abs. perf. part. of *ἐκλείπω*; 'when the guard has deserted (his post)'. [20] 'if you are'. [21] 'you will use', fut. of *χράομαι*. [22] Predicate; 'as a law'. Cf. 1 Tim. i 9 'The law is not made for a righteous man'. [23] 'brought forth'. [24] After the death of Polykrates Syloson by favour of Dareios made himself master of Samos; his harshness caused a great emigration. Hence the proverb. [25] 'cheated'. [26] The rhetorician Hermogenes published an admired treatise on rhetoric when 18 years of age, in the reign of M. Aurelius; but in his 25th year forgot all that he had known. [27] Prov. bird and egg being alike bad eating. When Korax, the Sicilian rhetorician, the first writer on rhetoric, sued his pupil Tisias for his tuition fees, Tisias replied: 'If you win the cause, then I have learnt nothing and you shall recover nothing; if you lose, then by the sentence I owe you nothing'. On which the judges exclaimed *κ. κ. κ. ὡ.* [28] '(Sends) greeting'. χ. (λέγει). Form of address in letters. [29] 'Money makes the man'. [30] 'was in labour'. [31] From *ἀποτίκτω*, 'brought forth'. [32] 'you lend'. [33] 'brings forth'. *παρῇ* 'is present with'. [34] Supply *ἐστί*. Hence the Engl. 'the sinews of war'.

§ 26. [1] = *κακοῖς* and *ἀνθρώποις*. An old form of the dat. used also by the Attic poets. [2] 'do good to'; imperat. [3] from *πολύς*. [4] 'withdraw', sing. verb after neut. pl. See § 27 n. 15. and below n. 6. [5] acc.; 'in height'. [6] 'procure'; sing. verb after neut. pl. [7] 'ruin'. [8] 'ascribed'. In the 2 sing. of the imperat. of *τίθημι* etc. *τίθει, ἵστη, δίδου, δείκνυ* are used. So in the imperf. sing. *ἐτίθεις, ἐτίθει*, as if from *τιθέω*. [9] 'sowed'. [10] 'lived'; on what? *ἀπὸ* with gen. [11] gen. after *γυναῖκα*. [12] 'carried away'. [13] *χρήσιμα*; from *χρήσιμος*. [14] 'for'. [15] 'when he saw'. [16] 'said'. [17] λελ. *οὐσ.* 'of petrified wealth'. Supply *ἐστί* after *τάφος*. [18] 'when taunted'. [19] Supply *ἐστί*. [20] Predicate; as in Lat. *viaticum sume sapientiam*. [21] 'Take with you', as your outfit. [22] Prov. from the heroes' sufferings in Homer.

§ 27. [1] 'lead'. [2] *οὐδεὶς οὐδέπω*, 'no man ever yet'. On the double negative see § 50 n. 39. [3] Out of the negative *οὐδείς* supply 'many a one'. So in Latin *aio* out of *nego*,

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ut out of *ne*. [4] 'acquired'. [5] From πολύς. [6] 'are inbred in', are inseparable from. [7] 'departed'. [8] 'fable', followed by acc. and inf. [9] 'was transformed'. [10] 'set over'; over what? dat. [11] ἐστίν. [12] 'to be caught'. [13] 'to'; used of approach to persons, εἰς to places. See § 73 n. 30. [14] 'teaches'. [15] 'is distant', with gen. Sing. verb after neut. pl. See § 26 n. 4. [16] Supply ἐστί. [17] 'even'. [18] 'to learn'. [19] καὶ—καὶ = *et—et*. § 20 n. 2. [20] 'is angry'; with whom? dat. Two of a trade can never agree. In last line, φθονέει, 'envies', with dat.

§ 28. [1] 'put upon'; κόσμον is predicate. [2] καταθ. λέγ. 'is said to have killed'. [3] 'gave'; ἀντίπ. is predicate. [4] 'from'. [5] 'when flying', by their flight. [6] 'announce'. [7] 'be silent'. [8] 'brings'. [9] Dat. in answer to the question, by what? according to what? [10] 'are to be trained'; supply εἰσί. [11] 'dwelt'. [12] 'far'. [13] 'surpassed', with gen. [14] Supply ἐστί. [15] ἐπί. [16] δέ. [17] τὸ πρ. 'at first'. [18] Acc. of limitation (of part affected); see § 21 n. 6. In Lat. *claudus utroque pede*. [19] καὶ οὐκ.

§ 29. [1] 'glorify'. [2] 'slips'. [3] δεινὴν ἐποιοῦντο, 'esteemed great', *i.e.* made much of. [4] 'was condemned to death'. [5] 'set up'. σημεῖα is predicate. [6] 'called'. [7] 'built'. Δήμ. and Κόρ. are gen. after νεώς. [8] 'when he saw'. [9] 'blushing'. Θάρρει, 'be of good cheer'. [10] 'are'; sing. verb after neut. pl. See § 26 n. 4. What is the English proverb? [11] 'When asked'. [12] 'said'. [13] Supply ἐστί, here and twice in the next sentence.

§ 30. [1] 'associate'; with whom? dat. [2] 'go to and fro'. [3] *eorum*. [4] 'await'. [5] 'hearken'. [6] καὶ μέντοι καί, 'aye and even'. [7] 'follow'. Observe the change from sing. verb to plur., where the subject is the same. [8] 'cover'. [9] The following genitives further define πάντων τῶν θνητῶν; 'namely, of kings' etc. [10] καὶ μέγα φρον. 'and of those who (in life) were proud' etc. [11] 'they call'. [12] 'do you not trust?' with dat. [13] 'calls'. [14] 'having desired', with gen. [15] 'also'. [16] 'lost besides'. [17] Supply ἐστί. ἐνδεής, like *indigens*, takes the gen.

§ 31. [1] 'fabled', with acc. and inf. [2] See § 9 n. 7. [3] λέγεται κινεῖν, 'is reported to move'. [4] 'was called'. [5] In Greek adjectives, and phrases which stand in the same relation to a subst. as adjectives do, may follow the subst. with repetition of the art.; as here εὔνοιαν τὴν εἰς ἅπ., 'his goodwill to all', = his universal goodwill. [6] 'encountered'.

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[7] 'defeated'. [8] 'greatly'. [9] 'were distinguished'. [10] 'left behind him'. [11] 'minds', 'cares for', with gen. [12] 'I think'. Order: νομ. παρ. δεσ. (εἶναι) ὄμ. δόμ. [13] 'think', imperat. [14] ἐπί. The same prep. governs νεκρῷ. [15] ἐμπεφυρμένοι ἦσαν plup. pass. from ἐμφύρω; 'had been huddled'. [16] δέ. [17] 'I make'. ὄρνις is here 'an omen'. [18] 'thee'. [19] Supply ἐστί. πίστις is predicate.

§ 32. [1] ἄν ἔχῃ τις, 'if a man has'. [2] 'he has'. [3] 'said'. [4] δεῖ πείθ. 'must obey'; δεῖ, like *oportet*, takes acc. and inf. [5] 'of the men who live with them' (part. pres. of συνοικέω), *i.e.* 'of their husbands'. [6] 'had'. [7] 'down his back'; *i. e.* on his back. [8] 'set sail'. [9] 'gave'. [10] Ἔστι καὶ ἐμοί = *Est mihi quoque*. 'I too have a lock upon my tongue'. [11] 'even'. [12] 'gives'. [13] 'follows', with dat. Κύρνε is vocat. [14] 'you bought', from ἀγοράζω. [15] 'at the same cost', gen. of price, see § 118 n. 10. [16] ἄν ἠγ. 'you might have bought'. [17] 'you are'. [18] 'eat', with dat. of instr. [19] 'run', with dat. of instr.

VII.

ADJECTIVES.

§ 33. [1] with gen. of person, to whom a thing is sacred. § 4 n. 4. [2] ἔλαφος and κύων (dog) are very frequently fem., where the sex is not specially insisted on; so usually ἡ ἄρκτος (bear), ἡ κάμηλος (camel). [3] καθαρ. with gen.; so καθαίρω, § 90 n. 6. [4] 'made'. [5] 'even'. [6] 'finds'. [7] See § 3 n. 3. [8] 'flows'. [9] See § 20 n. 2. [10] 'needs', with gen. like Lat. *indiget*. [11] 'of one who is wealthy'. [12] Supply ἐστί. [13] Used here as a subst.; see § 38 n. 19. [14] 'called'. [15] 'has been united with', from συνείργω. It takes the dat.

§ 34. [1] 'made away with'. [2] 'gave'. [3] 'with which', from ὅς. [4] 'conducted to the shades'. [5] 'slew'. [6] 'shew'. [7] 'sent'. [8] 'had'. [9] 'imposed'. [10] 'to bring'. [11] Supply ἐστί. [12] πολλά. [13] 'are a care to', *curae sunt*. Sing. verb after neut. pl. [14] 'say', imperat. The Lat. 'Ne multa, sed multum'. [15] ἀλλά. [16] 'become'. [17] 'benefits'. [18] 'sees'. [19] 'seeing'. [20] 'thinks'.

§ 35. [1] 'lived', led. [2] 'hamper', impede. [3] ἔργον ἐστίν, 'it is a work', *i. e.* it is hard. [4] 'to dissolve'. [5] 'called'. [6] 'loves'. [7] 'hates'. [8] 'has'. [9] 'become'. Sing. verb after neut. plur. [10] 'sets before one'. [11] Supply ἐστίν. [12] 'thin', *i.e.* fine, subtle. [13] 'produces'.

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[14] Τὸν—ὄντα, 'him who is'. [15] δεῖ εἶναι = *oportet esse.* [16] οἱ πλησίον, 'they who are near', *i. e.* his neighbours. Cf. § 41 n. 16. [17] 'may revereuce (him)'. [18] 'may fear'.

§ 36. [1] 'to separate'. [2] 'had'. [3] 'makes'. [4] 'called'. [5] 'brought'. [6] 'they say', *on dit.* [7] 'governed', with gen. [8] from τίς. [9] in apposition to τόπου βαθ.; 'namely Hades'. [10] 'says', with acc. and inf. [11] 'dwell'. [12] 'also'. [13] = *oportet.* [14] 'brings'. [15] 'both'. [16] 'beyond'. [17] 'gape', from χάσκω. [18] *alienum, i. e.*, that of the parent bird. [19] 'delights'. Birds of a feather etc. [20] Supply ἐστί. κοὐκ = καὶ οὐκ. [21] 'contains'. The same belly is content with a little, and yet suffices for an Apicius. [22] καὶ ὀλίγα. [23] with gen. 'befitting'. κοὐ = καὶ οὐ.

§ 37. [1] *i.e.* χεῖρα. [2] 'keep'. [3] 'maintain'. [4] 'being', part. pres. from εἰμί; we say 'mortal as thou art'. [5] See § 32 n. 4. [6] pres. inf. from εἰμί. [7] neut. acc. of οὐδείς. [8] 'accomplished'. [9] 'supplies'. [10] 'for (each) day', *i. e.* daily. [11] 'we wear'. [12] 'have', *i. e.* bring with them. [13] 'endeavour', imperat. [14] 'to entrust'. [15] 'to look into'. [16] Supply ἐστί. [17] Partitive gen. [18] 'was in repute'. [19] Supply ἐστί. [20] 'they turn', *i. e.* 'betake themselves to' (ἐπί), 'embrace'. [21] 'both'. [22] 'it has'. [23] Supply ἐστίν. [24] 'To speak much, and to speak to the point, (are) different things'; χ. properly 'apart'. [25] Supply ἐστίν. [26] 'to turn cobblers'. [27] Hor. *non cuivis homini contingit adire Corinthum*, the centre of fashion and luxury.

§ 38. [1] 'to contradict'. [2] 'had'. [3] 'becomes', is found to be. [4] 'achieved'. [5] 'entwined'; part. perf. pass. from περισπειράω. [6] 'those who saw (them)'. [7] 'made them', 'converted them into'. [8] λ. 'say', imperat. ἀλλά. [9] gen. after πλήρης. So Lat. *plenus piscium.* [10] 'corrupt'. [11] χρηστά. [12] δέ. Supply εἰσίν. [13] 'even'. [14] 'barley bread')(ἄρτ. 'wheaten bread'. Proverbially used when one awards a second prize. Supply ἐστί. [15] 'instituting suits'. [16] 'you are mad'. [17] 'May I be'. [18] Compar. of μάλα. [19] κακός is here used as a subst. See § 33 n. 13. So in Lat. *nobilis indocti*, 'the unlettered *lord*'; *veteres caeci* etc. [20] Supply ἐστίν. [21] ἀλλά. [22] 'is king'. [23] 'I call'. [24] ἐστίν. [25] *i. e.* Megalopolis. [26] 'even'.

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VIII.

DEGREES OF COMPARISON OF ADJECTIVES.

§ 39. [1] 'says'. [2] partitive gen. after superl. as in Lat. [3] sc. *ἐστίν*. [4] See § 20 n. 2. [5] 'renders'. [6] part. pres. of *εἰμί*; 'although he was'. [7] *οἱ ὑψηλοὶ τῶν τόπων*. we seldom say in English, 'Of situations the elevated' etc., but rather 'Elevated situations' etc. [8] 'than the low'; as in Lat. the abl. or *quam*, so in Gr. the gen. or *ἤ* follows the compar. [9] partic. pres. of *νοσέω*. [10] 'in the night'. [11] Supply *ἐστί*. [12] 'From common (*i. e.* public) cares (*i. e.* functions) retire', imperat. [13] *ἀλλά*. [14] 'to bear witness against', with gen. [15] *οὐκ ἔξ. νεωτ.* = *minori natu non licet*. [16] 'have'. Sing. verb after neut. pl. [17] 'say', imperat. [18] 'keep', imperat. [19] 'we have'. [20] 'we may hear', [21] 'we may say'. [22] 'to rule', with gen.

§ 40. [1] 'have'. [2] See § 37 n. 4. [3] *ἀκ. θέλε.* 'be willing to listen to', with gen. [4] 'buried together with'; the dat. *βασιλεῦσι* is governed by this verb. [5] 'become'. [6] *οἱ μέν—οἱ δέ*, 'some—others', *alii—alii*. [7] from *οὐδείς*. [8] *οἱ χαίροντες*, 'the merry'. [9] 'having become', from *γίγνομαι*. [10] 'did', *τινά τι*. [11] 'turned out'. [12] Supply *ἐστί*. [13] 'serve'.

§ 41. [1] See § 39 n. 8. Supply *ἐστί*. [2] 'celebrated'. [3] 'make'. [4] 'renders'. [5] 'of what is pleasant'. [6] 'arise amongst'. [7] 'draw together', are yokefellows. [8] Supply *ἐστί*. [9] 'to obtain', from *τυγχάνειν*. It takes the gen. [10] 'that which', gen. after *ἐρῷ*. From *ὅς, ἥ, ὅ*. [11] 'loves'. [12] 'to feed'. [13] 'to raise', *i. e.* build. [14] *τοιοῦτος οἷος*, 'such a man as to'; *i. e.* 'It is his character to'—, takes inf. [15] 'to say'. [16] *οἱ νῦν ἄν.* 'the men of this day'. Cf. *οἱ πλησίον* § 35 n. 16. [17] 'cheap'. [18] 'have become', from *γίγνομαι*. [19] 'are in town'. [20] 'after'. The *εἶναι* depends on *λέγειν*; observe the change of construction from *λέγειν ὅτι εἰσί* etc. to the inf. [21] 'would send'. [22] 'rain'. [23] 'will be', fut. of *εἰμί*. [24] 'life'. The inf. with art. is used as a subst. as in Lat. *Scire tuum nihil est, nisi te scire hoc sciat alter.* 'Your own knowledge is nothing, unless another knows that you know'.

§ 42. [1] 'is produced'. [2] 'not to love'; *τίνα* (from *τίς*, 'who?') depends on *φιλεῖν*. [3] 'had been crucified'. [4] neut. pl. of adj. is used as superl. of adv.; *ὠκύς* more often forms its compar. and superl. regularly. [5] 'creep' (same root as *serpo*). [6] 'to avoid'. [7] Supply *ἐστί*. Prov. like 'The skin is

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nearer than the shirt'; 'Charity begins at home'. [8] ὁ. ἀμ. 'he who milks'. [9] Supply ἐστίν. [10] ὁ ὑπο. 'he who sets under', 'puts down'. [11] Cf. Chaucer's phrase 'lean as a rake'. [12] From ἀπομανθάνω: 'to unlearn'. [13] 'being' *i.e.* 'whilst he was', part. pres. from εἰμί. [14] τῶν σωμ. θηλ. gen. abs. 'when...become effeminate'. [15] 'also'. [16] 'become'. [17] 'when asked'. [18] 'said'. ἄρχειν, 'to rule', with gen.

§ 43. [1] 'has', causes. [2] 'arises'. [3] far'. [4] 'to bear'. [5] ἐπιμ. ἐποιήσ. = ἐπεμελήθησαν 'were devoted to', with gen. see § 52 n. 5. [6] 'inhabits'. [7] 'called'. [8] i.e. ἔρωτα. [9] ἀλλά. [10] 'to advise'. [11] i. e. τὰ ἀληθῆ. λέγ. 'to say'. [12] 'when asked'. [13] Supply ἐστίν. [14] 'said'. [15] 'I admire'. [16] 'temperate'. τὸ μέν—ἡ δέ, *illud—haec*. [17] 'abides'. [18] 'avoids'. [19] 'fighting'; against what? dat. [20] 'saves'. [21] Supply εἰσί. [22] *alia ad aliud*. [23] 'you keep', μικρά. [24] 'you will lose'.

§ 44. [1] inf. from εἰμί. [2] 'render'. [3] 'has been'. [4] 'was deemed worthy', with gen. [5] 'burnt'. [6] gen. after ἄξιος (*dignus aliqua re*). [7] Supply ἐστί. [8] 'called'. [9] 'was judged worthy of', with gen. κριθείς, 'when judged', from κρίνω. [10] 'when mixed', with what? dat. [11] τοῖς τρέφ. 'the things that feed'. [12] 'it makes'. [13] 'said'.

§ 45. [1] sc. ἐστί. [2] 'to have'. [3] τὸ ἑαυτὸν γιγ. 'to know one's self', as in Lat. *sui amor* 'self-love'. See Iuv. XI 27 *e caelo descendit* γνῶθι σεαυτόν. See § 152 n. 25. [4] supply πόλεων. [5] from κάτω; as in Latin *primus* from *prae*. [6] See vocabulary under προὔργου. [7] χρὴ τίθ. 'one must regard'. [8] 'said'. [9] 'of existing things'. [10] 'contains'. [11] 'runs'. [12] 'masters'. [13] 'discovers'. [14] 'to rule,' with gen. [15] 'to remain'. [16] 'to live in the open air', abroad. [17] 'to care for', with gen. [18] 'shall gain strength'. [19] 'will be', i. e. endure; from εἰμί. [20] 'I am able'. [21] 'to make'. It was a boast of certain sophists that they could 'make the worse appear the better reason' (Milton). [22] 'nothing', *i.e.* 'not at all'. [23] δίκαιός εἰμι with inf. 'it is right that I should', 'I have a right to'. πλέον ἔχ. to have more. [24] 'I escaped'; 'ran away from'.

IX.

NUMERALS.

§ 46. [1] 'had'. [2] 'said'. [3] 'lying', placed. [4] 'made war'; on whom? dat. [5] 'we are composed'. [6] dat. in answer to the question, within what time? [7] 'warred down',

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overcame in war. [8] 'lived'. [9] 'reigned'. [10] 'in addition to'. [11] gen. of price. Like an Italian organ grinder he must be bribed to stop playing. [12] 'he plays the flute'. [13] 'he ceases'. [14] 'take'. [15] 'makes'. [16] Supply ἐστί. The famous march of the younger Kyros up the country (ἀνάβασις) to Babylon, and the retreat to the sea (κατάβασις) of the 10,000 Greek mercenaries after the battle of Kunaxa A.D. 401, are here spoken of. [17] 'Not even H. is a match for two'. [18] 'made war'. [19] Acc. of duration of time. [20] 'was at the head of', with gen. [21] δ. δ. 'wanting two', '60 save two'. So in Lat. duo-de-sexaginta. [22] 'had'. [23] Acc. of limitation. See § 75 n. 2.

§ 47. [1] 'were trained', τοξεύειν, 'to shoot with the bow'. [2] ἀκοντ. 'to throw the dart', ἀλ. 'to speak truth'. [3] 'were called'. [4] οἱ—δεσπόται ὄντες, 'those who were owners'. [5] belongs to βοῶν. δύο indecl. is used for nom. gen. dat. acc.; δυοῖν gen. and dat. [6] 'imposed'. [7] 'to bring'. [8] ὤν, 'who was'. [9] 'became'. [10] ὁ πεπ. 'the man of education'. [11] 'is troubled'. [12] κύβος ἀπ' ἀρτ. 'cube from an even number'. [13] 'exceeds'. [14] 'is exceeded'. '4 is the arithmetic mean between 1 and 7, because it exceeds 1 by 3 (this is the force of the dat. τριάδι) and 7 exceeds it by 3'. [15] 'to have stated', that the moon's bulk was $\frac{1}{720}$ of the sun's. [16] 'is said'. [17] gen. after διπ. and τρ. 'with two or three times themselves', *i.e.* their own numbers. [18] 'will fight'. [19] 'received'. [20] Depends on ἕκαστος. [21] μέλ. θάπτ. 'when on the point of being buried'. [22] 'came to life again'. [23] gen. of ἐγώ. μυρ. ἡμῶν, 'ten thousand times as much as we' have. [24] 'has'. [25] ἂν ποιησ. 'would do'. On the form ποίησ. see § 52 n. 17. [26] gen. after μυριοπ.

§ 48. [1] 'called'. [2] Supply μυριάδας. [3] 'brought', imperf. of ἄγω. [4] 'the so-called (from καλέω) Graeae'. [5] ἀπὸ νέας, 'from youth up' (as we say 'from a child'). See 94 n. 6. § 146 n. 11. [6] 'had'. [7] 'these', i.e. the eye and tooth. [8] 'lent'. [9] gen. after πολλ. [10] 'The greater number is a multiple of the less, whenever it is measured by the less', i.e. contains the less a certain number of times, without remainder. [11] ὁ περιεχ. 'that-which-is contained'. 'A square number is that-which-is like like-times, [*i.e.* the-same-number the-same-number-of-times-over, *i.e.* the-same into-the-same or A × A, where A is any whole number], or the-number-which-is contained by [=the product of] two equal numbers'. E. g. τρὶς τρία, 'thrice 3', is ἰσάκις ἴσος ἀριθμός; for the multiplier (which is expressed by the adv.) is the same as the multiplicand, which is expressed by the cardinal numeral.

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[12] = *oportet.* [13] *μν. ἐχ.* 'to remember', with gen. [14] 'he rules'. [15] 'said that...bears.' [16] Partitive gen. [17] 'is consecrated'. [18] 'he who has a mind at-two [=double] for single tongue'. *i. e.* 'whose one tongue serves a double mind, speaking now fair, now foul'.

X.

PRONOUNS.

§ 49. [1] 'gave'. [2] 'educate'. [3] 'thou wilt be', (from *εἰμί*). *κακ.* is gen. after *ἀλ.* [4] 'have killed' (from *ἀναιρέω*). [5] 'is like', with dat. [6] 'occupy'. [7] belongs to *κάλλιστον*. [8] 'make', imperat. [9] 'endures'. [10] 'when asked'. [11] 'answered'. [12] sc. *ἐστί.* [13] 'has'. [14] 'said'. [15] 'threatenest', *τινί τι.* [16] Supply *ἀπειλεῖ*, 'threatens'. [17] 'died'. [18] *ἀπ. τ. ζ.* 'having met the living brother'. [19] 'asked'. [20] 'Was it you that died?' [21] 'being in difficulties'. [22] 'was selling'. [23] 'writing'. [24] 'Rejoice with', imperat. [25] 'feed', support. Sing. verb after neut. pl. See § 6 n. 2. [26] Supply *πολέμιοί εἰσι.* [27] 'saying'. [28] 'is thought'. [29] 'I have'. [30] *Καὶ ἐγώ*, 'I also'. [31] 'to do'. [32] *εἰ ἐθέλ.* 'if you are willing'. [33] 'to follow'. [34] 'am willing'. [35] i. e. *τινά.* [36] *δεῖ ζ. oportet quaerere.* [37] As in Lat. *Unde et quo?* on meeting a friend.

§ 50. [1] *αὐτῶν* used for *ἡμῶν αὐτῶν.* See § 55 n. 16. [2] 'procure in addition'. [3] 'abides'. [4] 'to be praised'. [5] The gen. of the personal pron. can in Gr. supply the place of the possessive; *ἑαυτοῦ* is always used for the possessive of the 3rd person *ὅς, ἥ, ὅν*, which is not used in Attic prose. See § 94 n. 4. [6] 'supports'. [7] 'care for'. [8] 'converses'; with whom? dat. [9] *propterea.* [10] 'they are displeased'. [11] 'to rear'. [12] 'to benefit'. [13] 'begets'. [14] 'selling'. [15] 'as a sample'. [16] 'carried about'. [17] *δοκ. εἶναι*, 'seems to be'. [18] '*δι' αὑτ.* 'for his own sake'. [19] Supply *ἐστίν.* [20] Observe the contrast with *ἐν ᾧ*, 'in which [*i. e.* while at home]—abroad'. [21] 'I think'. [22] 'to discern'. [23] *λέγ. ἀποκ.* 'is said to have slain'. [24] *λέγ. ἐκδ.* 'is said to have flayed'. [25] *νικ. ἐρ.* 'after conquering him when contending'. [26] 'with him', *i. e.* Apollo. [27] 'I see'. [28] 'playing'. [29] 'I am charmed'. [30] 'it appears'. [31] 'We do'. [32] *ὃ ἂν φαίν.* 'whatever appears'. [33] *Εἰ μέλ. κτήσ.* 'If we are to acquire'. [34] *δεῖ γεν.* 'must become'. [35] *ἐπὶ τὸ συλ.* 'for helping', with dat. [36] 'made'. [37] 'to speak'. [38] *χρὴ μανθ.* 'it is necessary to learn (it)'. [39] *οἷόν τε ἂν γέν.* 'would become able'. [40] 'to govern'.

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§ 51. [1] 'to enquire'. [2] sc. *ἐστί*. [3] 'bears'. [4] 'seem'. [5] 'await'. [6] sc. *εἰσίν*. [7] 'were troubled'. [8] 'will love'. [9] Λυπ. ἔχει almost = λυπηρόν ἐστιν. See § 143 n. 11. [10] 'save'. Order: *εἰ σ. τ. β. τοῖς ἐμ. κ.* [11] 'you keep'. [12] *ὑμ. προσ. εἶναι*, '*you* are bound to be'. [13] 'reverence', imperat. [14] Νόμ. εἶναι, 'think that...are'. [15] 'gratify', with dat. [16] *καὶ αὐτ. et ipse*, '*he* too', like his brother. [17] 'has'. [18] *τηλικ. ὥστε ἔχ.* 'so large as to have it (*αὐτόν*)'; *i. e.* 'so great that it has (employs) it' etc. [19] Supply *ἐστί. ναίουσι*, 'inhabit.' [20] *νομ. εἶναι*, 'think that...is'. [21] 'carries about'. The Lat. proverb *omnia mea mecum porto.* [22] *τὸ αὐτό*, 'the same', *i. e.* 'at once'. [23] 'are approaching'.

§ 52. [1] *ἔχοι τις ἄν*, 'can one have?' [2] 'prefer', *τινά τινος*. [3] 'far'. [4] 'plot against'. [5] λόγον πεποίηται, 'has spoken', perf. mid. *ποιεῖσθαι* with a subst. can always be substituted for the verb which belongs to that subst. *ποιεῖσθαι θήραν* = *θηρᾶν*. See § 43 n. 5. [6] 'business', i. e. problem. [7] 'to know'. [8] 'founded'. [9] 'close under'; so in Lat. *sub ipso vertice.* [10] 'named'. [11] 'you excel'; whom? gen. in what? dat. [12] 'you will surpass', whom? gen. in what? dat. From *διαφέρω*. [13] 'will not cease'. [14] 'from trifling'. [15] 'is gotten'. [16] 'have spoken'. [17] *τολ. ἂν εἰπ.* 'would venture to say'. On the form *τολμ.* see § 47 n. 25. [18] Acc. of limitation; see § 75 n. 2. [19] 'became'. [20] from *οἶδα. ἡλικ.*—*ἴσμεν* = *quantam nullam aliam extitisse scimus.* [21] 'sin'. *ὁπόσα ἐξ.* = *quot peccant.* 'Whatever sins men commit'; *ὁπ.* cognate acc. See § 56 n. 19. [22] 'think'. [23] 'are prosperous'. It is Bentham's maxim, 'The greatest happiness of the greatest number'. [24] 'is governed'. [25] = *τινά*. [26] *οἰκ. ἀτ. λογ.* 'telling certain pitiful stories'. [27] *π. αγ.* 'try to bring (men)'. [28] 'being', *i. e.* when you are. [29] *τὰ αὐτά*. [30] 'decide'. *ταὐτὰ γιγ.* 'pass the same sentence'. [31] 'doing'.

§ 53. [1] 'imposed'. [2] Lat. *alios aliis labores.* [3] *φασίν*, 'they say' = 'the saying is' = *aiunt.* [4] 'have'. [5] 'was honoured'. [6] 'was in repute'. [7] *ἐθέλω ἀκούειν*, 'I wish to hear'. [8] 'thou hast'. [9] 'appears'. [10] 'desires'. [11] *cuiusvis*, 'anything, of what kind soever'; from *ὁστισοῦν*. the gen. depends on *τυγχάνειν*. [12] 'to obtain'. [13] 'if he has not obtained'. [14] 'has'. [15] 'says'. [16] gen. governed by *κρεῖττον*. See § 39 n. 8. [17] 'in the sea-fight'; so *vincere Olympia.* See § 145 n. 23. [18] 'conquered'. [19] *οἱ μετὰ* Α. See § 8 n. 4. [20] 'contended'. [21] 'arguments'. [22] 'inconclusive'; supply *εἰσίν*. [23] 'therefore'. [24] Supply *εἰμί*. [25] 'conclusive', 'cogent'. [26] Supply *ἐστίν*. [27] gives emphasis to *σύ*; '*you*'. [28] 'against themselves', *i. e.* 'against one another'. So Lat. *inter se*, 'mutually'. See n. 35. [29] *πρὸς*

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τὸν εἶπ. 'to him who said'. [30] κακῶς λέγ. with acc. 'to speak ill of'. See § 54 n. 27. [31] '(yes) for'. [32] καλῶς λέγ. with acc. 'to speak well of'. [33] 'he learnt', from μανθάνω. [34] 'love'. [35] 'themselves' 'i. e. 'one another'. See n. 28. [36] ὁ μηχ. 'he who contrives'. [37] 'turns round'. Cf. Engl. 'hoist with his own petard'. [38] 'when asked'. [39] 'answered'. [40] καὶ γάρ, the Lat. *etenim*, 'for indeed'. [41] Supply πάρεστιν. [42] 'is present'. [43] 'speaks'. [44] ἔργα. [45] ἐπὶ οἷς 'upon [on occasion of] which'. [46] αἰσχρά. [47] gen. after ἔργα. [48] 'I praise'. [49] 'said'; or 'he said'. [50] μὴ ἐρ. 'that .. do not ask'. [51] gen. absolute. See § 57 n. 21. 'when one asked'. [52] 'to repel'; inf. after ἱκανοί. [53] 'when he saw', from ὁράω. [54] 'not having'; agrees with στρατόπεδον and governs στρατηγόν. [55] 'has'. [56] 'Thou wilt know'. In the Engl. Bible we read 'I know thee, who thou art', and this is the usual Gr. construction; in Engl. however we say commonly 'I know who thou art'. So here for 'Thou wilt know the Deity, that He is', translate 'Thou wilt know that the Deity is'. [57] ὥστε. [58] 'to care for', with gen. [59] πῆμα. [60] Supply εἶ πῆμα. For the thought cf. St James I 13—15. [61] 'About what o'clock?' [62] gen. after πηνίκα as in Lat. *ubi terrarum?* [63] ποῖα. [64] ἄττα for τινά. [65] ἄττα for ἄτινα. [66] 'you did'. [67] 'observed'. [68] i. e. τινός. [69] 'staying'. [70] 'fighting', τῷ *i. e.* τινί, 'with any one'. [71] 'to be in company with'. [72] 'also'. [73] 'there springs up in', with dat. πρὸς οὕς etc., i. e. πρὸς ἐκείνους οὕς &c. 'towards all whom I suppose to have a friendly feeling [to be kindly affected] towards me'. On ἔχω with the adv. see § 143 n. 11.

XI.

VERBS.

§ 54. [1] gen. after προέχομεν. [2] gen. after ἄρχουσι. [3] 'what is utterly opposed'. [4] whom her father Akrisios imprisoned in a tower. [5] 'a kind of Danae'; *Danaen quandam*, [6] cf. 'A day too late for the fair'. [7] ἐν αἰτ. γίγ. 'is put in the wrong', 'is blamed'. [8] καὶ ἐάν. Cf. 'Give a dog a bad name and hang him'. [9] nom. fem. [10] neut. pl. [11] Diogenes was one of the cynics or dog-philosophers; often called simply 'dogs'. [12] Sc. δάκνω. [13] 'I may save (them)', conj. aor. from σώζω. [14] 'yet being', *i.e.* 'while still'. [15] The Hermes-busts had heads without limbs: see § 4 n. 15; so Ph. says of the Athenians, they neither move nor strike. [16] 'when asked'. [17] πῶς ἄν τις μάλ. εὐδ. 'how one might have best report'. [18] πολ. κατ. Φ. gen. abs. 'when Ph. gained many successes.' [19] πρ. τ. συντρ. 'to those who were brought up with (him)'. [20] 'will leave'. [21] gen. abs. 'but when the

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boys said'. [22] *ὅτι* is often used after verbs of saying, even where the very words spoken follow. Here instead of 'said, *that* it was for *him* (Al.) that he (Ph.) acquired'; or, 'said, it is for *you* that he acquires', we have 'said, *that* it is for *you* that he acquires'. See § 158 n. 6. [23] 'said he'. [24] 'do', conj. aor. from *πράττω*. [25] *φεῦγε*. [26] gen. after *ἄξιος*. See § 44 n. 6. [27] acc. after *κακ. λέγ.* Cf. § 53 n. 30; § 57 n. 16. [28] 'being mortal', *i. e.* 'mortal as thou art'. See § 55 n. 23. [29] 'subtly', 'precisely'. [30] The dual verb often follows the pl. noun, where two things are spoken of: so also the pl. verb follows the dual noun. See Madvig's Gr. Synt. § 1 a n. 1—3. [31] 'that they might not look off (from other things) to'; 'might not fix their regard upon'.

§ 55. [1] 'consists'. [2] *velut*, 'for example'. See § 105 n. 1. § 117 n. 6. [3] The inf. in Gr. is converted into a subst. by prefixing the art., and can be inflected through all cases. [4] sc. *αὐτήν*. [5] imperat. [6] 'by', *i. e.* by the standard of, with reference to. Cf. n. 21. [7] aor. of *σπουδάζω*, 'busied himself about' (*περί*), 'made a serious study of'. [8] 'used to cure', imperf. of *ἰάομαι*. [9] 'cutting' and 'burning', amputation and cautery. [10] Supply *ἰσχύει*. [11] with opt. 'whenever'. [12] 'hindered', followed by *μή*, which is not translated in Engl. 'I hinder you from saying', 'I prevent your saying', is *κωλύω σε μὴ λέγειν*. [13] = *senum erat*. See § 3 n. 15. [14] Supply *ἦν*. [15] *πρόβαλλε*. [16] = *σεαυτῷ*. See § 50 n. 1. [17] dat. after *συλ.* [18] 'also'. [19] dat. governed by the *σύν* in *συγκατ.* [20] gen. abs. 'when a friend died'. [21] 'in proportion to' cf. n. 6. [22] 'of the deceased'. [23] 'being'; *i. e.* 'brothers *as you are*'. See § 54 n. 28. [24] 'what is for the advantage', 'what is advantageous', with dat. [25] Prov. of those who always succeed.

§ 56. [1] *λέγω*. [2] The constr. is, *οἱ διαφ. φρονήσει* etc. The Gr. part. with art. is translated by a relative clause; here *οἱ διαφ.* 'They who excel'. [3] *οἷός τέ εἰμι*, 'I am able', with inf. [4] constr. *ἐνόμιζον γὰρ τὸ πῦρ θεὸν εἶναι* (acc. with inf.). [5] *ᾄδω*. [6] A proper name. [7] 'they say'. [8] 'the *son* of Lagos', see § 9 n. 2. [9] Cf. our Lord's saying in the Acts, 'It is more blessed to give than to receive.' In the next sentence *τοὺς ἐρπ.* 'which crept'. [10] 'says'. [11] 'when he learnt,' aor. of *μανθάνω*. [12] Omit *τά* in Engl. [13] 'lives'. [14] 'having bought'. [15] gen. abs. [16] *τοῦ ἑτέρου*. [17] gen. abs. 'if the one is angry'. [18] *ἀντιτ.* [19] *πολλά*, a cognate acc. *π. ψ. β.* 'put many deceits upon mortals'. See § 52 n. 21. [20] *οὐδὲν οὐδαμοῦ*, 'nothing and of no account'. *οὐδαμοῦ* often = *nullo loco* (*habere* etc.). [21] *γε*. [22] 'against those who have power over thee', with gen. For the proverb, see Acts IX 5. [23] *πλεῖστα*. [24] 'I see', with participle.

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§ 57. [1] *ὀνομάζω.* [2] *ἕλκω.* [3] *ἀποσκώπτω.* [4] *συνάγω.* [5] *προλέγω. πρό* in composition often forms a crasis with the syllabic augment; *προὔπεμψα* for *προέπεμψα*. See also § 100 n. 1. § 119 n. 4. § 160 n. 5. [6] *δέ.* [7] gen. after *βουλ.* [8] *πάντα*, acc. after *ἀληθ.* [9] 'is wont'. [10] *τε.* [11] 'collecting'. [12] after *ποιεῖ.* [13] Supply *θάλλειν.* [14] 'makes'. *ζῆν* 'to live'. [15] 'when he heard'. [16] acc. after *κ.λ.* See § 54 n. 27. [17] 'said he'. [18] 'when one is doing well (to a man)', with acc. [19] *κ. ἀκ.=male audire*, 'to be evil spoken of' by him, used as pass. of *κακῶς λέγειν*, n. 16. [20] *μυούμ. τὰ* 'O. 'on being initiated into' etc. [21] 'when ... said', gen. abs. [22] *οἱ μ.* 'such as are initiated'. [23] See § 9 n. 7. [24] gen. after *μετ.* [25] 'on being asked'. [26] dat. after *ἐπιπ.* [27] 'also'. [28] 'says he'. [29] Supply *ἐπιπλήττουσιν.* [30] *ἐπὶ τῷ συγ.* 'on account of his associating', with whom? dat. [31] 'with the sick'. [32] *ἀλλά.* Compare 'They that be whole need not a physician; I came not to call the righteous, but sinners to repentance'. [33] *μηδέ.* The 2 negatives in Greek do not destroy one another. [34] *ὧδε. ἔστω*=Lat. *esto.* [35] *ὅ σε ἐξ.*= *quod te excitet*, 'as to lift thee up'. [36] *φρ. μ. ἢ χρ.* 'to be more highminded than is right'. [37] 'if'. [38] 'should befall', from *συμβαίνω.* [39] 'be enslaved', imperat. [40] *ὁ αὐτός*, 'the same'. [41] 'like as'. [42] 'loves'. [43] Supply *ἐστίν.* [44] 'being', 'whereas you were a carpenter, you did not work at carpentry'. Cf. 'Let the cobbler stick to his last'. [45] 'yoked by his side'. [46] *πότ. θέλ. λέγω*='Which would you have me speak?' *λέγω* is conj. as in Lat. *vis dicam?*

XII.

§ 58. [1] middle. [2] imperat. mid. On the meaning of *ἔχομαι* (middle) with gen. see Vocabulary. [3] 'How am I to fight?' *quomodo pugnem?* [4] See § 37 n. 4. [5] 'when asked'. [6] 'said he'. [7] I am able'. [8]=*Τίνι*, 'to whom?' [9] Nomin. as in Lat. *Cui malit aliquis amicus esse?* So § 59 n. 12. [10] Supply *ἄν τις εἴν. βούλ.* [11] *ἃ ἄν*, 'whatever'. [12] 'Choose', imperat. pres. mid. from *αἱρέω.* [13] Genit. after *φωνῇ.* [14] Supply *ἐστίν.* [15] 'by'.

§ 59. [1] *ὑπό*, 'under', not *by* (which would require the gen.). [2] gen. depends on *ἀξ.* See § 44 n. 6. [3] *ἐφέπομαι.* On the sing. of the verb see § 6 n. 2. [4] 'by'. [5] *οὔτε.* [6] 'also'. [7] *παρά.* [8] 'to suffer', aor. inf. of *πάσχω.* [9] 'attempt', imperat. [10] 'to bring about'. [11] 'to enslave'. The causative use of the middle; *δουλεύειν* is 'to be a slave'. The whole passage is a syllogism (argument in logical form). 'What thou avoidest suffering, that attempt not to do', [*i.e.* Do not to others, what thou wouldst not have done

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to thee]; but thou avoidest slavery; therefore beware of enslaving'. [12] Nomin. as in § 58 n. 9. [13] 'be assured', aor. imperat. of πιστεύω. [14] δοκεῖτε, 'do ye think?' [15] ἂν οἰκ. 'that ye would inhabit the land'. [16] εἰ ... πολ. 'if all the poor folk should form a state'. [17] Like the Lat. *tenus* generally follows its case. [18] ἀπό. [19] 'ends'. [20] sc. ὀργή. [21] ἐλπίδα. [22] sc. ὁ τυπτόμενος. [23] *i. e.* without the boxing-gloves, which in Greece were loaded with lead. [24] Where we say, 'He has *a* broad forehead', the Greeks say, 'He has *the* forehead broad' (εὐρὺ ἔχει τὸ μέτωπον). So here; we say, 'let him avenge himself with unarmed hands', or 'with bare fists'; the Greeks say, 'with *the* hands bare'. [25] 'retreating before', with dat. [26] 'advancing'. [27] οὐκ ἔφη, 'said that he was not'. [28] 'lying'. He said he was not running away, but following his advantage which lay in the rear.

§ 60. [1] συμβάλλω. [2] ἐπὶ τῷ εἶναι, 'for being', 'because he was'. [3] 'of obscure parents'; gen. of origin. See Madvig's Greek Syntax § 54 c. [4] ὤφειλον μᾶλλον, *debebam potius*, 'I ought rather to'. [5] ἀπέχομαι. [6] οἴομαι. [7] ὑπάρχομαι. [8] τρ. τ. = *quodam modo*, 'in a manner'. [9] Subject to the verb. [10] 'after he had shewn himself'. [11] οἰκόρριψ. Slaves born in the house were often petted in Rome. See a Latin dictionary under *verna, vernaculus, vernilis, vernilitas*. [12] 'he loved'. [13] ὀνομάζω. [14] Caligula is merely a nickname; the successor of Tiberius bore the name Gaius Caesar. [15] A Latin word, *caliga*, the hobnailed soldier's boot. [16] See § 48 n. 5. [17] τὰ π. ἐτρ. 'he was for the most part brought up', a cognate acc.; 'he had most of his breeding'. [18] 'used', *i. e.* wore, with dat. From χράομαι. [19] Accusatives after αἰσθ. [20] 'being', from εἰμί. [21] 'when he perceived', with partic. From αἰσθάνομαι. [22] 'when he saw', from ὁράω. [23] 'tell'. [24] 'said he'. [25] οὐ—εἶ, 'surely you also are not?' [26] Partitive gen. 'of the number of such'. See Madvig's Greek Synt. § 50. [27] Predicate neut. sing., though the subject (χρήματα) is plur.; 'a more useful thing'. See § 13 n. 8. [28] 'I see', from δέρκομαι. [29] καὶ ἔξαν. 'and I start up'. [30] 'myself keeping watch more than I am watched'.

61. [1] 'a thing capable of being taught; See § 13 n. 8. § 60 n. 27. § 136 n. 1. § 152 n. 2. The adj. as predicate is often in the neut. sing., when the subst. is masc. or fem. sing. or pl. The adj. is then used substantively to denote a thing of a particular class, and we might say for *triste lupus* (*stabulis*), res tristis. διδακτόν 'object of teaching'. [2] 'let us not be ashamed'; as in Lat. *eamus*, 'let us go'. [3] 'to learn'. [4] 'as they were'. [5] βούλομαι. [6] δέ. [7] με. Cf. with the thought *video meliora proboque, deteriora sequor*. Translate 'But though I

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have judgement, nature puts force upon me', *i. e.* My appetites are too strong for my reason. [8] 'believe in'. [9] 'seek'. [10] 'than the search'. [11] εἴτε. [12] 'He exists'; when it has this accent. [13] 'to learn,' from μανθάνω. [14] 'as existing and ever present'. [15] παρόντα. [16] κατά has the force of the termination *-atim* in *paullatim;* and of the Engl. *meal* in *piecemeal, inchmeal.* [17] 'they say'. [18] 'to control', from κατέχω. [19] Accus. after κατασχεῖν. [20] Predicate. [21] 'have turned out', from γίγνομαι. Sing. verb after neut. plur. [22] Adv. with the art. used as adj. See § 11 n. 15. [23] τότε. [24] From πονέω. 'If I had not laboured then'. [25] 'I should not be making merry now'. [26] = *oportet,* with acc. and inf. [27] Subject to γίγ. 'Try the risk on a Carian', *i. e.* a worthless mercenary, is a proverb like *Fiat experimentum in corpore vili.* See § 152 n. 29. [28] 'says'. [29] Subject to δοκεῖ. [30] 'seems'; to whom? dat. [31] βούλομαι. The subject is Xanthippe. [32] 'to put on', from ἐνδύω, the Lat. *induo.* [33] 'said'. The subject is Sokrates. [34] 'Do you see?' [35] 'to see', *spectatura.* [36] 'to be seen', *spectanda.* Cf. Ovid. *Spectatum veniunt, veniunt spectentur ut ipsae.* [37] τὸ ἁλ. [38] The passive, though in the active you say not πιστεύω τινα, but τινί. See § 80 n. 17.

XIII.

§ 62. [1] 'it appears', from εἴκω. [2] 'beyond human power', too high for man. [3] 'every one'. [4] Supply again βιῷ 2nd aor. from ζάω. conj. because of ὅταν. [5] δράω. [6] 'even'. [7] Supply ἐστί. Cf. 'It is in vain to be wise in a world of fools'. [8] Predicate; as we say 'grind *small* or *fine*', i. e. 'to powder'. Longfellow has turned this: 'Though the mills of God grind slowly, yet they grind exceeding small'. [9] 'when asked'. [10] 'said he'. [11] 'The stripping off [περί in περιαιρ. denotes 'from around', as *sub* in *submitto* etc. 'from beneath'] unlearning', is the most needful study, *i. e.* What we most need to be taught is, to learn nothing which we must unlearn. [12] 'tell'. [13] 'must we conceive?' governs the acc. See § 87 n. 8. [14] πάντα. acc. pl. [15] καὶ αὐτόν. [16] i. e. οὐκ, the soft κ is aspirated [becomes χ] before the aspirate. [17] 'seen'. [18] ποτέ. [19] με. ἰδεῖν, aor. of ὁράω. [20] οἱ νοσ. 'the sick'. [21] 'when in pain'. [22] 'if'. [23] 'they see', from ὁράω. [24] ἀλγοῦσιν. [25] with part. 'happens to be'. [26] παρόντα, from πάρειμι, 'present'. [27] 'he sees'. [28] παρατηροῦντα, 'prying'. [29] 'I see'. [30] 'sneezed', aor. from πτάρνυμαι. [31] 'spoke'. [32] ὁ π. 'he who is coming forward', from πρόειμι, used as pres. partic. of προέρχομαι. [33] dat. like 'No man liveth *unto himself*'; *sibi sapere* etc. [34] 'speaks'. [35] 'sneezes'. [36] conj. after

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ὅταν. [37] *οὐδέ.* [38] The *ἀπό* in this verb is like that in *ἀπομανθάνειν* n. 11. [39] *δέ.* [40] aor. of *ἔχω.* On the use of the aor. to denote actions which are usual, see § 76 n. 2. Here: 'Seeming has often had more calumny (to bear) than doing'. Appearances often arouse more odium than overt acts. [41] *πάσχω τι* is used as the pass. of *ποιεῖν τινά τι.* Hence it is followed by *ὑπό* with gen. of agent. See § 63 n. 11. [42] Gibbon cites this as an anticipation of the evangelical rule, Matt. VII 12. Yet there is a very important difference between the two precepts. What? *ποιέω* has a double accusative of person and thing, where the last is denoted by a neut. pron. or adj.

§ 63 [1] *καὶ ἐάν.* [2] optative of a wish; the form in *-οίην* is the regular Attic form in the sing. (*φιλοίην*, not *φιλοῖμι*). See n. 32. § 65 n. 6. [3] 'not even'. [4] from *ζάω.* [5] 'became', from *γίγνομαι.* [6] *ἅπαντα.* [7] The subject is general; '*a man* must not render wrong for wrong, even though *he* suffer'. On the acc. after *κακῶς π.* see § 62 n. 42; on the double negative § 143 n. 2. [8] *οὐδέ.* [9] 'if'. [10] 'anything whatever', however bad. [11] *ὑπό.* See § 62 n. 41. [12] Subject general as in n. 7; '*one* must benefit a friend'; before *ποιεῖν* supply *δεῖ.* [13] 'Thinking', i. e. because they think. [14] 'they desire', i. e. men desire, with gen. [15] 'to call wise', *i. e.* to give the name of wise (to any). [16] Supply *ἐστί.* [17] 'not being so', *i. e.* if you are not so indeed. [18] *διά.* [19] *ζῇ* imperat. [20] *πέρ. ἔχ.* 'holding on all sides', i. e. encompassing. [21] *τόνδε.* Transl. 'Seest thou this sky on high, boundless and clasping earth in moist arms [embrace]? This believe to be Zeus, this deem (*ἡγ.*) a god'. [22] 'having gotten astride of', 'mounted'. [23] 'being'. [24] *πρ. τ. γ.* 'to him who laughed'. We say 'to one who laughed'. See § 64 n. 10; § 65 n. 33. [25] 'said'. [26] 'you shall have become', conj. aor. of *γίγνομαι.* [27] 'yourself'. [28] 'you shall tell it abroad'; *ἐξερῶ* used as fut. of *ἐξαγορεύω.* [29] 'am pained'. [30] 'at the present (state of) things', partic. from *πάρειμι.* [31] *καὶ ἄνθ.* acc. predicate after *ποιοῦν*; 'which makes me a man'. [32] gen. absol. 'when...fell'; on the opt. *ῥιγῴη* cf. n. 2. [33] 'asked', used as aor. of *ἐρωτάω.* [34] gen. after *τινά.* [35] 'asked in turn'. [36] acc. of limitation; see § 75 n. 2. [37] aor. from *φημί.* 'When he said *No*'. [38] 'said he'. [39] Supply *ῥιγῶ.* *οὐδέ* is here '(I) too (do) not—'. [40] *δέ.* [41] *καὶ ἐάν.* [42] *πάντα*, neut. pl. [43] acc. [44] nom. 'What is sudden,' unforeseen accidents. [45] = Lat. *esto.* [46] When the subject of the inf. is the same as that of the governing verb, it is generally omitted in Gr. before the inf. Here 'Cato said, that *he* (Cato) loved of (amongst) the young'. See § 64 n. 38. [47] gen. of price. [48] *τὰ ἀγαθά.* [49] nom. before inf., because it is the subject of the governing verb *ἔλεγε*,

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See § 21 n. 23. [50] gen. after ζ. [51] ὁ Ὀλ. The comic poets called Per. the Olympian Zeus. [52] ἤστραπτε, from ἀστ. [53] gen. after ἡμ. [54] ἐπαινέω. [55] ἐπὶ οἷς.

§ 64. [1] = οὐκ ἀμείνονα ὁτουοῦν, 'no better bed than any other man'. [2] εὐεργετέω. [3] gen. after καταφρονεῖν. [4] ὁράω. [5] part. governed by ἐώρων, *videbam multos mordicus pecuniam tenentes.* [6] παραινέω. [7] gen. after προτιμᾶν, which verb contains the notion of comparison. [8] 'for, said he, these (τοὺς μέν, the former) are the authors of life, but those' (τοὺς δέ, the latter) etc. On the construction (*oratio obliqua*) see Madvig's Greek Syntax § 163. [9] 'also'. [10] See § 63 n. 24. [11] *i. e.* γῆς. [12] 'said'. [13] See § 9 n. 7. [14] On the 2 adj. see § 38 n. 19. [15] ὅτε. [16] μετά. [17] τὸ μετ' ἀλ. ὄν (θάρσος), 'that which is with (combined with) unreason'. [18] 'when he learnt', from μανθάνω. [19] predicate. [20] = *esse.* [21] gen. after ἀπ. = *tantum abesse a morte.* [22] *altéω.* [23] 'be grieved', imperat. [24] χρῇ (from χράω) τοιαῦτα, 'gives such oracles'. [25] δέ. [26] οἱ ἄνθρωποι. [27] 'when asked'. [28] opt. of ἐβίων, used as aor. of ζάω. πῶς ἂν β. 'how we may live'. [29] ἐπ. τινί τι 'to blame some one for something'. [30] conj. after ἐάν. [31] πῶς οὐκ εἰκός (ἐστι), 'how is it not likely?' *i. e.* 'must we not expect?' [32] Subject to εἶναι. [33] predicate; takes gen. as *plenus.* [34] 'That (saying) of Solon', = *Solonis illud.* The saying is that which Kroisos (Crœsus) is said to have remembered when on the burning pile (see Herodot. I. 32, 86), and which closes many Greek tragedies. [35] On ἔχει with adv. see § 143 n. 11. [36] See n. 34. [37] τὸ δὲ εὖ. 'But may good (Germ. *das Heil*) prevail'. [38] 'said that (he) saw'. See § 63 n. 46. [39] 'consisting', from συνίστημι. [40] inf. after ἔφη. perf. pass. from συνάπτω, 'that there had been attached to it' (the cross). [41] gen. abs. = *Deo volente.* [42] καὶ ἐ. ῥ. πλέοις ἄν, 'you may sail even on a mat'. [43] ὁμοιόω. [44] οὐδέ. [45] See § 9 n. 7. [46] 'the dead', from θνήσκω. τοῦθ' = τοῦτο. [47] 'at what o'clock?' [48] 'as others *do*', ask. [49] 'those present', from πάρειμι. [50] gen. after ἀκ. [51] ἐλαύνω. [52] 'fell to embracing'. [53] ὅστις. [54] gen. absol. 'at the suggestion of whomsoever', *i.e.* 'of I know not whom'.

§ 65. [1] Supply ἐστί. [2] τῇ οὐσίᾳ, dat. after χρῆται, 'employs'. [3] 'with what is present', i. e. with thy lot. [4] compar. adv., *minus.* [5] ζημιόω. [6] δέ. [7] λυπέω. [8] 'said'. [9] 'keep them', the books. [10] τὰ ἄλλα. Supply ἐστί. 'Mind it seeth, mind it heareth; all besides is deaf and dumb'. [11] πρ. π. 'before they are hungry'. [12] gen. abs. On the form of the sentence, cf. Iuven. *uxorem ducis, salvis tot restibus?* [13] predicate; 'as a pledge'. [14] τοῦ ζ. after ἀρ. [15] = *cum liceat,*

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'whereas we might', from ἔξεστι. Participles of certain impersonal verbs are used in the acc. absolute (or *double acc.*). See Madvig, Greek Syntax, § 182. [16] 'to be in difficulties'; aor. pass. in form, mid. in sense, of διαπορέω. [17] τ. δ. *i.e.* διαπορ. [18] 'we choose'. [19] =τίνος; τ. ἄλ. οὕνεκα, 'for what other reason?' [20] 'by the gods', *i.e.* 'in heaven's name'. [21] aor. from εὔχομαι. εὔξ. ἄν τις, 'would any one pray?' [22] gen. after εὐπ. [23] 'than'. [24] from δύναμαι. τοῦ δύν. gen. after οὕνεκα, 'in order to be able'. [25] 'his', a common use of the art. [26] aor. from πίνω. τοῦ π. 'of drinking'. [27] aor. from ἐσθίω. τοῦ φ. 'of eating'. [28] 'like', i. e. like to all, rich and poor; as death is called ὁμ. [29] =οὐ. [30] acc. of limitation. See § 21 n. 6. 'Let not fear subdue thee in mind'; we say 'subdue thy mind'. [31] with this accent and with dat., like Lat. *est* with dat. [=*habeo*]. [32] 'love.' [33] See § 63 n. 24. [34] acc. after ἐπ. [35] superl. of ἀγαθός, 'my good friend'. ἔφη, 'said he'. [36] 'when asked'. [37] 'with pleasure'. [38] =*minime*, 'far from it'. [39] 'said'. [40] 'tumbling'. [41] diminutive of contempt. See § 5 n. 11. [42] ὃν ἄν, 'whomsoever', with conj. [43] δ. τ. μ. π. 'because he did not drink'. [44] ἡξ. πλ. 'deigned to be...' [45] 'he had lived'. See § 64 n. 28. [46] Cf. Hor. *Optat ephippia bos, piger optat arare caballus.*

§ 66. [1] καὶ ἐάν. [2] conj. of εἰμί. [3] οἱ πολλοί, 'the many', the multitude. [4] *i.e.* of written laws. [5] διοικέω. [6] χρῆσθαι with double dative, as *uti Zenone magistro*, 'to employ Zeno as a master'. [7] instead of αἱ παλαιαὶ γυναῖκες; so οἱ φρόνιμοι τῶν ἀνθρώπων, 'men of discretion'. παλ. not in years (*anus*), but in history (*antiquae*), 'women of old time'. [8] τρέω, πνέω and all other disyllabic verbs in -έω, have no other contracted syllable than ει; δέω, 'I bind', is distinguished from the forms of δέω, 'I lack', by the contractions διαδοῦμαι, ἀναδῶν etc. [9] οἰνοχέω. [10] ἐάω. [11] 'paining him', *i.e.* 'by paining'. [12] On the inf. after verbs of knowing, see § 138 n. 5. [13] τὰ πρ. 'the crown', summit. [14] aor. part. from προσπίπτω, 'what befell', *i.e.* accidents. [15] neut. pl. [16] 'being a man', 'as a man'. [17] 'no single thing', stronger than οὐδέν. See § 68 n. 10. [18] οἱ κεκ. 'they who possess', perf. part. of κτάομαι. [19] to be taken with ὑπον. [20] From πρόσειμι, used as inf. of προσέρχομαι. εἰ ὑπον. πάντας πρ. 'if they suspect that all approach'; whom? dat. [21] pres. ind. of δίδωμι, 'what a penalty do they pay!' [22] aor. mid. of γράφω. Τάδε ἐγρ. 'brought this indictment'. [23] aor. mid. of ἀντόμνυμι, 'swore to it on his side'. In the Athenian courts both plaintiff and defendant swore that their cause was just. [24] *i.e.* 'son of'. In Greece, as in Rome, and still often in Holland, the name of the father was added for distinctness to the man's own name. [25] A

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further designation at Athens was taken from the man's township (δῆμος), which was expressed either by an adj. Π. (from Πίθος in the tribe Κεκροπίς) or by an adv. 'Α. (from Ἀλωπεκή in the tribe Ἀντιοχίς). [26] 'against S.'. [27] 'bringing in'. St Paul in like manner was charged by some Athenians with being 'a setter forth of strange gods' (ξένων δαιμονίων). Acts XVII 18. [28] omit in Engl. [29] 'also'. [30] 'the penalty, death'. The text is an exact copy of the indictment. [31] gen. absol. [32] fut. part. of ποιέω, ὡς ποιήσ. 'as if for the purpose of making him rich'. *Arcessente eum Archelao tanquam divitem facturo.* [33] aor. of κελεύω; 'gave orders'. [34] aor. inf. of ἀπαγγέλλω. [35] See § 23 n. 11. [36] gen. of price. [37] δέ. [38] 'also'. [39] τὰ ἄλλα. [40] 'has heeded'; perf. of φροντίζω. [41] aor. of διεσθίω. [42] ὁπόθεν διαφ. ἔχοι = *unde haberet victum*, 'whence he might have a living'. [43] perf. of καταμελέω, with gen. 'this he has neglected'. [44] Defiant; 'let him do' his worst. [45] μεῖζ. ἢ κατὰ ἄνδρα φ. 'let him have thoughts beyond man's measure'; 'be all too highminded for a man'. [46] 'going', partic. of εἶμι *ibo*, used as partic. of ἔρχομαι. We say: 'Let him go, and do his utmost'. The Greeks say 'Going, let him' etc. See § 68 n. 8. [47] acc. of duration. [48] imperat. [49] πατρίδα. [50] to be taken with πλ. [51] used as adj. [52] ὀρθόω.

XIV.

§ 67. [1] gen. abs. = *indignante quodam.* [2] supply κακά, and κακοῖς with τοῖς σεαυτοῦ. [3] § 65 n. 4. [4] πράττω. [5] 'to such a pitch of carelessness', *eo neglegentiae.* [6] ἔχω. In this verb the aspirate of the root disappears in the present, in order that two consecutive syllables may not begin with an aspirate. So θ is softened in τρέφω, θρέψω; θρίξ, τριχός; ταχύς, θάσσων. Yet we find ἀφή, ὑφαίνω, ἧχι, ἔθεν. This law of *dissimilation* is seen in the change *e.g.* of *r* into *l* in the Romance and Teutonic languages; *e.g.* Germ. *Maulbeerre*, mulberry (not murberry), from *morus;* Ital. *pellegrino*, Fr. *pèlerin*, Germ. *Pilger*, pilgrim, from *peregrinus.* So marble, purple, from *marmor*, *purpura.* See § 69 n. 6. [7] πολὺ μᾶλλον οὐ, 'still less'. [8] The so called Attic future. Futures of three or more syllables, in which a short vowel (esp. ἄ ε ῑ) precedes σω, drop the σ in Attic and the termination is contracted: thus σκεδάννυμι, σκεδῶ -ᾷς -ᾷ; καλέω, καλῶ -εῖς -εῖ, (καλέσω is conj. aor.); this future is almost exclusively in use for verbs in -ίζω, which have it even in Herod. and Hippokr. See § 95 n. 4. [9] 'in so far as', *quatenus.* [10] 'that thou wilt fare well', from πράττω. On the omission of the subject, see § 124 n. 5. [11] = *audituri*, fut. of ἀκούω. [12] 'said'. [13] 'having seized', aor. of λαμβάνω. [14] 'also'. [15] 'for posterity'. [16] poetic for ἐμοῖς. [17] πέρθω. [18] ἀγρ. [19] 'to go away', from ἄπειμι (from εἶμι); used as pres. inf. of

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ἀπέρχομαι. [20] 'to come'; aor. of ἔρχομαι. [21] 'when present', from πάρειμι. [22] κατά.

§ 68. [1] ἁρπάζω. [2] attraction for μηδὲν τούτων ἅ, 'having no enjoyment from all that he has'. See § 99 n. 4. [3] ἐπιτάττω. [4] 'even', *etiam, vel.* [5] παραπλάζω. [6] *dicuntur* with acc. and inf. [7] gen. absol. [8] aor. imperat. of λαμβάνω, 'Come and take them'. We do not say as the Greeks 'coming take'. See § 66 n. 46, and next note. [9] perf. of λανθάνω. λ. τινὰ ποιῶν τι, 'I do something unperceived by some one'.

'He before whom not one, nor god nor man,
In one sole act, past, present or to come,
But naked stands, that same am I, the Air,
Whom one e'en Zeus might name'.

[10] See § 66 n. 17. [11] 'even'. [12] ἐστίν. [13] 'exists'. [14] 'present'. [15] πάντα. [16] 'knows'. [17] *i. e.* His extravagance was too great to last long. [18] 'Cast no man's misfortune in his teeth'. [19] Supply ἐστί. [20] gen. after ἄξ. [21] 'you will be', fut. of εἰμί. [22] 'said'. [23] φράζω. [24] σπένδω. ὃς ἂν αὐτ. σπ. 'whoever of them shall have poured a drink-offering'. [25] inf. after χρ. ἦν. [26] gen. after κρ. [27] aor. of παρέχω, 'holding out'. [28] = *futuros esse.* [29] 'he professed', aor. from ὑπισχνέομαι. [30] = *esse.* [31] οὐ π. φ. 'though not many studied philosophy'. [32] διαλάμπω. [33] ἀσκέω. [34] Many transitive verbs can take a second *cognate* acc. See § 56 n. 19. [35] gen. abs. [36] aor. mid. from ἵστημι 'he had erected' ['ordered the erection of', causative use of mid.]. [37] = *nuntiaturum;* from ἀγγέλλω. [38] opt. perf. of θνήσκω. both τὸ μέγεθος and the relative clause ὅτι τεθν. depend on ἀγγ. 'to relate both the magnitude ... and also that'. [39] Supply τεθναῖεν, 'were dead'. [40] 'those in Sparta', 'those left in S.'. Subject to κλ. [41] 'beginning with Ag.', *i. e.* 'from Ag. downwards'. [42] κοιν. τι predicate. [43] = *nempe,* 'as it seems'. [44] Of the same root as *sculpo.* [45] A proverb. The Kerkôpes are a kind of fairy folk in the legends of Herakles, whom they sometimes plague, sometimes amuse. 'Trying to carve a god, I carved Puck'. [46] ἀποφαίνω. [47] ἀποτίνω. A proverb which might have been applied to the 'whipping boy' of Edward VI. and other of our princes. [48] εἶτα. [49] 'so', *i. e.* 'just as you are', 'without more ado'.

§ 69. [1] τρέω. [2] ἄν with opt. is used in Gr. where we employ the auxiliaries 'can', 'may'. [3] to be taken with ὁμον. [4] 'if thou art'. [5] συνοικίζω. [6] ἐκτρέφω. See for the change of letters § 67 n. 6. [7] 'a school-pedant', 'a dominie'. [8] 'said'. [9] 'blame' aor. conj. from μέμφομαι. [10] 'answered', from ἀποκρίνομαι. [11] ἀλλά. [12] 'he who told'. [13] gen. after comparative. [14] 'lived with', *i. e.* studied under. [15] 'on

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his return', aor. part. from *ἐπανέρχομαι.* [16] 'asked'. [17] 'he learnt'. [18] 'that *he* would shew'. On the omission of the pron. see § 124 n. 5. [19] χαλεπαίνω. gen. abs. [20] aor. part. of ἄγω. ἡσ. ἀγ. ἔφη, 'he maintained quietness [kept still] and said'. [21] 'that he had learnt', perf. of *μανθάνω.* [22] explains the τοῦτο, 'this, namely to bear'. [23] ἐπολέμησε. upon whom? dat. [24] acc. of limitation. See § 75 n. 2. καλ. agrees with γυν. 'fair of feature'. [25] sc. ἐπολέμησε. Ph. and T. were two comic poets. The jest παρ' ὑπόνοιαν, 'contrary to expectation', is common in comedy. So Byron turns *solitudinem faciunt, pacem appellant*, 'They make a solitude, and call it — peace'. [26] 'on account of an eel'. [27] 'he'. So ἦ δ' ὅς, 'said he'. [28] 3 sing. imperf. of οἶδα. [29] 'took', aor. of *αἱρέω.* [30] 'sold', aor. mid. of ἀποδίδωμι. [31] 'exempted', τινά τινος, aor. of ἀφίημι. [32] 'both'. [33] ὀμηρεύω. [34] 'being', whilst. [35] καὶ—δέ, 'aye and'. [36] 'also'. [37] Cf. Milton,

> 'The great Emathian conqueror bid spare
> The house of Pindarus, when temple and tower
> Went to the ground'.

[38] ἐάω. [39] 'to stand' = ἑστηκέναι, perf. of ἵστημι.

§ 70. [1] 'malicious'. [2] 'when it is clear'. [3] opt. with ἄν. See § 69 n. 2. [4] often to be rendered 'one' (the Fr. *on*), esp. in optative clauses with ἄν. [5] The Attics generally, Thuc. almost exclusively, employ the Aeolic terminations -ειας, -ειε, -ειαν, instead of -αις, -αι, -αιεν, in the 1st aor. opt. act. See § 91 n. 7. § 112 n. 7. § 118 n. 5. § 142 n. 1. [6] namely, the seed sown. [7] παύω τινὰ ποιοῦντά τι, 'I make some one cease to do something'. [8] with whom? dat. [9] Supply ἐστίν. [10] ἐβίων, used as aor. of ζάω. [11] 'bought', used as aor. of ὠνέομαι. [12] See § 69 n. 30. [13] gen. after ἐδ. So after *egeo* in Lat. [14] gen. absol. [15] 'adorned'; perf. part. pass. from κοσμέω. [16] sc. χειρί. So the Lat. *dextera* and *sinistra*. [17] See § 69 n. 35. [18] ἐρωτάω. [19] 'does he give?' 3 sing. ind. pres. of δίδωμι. [20] δέ. [21] 'they (the bearers) said'. [22] Phokion. [23] Alex. [24] 'said he'. [25] εἶτα. [26] 'thou art here', from πάρειμι, conj. after ὅταν. [27] 'they are wont to hate', aor. of ἐχθαίρω. On this use of the aor. see § 76 n. 2. [28] acc. after εὖ λ. See § 54 n. 27.

§ 71. [1] ὑφάπτω. [2] καὶ ἄκοντος Διός, *etiam invito Iove.* [3] κατακάω. [4] Disyllabic prepositions accented on the last syllable (excepting ἀμφί, ἀντί, διά, ἀνά,) in anastrophe (when placed after their case) throw back the accent to the first syllable; so τούτου πέρι for περὶ τούτου. [5] καὶ ἐάν. [6] The aor. conj. is used in prohibitions, like the Lat. *ne dixeris.* [7] 'do', 2 sing. aor. conj. of ἐργάζομαι. [8] συνοικίζω. [9] 'to cloak', aor. of περιστέλλω. [10] Supply ἐστί. [11] 'From

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what (time)', 'since'. [12] ἐπινοέω. [13] 'you became', aor. of γίγνομαι. [14] 'you raised', aor. of ἐπαίρω. [15] μέγα φρ. 'have high thoughts'. [16] gen. after καταφρ. [17] 'when asked'. [18] 'to his existing means', dat. partic. of εἰμί. [19] 'by adding', partic. of προστίθημι. [20] 'said he'. [21] τὰ πολλά, 'the bulk'. [22] 'being', partic. of εἰμί. [23] aor. of προτίθημι, 'proposed', τινί τι. On the crasis, see § 57 n. 5. [24] 'for a prize of a talent'. [25] 'when ... said', gen. abs. [26] 'when he came up', aor. part. of προσέρχομαι. [27] 'when she saw', from θεάομαι. [28] 'inquired', aor. of πυνθάνομαι. [29] τί π. 'how fares?' [30] 'when he said'. [31] 'are lost', 2 perf. of ἀπόλλυμι. [32] aor. part. from αἴρω. [33] aor. from ἐπαφίημι. ἄρ. ἐπαφ. αὐτῷ, 'she took up and threw at him'. [34] 'killed', aor. of ἀναιρέω. [35] 'saying'. [36] 'if'. [37] gen. abs. In Holland to this day houses bear inscriptions like *Veritas*; and reading clubs like *Felix meritis*. [38] 'enter', 3 sing. imperat. from εἴσειμι, used as imperat. of εἰσέρχομαι. [39] ποῦ ἂν εἰσέλ. 'where can he enter?' [40] part. of εἶμι, 'going', used as partic. of ἔρχομαι. ὁμ. 'to the encounter'.

§ 72. [1] ἀναιρέω. [2] 'having taken', αἱρέω. [3] 'dedicated', aor. of ἀνατίθημι. [4] ὁράω. [5] 'to be assured'. [6] ἐνδύω. [7] used as aor. of ζάω. [8] οἱ μέν—οἱ δέ, *alii—alii*. [9] κατασκάπτω. [10] 'these oaths', gen. after παρημ. [11] σύν. ἑαυτῷ ποιῶν τι, 'is conscious of doing something'. [12] παραμελέω. [13] οὔποτε. [14] 'I know'. [15] οὔτε. [16] 'by means of'. [17] belongs to ἀποφ. [18] 'run away', opt. aor. from ἀποδιδράσκω. [19] belongs to ἀποστ. [20] 'remove', 2 aor. opt. of ἀφίστημι. [21] Supply ἐστί. [22] gen. after κρ. So in Lat. *rerum potiri*. [23] παρά. [24] 'when we concluded', aor. mid. partic. of συντίθημι. [25] 'deposited'. [26] aor. mid. of παύω, 'ceased'. [27] τ. ἔ. καί, 'why *then*'; (if you won't laugh,) why does any one *even* ask me out? [28] ἐκλείπω. [29] perf. part. of ἀπογιγνώσκω. The periphrastic use of εἰμί with the perf. part. is general instead of opt. and conj. perf. [30] not expressed in Engl. Cf. § 55 n. 12. ἀπεγ. εἰσὶ μὴ ἀδ. 'have acquitted of wrong-doing'. [31] 'also'. [32] Supply εἰσί. [33] λαμβ. δ. 'to take the law' of a man, is correlative to διδόναι δίκην, 'to give satisfaction'; the first said of the accuser, the last of the accused. [34] *i.e.* ταῦτα ὧν. On the gen. see § 70 n. 13. [35] κατασκευάζω. [36] 'The sun of all days is not yet set'. It cannot yet be said 'Time is no more'.

§ 73. [1] 'if you are'; on the meaning of this perf. see the vocabulary s. v. φύω. [2] παίω. [3] ἐμφύω. [4] κατασκευάζω. [5] 'the life in our time'; i. e. the present. [6] συγχέω. [7] 'from a better (nobler) father than Zeus'. περ. is conj. after κἄν = καὶ ἐάν, 'even if'. In the next sentence προσεπ. is from προσφύω.

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[8] *διατειχίζω.* [9] *τὰ ἄλλα.* [10] *φροντίζω.* [11] *ὅπ. κ. ἔχ.* 'how they might have to eat', *i. e.* subsistence. [12] *καταμελέω.* [13] 'said'. [14] *σπουδάζω.* Used in pres. sense. [15] 'after he had declaimed'. The word is of the same root as *meditor*, and denotes 'practice', 'trial', 'rehearsal'. [16] gen. absol. 'when he said'. [17] *ἐπί*, 'by myself'. [18] dat. after *διαμφ.* 'with Pl.' [19] A comic word, coined to ridicule the Platonic doctrine of '*ideas*', *i. e.* of the eternal archetypes of which particular things are imperfect embodiments. We might say 'horsehood', or (on the analogy of *humanity*) 'equinity'. [20] 'he'; so used also in *ἦ δ' ὅς*, 'said he'. [21] 'wherewith'. [22] The mind's eye alone can discern ideas. [23] 'you possess', perf. of *κτάομαι.* [24] *ᾄδω.* [25] to be taken after *μέγα φρ.*; denotes the origin of the pride. [26] gen. after *διαφ. nihil a pueris differre.* [27] to be taken after *γαυριώντων.* [28] 'when asked'. [29] 'wherein?' [30] 'you will know', fut. of *οἶδα.* Hence in *Philip van Artevelde.*

'Strip me the two,
This were the humblest, that the noblest beggar,
That ever braved a storm.'

'Ὡς here is 'to'. See § 27 n. 13. [31] 'you said'. [32] aor. of *ὑπολαμβάνω. ὑπ. εἶπε*, 'said in reply'. [33] 'give', aor. imper. of *δίδωμι.* [34] 'let us inquire'. [35] 'after he (Dion.) had given'. *ἠριστ. ἀριστάω.* [36] *παρακμάζω.* [37] *ὄναρ ἢ ὕπαρ*, 'asleep or awake', adverbial use of these accusatives. [38] 'bandaged', aor. mid. of *περιδέω.* [39] *i. e.* another school pedant or dominie. [40] 'on learning', from *μανθάνω.* [41] *ὁρμάω.* [42] *ἐγένετο*, aor. of *γίγνομαι.* The Greek here is: 'it fell out like, when'; we say, '*as* when'. [43] gen. after compar. The hen has picked up something 'too large to swallow'. [44] aor. of *καταπίνω.* [45] *τὸ αὐτό*, 'it was the very same thing'. [46] *ὁράω.* [47] 'when you have determined', *κρίνω.* [48] *μέγα.* [49] 'if'. [50] = Lat. *acceperis.* [51] 'came'. [52] *πέμπω.*

§ 74. [1] *ἐγκαταλείπω.* [2] *πράττω.* [3] *φεύγω.* [4] *περιάγω.* [5] 'in consequence of'. [6] *δεινὸν δεδ.* like *torva tuentur.* [7] gen. absol. [8] aor. pass. of *παρατείνω*; 'he was exhausted'; properly 'laid flat', 'prostrated'. [9] aor. of *πορεύομαι.* [10] 'asked'. [11] 'also'. [12] *Δία.* [13] *ἔγωγε.* [14] 'said he'. [15] 'both'. [16] *τὰ ἄλλα. ἀπηλλ. ἀπαλλάττω.* [17] gen. after compar. [18] to be taken with *διατ.* 'How would you have fared, think you?' [19] aor. pass. of *διατίθημι.* [20] supply *διετέθην ἄν.* [21] In Engl. '*or* rather'. [22] *οὐδέ.* 'I should not even have been able'. [23] aor. of *δύναμαι.* [24] dat. of the difference, *tanto minus.* [25] partic. perf. pass. of *ἀσκέω.* The gen. like the Lat. *Viri est fortiter pati.* [26] Transl. 'What sort of training do you think a man must have had to be so much

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less capable of fatigue than the lad?' [27] 'when he had come'. [28] aor. mid. of *θεάομαι*, 'when he had remarked'. [29] Preserve the art. 'the largeness of the gates', 'the smallness of the city'. [30] 'should march out' (by the gates). [31] aor. of *τυγχάνω*, 'thou obtainedst', 'wert allotted', with gen. [32] imperat. 'endeavour'. [33] We say 'to one who said'. The Greeks 'to the man who said'. See § 76 n. 20. § 151 n. 4. [34] 'yes, but'. [35] *φύω*. [36] fut. mid. in form, active in use. See § 76 n. 6. [37] *πείθω*. [38] *καταλείπω*. [39] *ἀποφεύγω*. [40] = *solebat*. [41] Supply *στρατόπεδον ἡγουμένης*, 'than an army of lions with a deer for general'. [42] *τεθαύμακα* from *θαυμάζω*, perf. in pres. sense.

§ 75. [1] *ἀπολείπω*. [2] in respect of his race', *genere*. Acc. denoting the particular part, property, or attribute, to which a statement is limited. *Σύρος τὴν πατρίδα*, a Syrian by nation; *Σωκράτης τοὔνομα*, 'Sokrates by name'. So *τὸ μέγεθος* 'in size'; *τὸν ἀριθμόν*, 'in number'. In Lat. this acc. is called the Gr. acc. *os umerosque Deo similis*. See § 90 n. 3. § 115 n. 3. § 125 n. 4. § 142 n. 4. § 150 n. 1. [3] 'which was deserted', depopulated. [4] 'to say'. [5] *τὰ ἐκ φιλ.* 'the lessons of philosophy', lit. 'what is derived from philosophy'. [6] *τὸ π. δ. λ.* 'the proper time for speaking'. [7] *ἐθέλω*. [8] *περὶ τὸ γ.* 'about painting'. [9] 'to forget'; aor. mid. of *ἐπιλανθάνω*. [10] 'to take'; aor. mid. of *προσφέρω*. [11] 'that ... were discovered'; aor. pass. of *εὑρίσκω*. [12] In Gr., as in Lat., the relative is often in the neut. pl., when the antecedents are masc. or fem., if inanimate things are meant. [13] 'also'. [14] 'produced'; aor. of *ἀναδίδωμι*. [15] aor. of *δίδωμι*. [16] aor. of *λαμβάνω*. Cf. § 72 n. 33. [17] aor. of *εὑρίσκω*. [18] 'stripped themselves', aor. mid. of *ἀποδύω*. [19] 'rubbed themselves with oil', aor. mid. of *ἀλείφω*. [20] 'yoked', aor. of *ζεύγνυμι*. [21] *ὅστις*. [22] *φράσειε*. [23] *ἐναύσειε*. Supply *μή*. There were public curses at Athens against those who should refuse to tell the way or to give a light, or who should poison wells. See Cic. de offic. III § 55. Iuven. XIV 103, 104. [24] 'If you shall have clothed the naked, and have reproached him at the same time, you rather stript than clothed him.'

XV.

§ 76. [1] *καὶ ὁ*. [2] 'often acquired'; as in Hor. *deduxit corpore febres*. The aor. often denotes what frequently, usually occurs. See § 21 n. 25. § 88 n. 3. [3] neut. adj. instead of abstract subst. = *διὰ τὴν συγγένειαν*. See § 82 n. 9. [4] In Greek the adv. receives the force of an adj., when the art. is prefixed; so here *ὁ πέλας*, 'he who is near', the neighbour. See § 11 n. 15. § 92 n. 1. § 127 n. 8. So *οἱ τότε*, 'the men of that day'; *ἡ ἄνω πό-*

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λις, 'the upper city'. We say 'the *then* mayor'. [5] fut. mid. in pass. sense. In longer verbs esp. the fut. passive is avoided; so ὠφελήσομαι, not ὠφεληθήσομαι; similarly from ἀμφισβητεῖν, ὁμολογεῖν, ἀπαλλάττειν, φυλάττειν, γυμνάζειν, ἀδικεῖν, ζημιοῦν. [6] οἰμώζω. Among the futures of the middle form used in active sense are ἀκούσομαι, βοήσομαι, σιγήσομαι, σιωπήσομαι, ἔσομαι, εἴσομαι, γνώσομαι, θανοῦμαι, ὄψομαι, πεσοῦμαι. See § 74 n. 36. § 78 n. 15. [7] 'he had been muffled up', plup. pass. of ἐγκαλύπτω. [8] 'said'. [9] 'pay the debt', aor. imperat. of ἀποδίδωμι. [10] 'shall be done', fut. of εἰμί. [11] ἀντικαταλλάττω. [12] aor. of γίγνομαι. [13] 'to leave and'. So γελάσας εἶπε, 'he laughed and said', or 'said with a laugh'. [14] 'when you have played the coward', aor. pass. in form, mid. in sense, of κακίζω. [15] *i. e.* τινί. [16] used as aor. of περισκοπέω. [17] We say 'why *don't* you answer?' So καλῶς ἔλεξας is our 'you *say* well'. [18] 'defeated in wrestling', aor. partic. pass. from καταπαλαίω, 'I wrestle *down*'. [19] 'by grappling', aor. part. pass. of συμπλέκω. [20] See § 74 n. 33. παρρτ. from παραιτέω. [21] 'saying'. [22] '(the nightingale) *herself*', as the position shews. [23] 'if they shall have put it on', aor. part. of περιτίθημι. [24] 'they should appear', aor. conj. pass. of φαίνω.

§ 77. [1] συναγωνίζομαι. [2] διαπράττω. [3] κατεργάζομαι. [4] 'I should regard'. [5] 'both parties', gen. after ἀκρ. [6] ἀποκλάω. [7] μέμφομαι. [8] aor. imperat. mid., as is shewn by the accent. [9] aor. pass. of ἀποπνίγω. παρὰ μ. ἀ. 'was drowned [lit. 'choked'] within a little', *i. e.* 'was well-nigh drowned'. [10] 'swore', aor. of ὄμνυμι. [11] aor. conj. of μανθάνω. πρ. ἂν μ. 'before he should have learnt'. [12] 'when asked'. [13] opt. fut. of ὁράω. [14] 'I know'. [15] 'you would not have given over laughing'. [16] 'be', 2 pers. sing. imperat. of εἰμί. [17] οὐδὲ δ. 'nor is it even right'. [18] The subject is the same as the implied subject of μηχ. 'for *a man* to contrive how *he* shall escape death'. On the form of the fut. see § 76 n. 6. [19] We say, 'he will do everything [there is nothing he will not do] to escape death'. [20] 'when A. offered', part. pres. of δίδωμι. The sense 'he offered' is frequent in the imperf. [21] gen. after ἔδει. Cf. *opus est*. [22] imperf. of δίδωμι. See n. 20. [23] ἵνα. [24] ἂν ἦν, 'I should have been'. [25] 'if I had accepted it', aor. part. of λαμβάνω. [26] 'threw out', 2 aor. of ἐκβάλλω. [27] aor. of κατάγνυμι; the subject is τὸ παιδίον. [28] παιδ. θεασ. ὑπ. 'on seeing a boy receive'. [29] Supply ἐστίν. [30] pres. part. of δύναμαι. ἡ δ. 'that (art) which is able to heal the soul's diseases', as contrasted with medicine, of which Hippokrates first employed the proverb. [31] Ἀ. γ. 'but enough, for', *i. e.* 'however'. [32] 'to go away', ἄπειμι, but used as inf. of ἀπέρχομαι. [33] 'to

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die', *morituro*, fut. part. of ἀποθνήσκω. [34] 'to live', fut. part. (in use) of ζάω. [35] πλὴν ἤ, 'except'. [36] gen. after καταψ. [37] οὐ π. 'scarcely'. See Riddell's ed. of Plat. Apol. pp. 171, 172. [38] 'and yet' = *quamquam*. [39] *i. e.* not with the intention of *not* grieving me. [40] Supply ἐστί. [41] 'It is meet to blame them for this'; τοῦτο is acc. after the verb.

§ 78. [1] 'obedience to'. [2] ἅπτομαι. οὗ depends upon it. [3] 'should exact'. [4] μὴ νομ. ἔξ. 'should not think that he would have'. [5] 'he who had become', aor. partic. of γίγνομαι. [6] καὶ ἀγαθός. [7] cognate acc. after εὖ. 'who had conferred the greatest benefits upon him'. [8] gen. absol. [9] ἐφέπομαι. [10] gen. of price. [11] partic. pres. of εἰμί; 'those who are'. [12] ἐκχέω, imperfect. [13] 'their neighbours'; see on this use of the adv. with the art. § 76 n. 4. [14] εἰ δὲ μή. Ch. commanded men not to revile their neighbours; 'otherwise' [if they did not abstain from reviling, he said] 'that they would hear'. [15] On this inf. in *oratio obliqua*, see § 64 n. 8. On the middle form of the fut. of ἀκούω, see § 76 n. 6. [16] ἐπί. [17] Here we might have had λυπήσονται or λυπήσοιντο; in Gr. however even relative clauses in *oratio obliqua* are often in the infin. See Madvig Gr. Syntax, § 169. So in Lat. Madvig Lat. Gram. § 402. [18] partic. pres. of εἰμί. [19] ὀρέγομαι. [20] imperat.

§ 79. [1] 'in reality'. [2] conj. pres. of δύναμαι. [3] The Magian Smerdis, who personated Smerdis, the murdered brother of Kambyses, and usurped the throne of Persia, was slain by seven noble Persians, who determined the succession in the manner described in the text. [4] ὅτου, ὅτῳ are commonly used for οὔτινος, ᾧτινι, gen. and dat. of ὅστις. [5] 'at sunrise'. [6] 'that he shall receive'. [7] compar. of the adv. The neut. sing. of the compar. and neut. pl. of the superl. generally serve as adverbs. [8] A friend of Perikles, who heaped offices upon him. [9] acc. after ἐπωπᾷ. [10] τὰ ἄλφιτα, acc. after ἐπωπᾷ. [11] middle. [12] οἰμώζω, see § 76 n. 6. [13] Supply ἐστί. [14] aor. conj. of λαμβάνω. μὴ λ. 'Am I to accept it?' [15] 'Is it possible for me to live after neglecting a talent?' On this sense of ἔστι see § 84 n. 14. [16] aor. part. of ὑπερορᾶω. [17] fut. of τυγχάνω, with gen. [18] aor. part. mid. of προΐημι; 'after throwing it [the talent] away'. [19] fut. of δίδωμι. οὐ δώσω δίκην; 'shall I not pay a penalty?' [20] καί [even] ἐν Ἅιδι. See § 9 n. 7. [21] ἀσεβέω, perf. part., against what? acc. with εἰς. [22] follows ἔφη. [23] π. εἰ. 'after making a long speech'; aor. part. of λέγω. [24] τί ἀπ. 'what he should report'. [25] 'said'. [26] acc. of duration of time. [27] διαπλάττω.

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XVI.

§ 80. [1] τάττω. [2] 'the son of P.'. See § 9 n. 2. For Alexandros (Paris) see § 3 n. 1. [3] ἁρπάζω. [4] ἐπαινέω. [5] 'away from'. [6] οἰκίζω. [7] 'we must shew'. the Gr. gerundive, as the Lat., generally has the dat. [8] gen. after compar. ἄμ. from ἀγαθός. See § 79 n. 7. [9] τρέφω. [10] gen. absol. [11] Supply ἐστίν; the inf. ὁρᾶσθαι depends on this word; Cf. Hor. *niveus videri;* the active inf. ὁρᾶν is also admissible; 'like to look on', or 'to be looked on'. [12] aor. part. of διαιρέω, 'after breaking open'. [13] aor. of λαμβάνω; depends on ἐπέγρ. 'she wrote on (her tomb), that whatever king should be in need of money, should break open the monument and take as much as he wishes'. [14] 'found', aor. of εὑρίσκω. [15] 'lit upon', with dat.; aor. of ἐντυγχάνω. [16] dat. partic. [17] pass. though in act. we say πιστεύειν τινί; in Lat. *credor* is poetic. See § 82 n. 2. [18] σ. τὸ ὅλ. 'maintaining utter silence'. [19] 'the *mere* name'; so *ipse* in Lat. Cf. § 86 n. 9. [20] ἐπιγράφω. [21] φυλάττω.

§ 81. [1] 'much'. [2] transl. the part. by 'if' with the indic. [3] *dicunt, tradunt.* Fr. *on dit.* [4] κατακάω. [5] 2 aor. inf. of γίγνομαι. [6] οὐδένα οὔτε—οὔτε. So in Lat. *nullum neque—neque.* [7] gen. absol. [8] 'being able', from δύναμαι. [9] 'to find', aor. of εὑρίσκω. [10] gen. absol. 'when a play was being represented'. [11] 'when the people had taken their seats', aor. [12] 'flew across', aor. of διαπέτομαι. [13] aor. imperat. mid. of ὁράω. Used like the Lat. *en* or *ecce.* [14] 'said they'. [15] See n. 11. [16] 'reported (it)' aor. of ἀπαγγέλλω. [17] 'to the magistrates'. [18] 'apprehended', aor. partic. pass. of συλλαμβάνω. See Schiller's ballad, *Die Kraniche des Ibykus.* [19] φράζω. [20] 3 fut. of πράττω. [21] 3 sing. imperf. of ἔξειμι; used as imperf. of ἐξέρχομαι. [22] gen. abs. φθέγγομαι. [23] aor. part. of τίθημι. [24] 'having taken up again', aor. part. of ἀναλαμβάνω. [25] gen. absol. Supply τῶν κοράκων. [26] 'hid himself', intrans. aor. of ὑφίστημι. [27] 'at last'. [28] 3 fut. in form, but used as simple future of κέκραγα, 'I cry', which is used as a present. [29] μ. ὡς δυν. 'to the utmost as far as is possible', i. e. 'to the utmost of your power'. [30] genit. after γεύσ. See § 155 n. 5. [31] πάομαι. [32] gen. after compar.

§ 82. [1] aor. midd. of ἀπόλλυμι; governed by δίκ. (ἐστί). [2] In the act. we say ἐπιβουλεύειν τινί, but in pass. ἐπιβουλεύομαι, 'I am plotted against'. So πιστεύειν τινί (to trust) and πιστεύομαι, ἀμελεῖν τινος (to neglect) and ἀμελοῦμαι. In Lat. this constr. is very rare; generally *persuadet aliquis mihi, persuadetur mihi ab aliquo. Invideor, credor,* are rarely found. See § 80 n. 17.

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[2] 'he who has stolen', from *κλέπτω*. [4] *τὰ τῶν θεῶν*, 'the property of the gods'. [5] *χράω*. [6] i. e. Iason. [7] 'whether'. [8] *μὴ ὄντων νόμων*, 'if there are no laws'. [9] 'slavery'. The adj. with the art. often represents a subst. See § 76 n. 3. [10] *κτάομαι*. [11] 'if'. [12] 'speaks'. [13] *ὁ εἰπών*, 'he who spoke'. [14] conj. pres. of *εἰμί*, 'if they [the few words] be'; sing. verb after plural noun. [15] 'if you shall have failed', aor. part. of *ἀποτυγχάνω*. [16] See § 9 n. 7. [17] *ἐκπέμπω*. [18] *κολάζω*.

§ 83. [1] *δίδωμι*. [2] *καταφλέγω*. Some verbs, whose stem-vowel is *ε*, retain *ε* (which is generally changed into *α*) in the 2 aor. pass. So *λέγω*, 'I collect', *βλέπω*, 'I see', *ψέγω*, 'I blame'. [3] *κατασκάπτω*. [4] *ἐγκαταλέγω*. [5] The periphrasis of the fut. by means of *μέλλω* denotes an action on the point of beginning; the dependent inf. is often in the fut. See § 86 n. 8. [6] *συγκατακάω*. This verb governs the dat. *Σαρδ*. [7] 'have worn out my life in the use of', 'have been all my days engaged upon'; *κατατρίβω*; *χρ.* takes a dat. [8] Here used, as often, in an indignant question; 'Do you then really bid me go dig?' [9] intrans. 2 perf. of *ἀπόλλυμι*. 'I am a lost man'. [10] fut. pass. of *ὁράω*. [11] gen. abs.; 2 aor. partic. of *ἀποθνήσκω*. 'when Z. died', *i. e.* 'on the death of Z.'. [12] *ἀναιρέω*. [13] gen. of price=*pluris*. [14] perf. mid. [15] *προστάττω*. [16] *ἐξελέγχω*. [17] *ἄχθομαι*. [18] *ἀναγράφω*. [19] *ὁρίζω*. [20] Σ. *ἔ*. 'we shall have as allies'. [21] *πείθω*. [22] *κρίνω*. 'Let A. have been pronounced the first of generals', *i. e.* 'let him be esteemed', etc.

§ 84. [1] perf. mid. [2] 'at the longest', from *μακρός*. In Lat. *summum*. [3] *κτάομαι*. [4] 'not at all', strengthened form of the negative; so in Lat. *nihil perturbati*. See § 155 n. 4. [5] *ἀπαλλάττω*. [6] perf. pass. with acc. of limitation 'who is adorned in soul', *i. e.* 'whose soul is adorned'. [7] *ὀλβίζω*. [8] *ὀγκόω*. [9] *μεταλλάττω*, gen. abs. [10] Supply *εἰσίν*. [11] preposition after its case. On the accent see § 71 n. 4. [12] *ἀστράπτω*, 'it lightened'. Verbs denoting natural phenomena are commonly used intransitively; *ὕει*, *pluit*, 'it rains', etc. [13] 'burst', aor. pass. of *ῥήγνυμι*. [14] *εἰ ἦν*, 'if it were possible'. See § 79 n. 15. [15] dat. of partic. We say 'by weeping'. [16] 'the dead', aor. part. of *θνήσκω*. [17] 'to raise again'; inf. pres. of *ἀνίστημι*. [18] *τοῦ κλ.* depends on the comparative. [19] *ἂν ἦν*, 'would have been'. [20] *νῦν δέ*=*nunc vero*, 'but now', *i. e.* 'as things are'; the real state of the case is contrasted with the hypothesis. [21] *ἔχω* with adv. nearly=*ἐστί* with adj. See § 87 n. 19. § 91 n. 8. With a personal subject it denotes a *state* or *habit*. 'It is impossible'. [22] *καὶ ἐμοί*, 'for me also'. [23] belongs to *ἀνῆκτο*. We often find *ἄν* early in the sentence,

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preparing the way for a verb; sometimes this verb has another *ἀν* with it. § 90 n. 5. So we might say, 'He would—in case, etc. —he would, I say', etc. [24] δ. χ. 'if tears could do it'; it was not 'on account of tears', that he did not. So *ἕνεκα* is often used. [25] pluperf. pass. of *ἀνάγω*, 'would have been brought back'. [26] gen. abs.; aor. partic. pass. of *προστίθημι*, 'when an oath has been added'. [27] intrans. 2 aor. of *καθίστημι*. [28] *καὶ εἰς*. The inf. is so entirely treated as a subst., that is coupled with an acc. by *καί*, 'friends' reproach and sin against the gods'. [29] 'when busily engaged with' (*πρός*). [30] aor. part. from *προσέρχομαι*. *π. ἔφη*, 'came up and said'. [31] syncopated perf. inf. from *θνήσκω*, 'that...are dead'. [32] dat. of the pron. [33] 'also'. [34] *διαταράττω*. [35] 'I knew', used as imperf. of *οἶδα*. [36] 'that I had begotten them'. On the nomin. see § 124 n. 5, on the partic. § 138 n. 5.

§ 85. [1] See *μιμνήσκω* in Vocabulary. [2] perf. pass. of *ψεύδομαι*. [3] *σώζω* has aor. *ἐσώθην*, from the epic form *σαόω*, *ἐσαώθην*. See § 95 n. 8. [4] *τρέφω*. [5] *κατορύττω*. [6] *ἐξελέγχω*. [7] 'is determined'; from *δοκέω*. [8] *ἀναρρίπτω*. like the Lat. *iacta alea esto*. [9] participle of *εἰμί*, which often denotes what *really is*, as opposed to what only seems; translate here 'real'. [10] 3 plur. ind. pres. of *δίδωμι*, 'give'. [11] acc. after *εὖ ποιεῖν*. See § 63 n. 7. [12] *οἴει δ.* 'think that *you* ought'. On the omission of the subject before the infin. see § 67 n. 10. [13] verbs denoting 'to care for', take the gen. [14] acc. after *μαθητέον*. [15] *π. τ. ἐ.* 'from those that know' them; partic. pres. of *ἐπίσταμαι*. [16] dat. after *χρῆσθαι*. [17] 'also'. [18] Order *ἐθ. τ. σ. ὑ. τῇ γ.* 'you must enure the body to serve the judgement'.

§ 86. [1] 'that Kyros, who won'. [2] 'envy me not my tomb'; *i. e.* do not violate it, let my bones rest in peace. [3] See § 83 n. 5. [4] *συνάγω*. [5] 'what was required for the expedition'. [6] *ὡς* with the part. here expresses a pretext. Kyros concealed from his troops that he was marching against Artaxerxes, king of Persia. [7] Supply *ἐστί*. *πειστέον*, *ἀπολογητέον* and *ἀπαλλακτέον* are here passives of the middle; *i. e.* *πειστέον* = *δεῖ πείθεσθαι*, 'one must obey', not *δεῖ πείθειν*, 'one must persuade'. [8] 'to know', fut. of *οἶδα*. On *μέλλω* with the fut. inf. see § 83 n. 5. [9] 'by itself', *i. e.* without the body. See § 80 n. 19. [10] 'it appears'. [11] *ἡμῖν ἔσται*, *erit nobis*, 'we shall have' that. See § 65 n. 31. [12] gen. after *ἐπίθ.* and *ἐρ.* [13] correlative to *τότε* above. [14] dat. agreeing with *ἡμῖν* above; 'living', *i. e.* while we live.

§ 87. [1] The third future (paullo post futurum) is the pro-

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per future of those perfects which have a special present signification. See § 81 n. 28. λέλειπται, 'it remains', λελείψεται, 'it will remain' (λειφθήσεται, 'it will be left'); κέκτημαι, 'I possess', κεκτήσομαι; μέμνημαι, 'I remember', μεμνήσομαι. Other 3rd futures are used by the Attics as simple fut. pass. So πεπαύσομαι, κεκόψομαι, βεβλήσομαι. [2] Supply αὐτούς. [3] προστάττω. [4] 'of this', *i. e.* what is necessary for guarding the constitution. [5] conj. of εἰμί. [6] Supply ἐστί, as with the following verbal adjectives. [7] verb adj. from πείθεσθαι, 'to obey'. It may also take the acc. from πείθειν, 'to persuade'. See § 86 n. 7. [8] It might be also σωφροσύνη διωκτέα ἐστὶ καὶ ἀσκητέα, as in Lat. *temperantia servanda est;* the Lat. poets rarely say: *aeternas quoniam poenas in morte timendum est.* [9] These genitives depend on the compar. [10] On the neut. predicate see § 13 n. 8. § 61 n. 1. [11] ἐν μ. μ. 'in greater esteem'. [12] καὶ παρ' ἀνθρ....ἔχουσι, 'and among men of sense'. [13] infin. after δεῖ. [14] ἃ ἂν κ. 'whatever it [our country] bids'. [15] aor. inf. of πάσχω. [16] agrees with the unexpressed τινά, which is the subject of the preceding infinitives. [17] inf. after προστάττῃ. δεῖσθαι, 'to be bound'. [18] τρωθ. fut. part. pass. from τιτρώσκω, 'to be wounded'; ἀποθ. fut. part. from ἀποθνήσκω. [19] οὔτ. ἐ. nearly = τοῦτ' ἔστι. See § 84 n. 21. [20] 'nor must we leave the ranks'. [21] 'both'. [22] πείθειν depends on δεῖ, which is to be supplied from ποιητέον = ποιεῖν δεῖ. [23] 'as'. [24] 'is by nature', intrans. perf. of φύω. [25] acc. after βιάζ. [26] *i. e.* 'than father or mother'; gen. after the compar. [27] Supply ὅσιον βιάζεσθαι.

XVII.

§ 88. [1] *Qui patrem nihil laedet,* 'not at all'. See § 84 n. 4. [2] μένω. [3] 'has often overthrown', from σφάλλω. On the aor. to denote what is usual see § 76 n. 2. [4] φαίνω. [5] here adv. [6] γίγνομαι. [7] ὅτι ἥκιστα, *quam minime.* [8] μαίνομαι. [9] Supply ὅτι δυστυχεῖς. [10] Supply ἐστί. [11] 'They slew', syncopated aor. of κτείνω, like ἔβαν from βαίνω. [12] gen. absol. 'when D. said'. [13] conj. aor. from μαίνομαι. [14] 'said he' (P.). [15] Supply ἀποκτενοῦσι. [16] 'but when he [the slave] said'. [17] pluperf. of μείρομαι. [18] Supply εἵμαρτο.

§ 89. [1] from ὅστις. ἐρωτῶ like *rogo* with a double acc. [2] 'turned out', from καθίστημι. [3] Supply αὐτῷ, and with the following participles αὐτόν. [4] ἀποφαίνω. [5] 'at the time of'. The great plague at Athens B. C. 430, during the Peloponnesian war. [6] ῥαίνω. [7] 'an honorable death'. [8] 'in my judgement'. [9] κρίνω. [10] 'have failed', 'are lost',

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from ἐκλείπω. [11] 'else than', 'except'. [12] Supply λόγοι. [13] οὐκ οἶδ' ὅπως, 'I know not how', *nescio quo modo*, parenthetic. [14] τ. ἅ. χ. 'for ever'. [15] gen. absol. 'though he himself neither wrote anything, nor left anything behind him'. [16] dat. after παρεστώς. [17] intrans. perf. part. from παρίστημι, 'standing by'. [18] aor. part. of δείκνυμι.

§ 90. [1] ἐκήρ. δώσ. 'proclaimed that he would give'. [2] predicate. [3] acc. of limitation. See § 75 n. 2. [4] ἡ ἵππος, 'the cavalry'. [5] observe the double ἄν with the one verb, § 84 n. 23; δύν. opt. of δύναμαι. [6] καθαίρω; takes a gen. like καθαρός, § 33 n. 3. [7] ἐκδέρω. [8] μηδ. μήτε—μήτε. See § 81 n. 6. [9] Attic fut. of ἐξελαύνω. See § 67 n. 8. [10] cognate acc. 'who will cause his father no pain, and most enjoyments'. [11] intrans. 2 perf. of διαφθείρω. [12] οὕνεκα. [13] στέλλω. [14] ἀρήξατε. [15] aor. of εἰσέρχομαι. [16] from δύναμαι, 'if ye have any power'.

§ 91. [1] ἅλλομαι. [2] The inf. depends on δεινόν; see Vocabulary under δεινός. [3] χάσκω. [4] See § 66 n. 3. [5] personal construction, as in Lat. *dicitur Hercules tulisse*. [6] 'the whole time which he spent among men'. [7] On the form of the aor. see § 70 n. 5. [8] οὕτως ὥσπερ νῦν ἔχ. 'in the same state as now'. See § 84 n. 21. [9] aor. of καταλαμβάνω. [10] καταφθείρω. [11] aor. partic. of πίπτω. [12] τείνω. On the periphrasis of the perf. pass. see § 72 n. 29. § 93 n. 2. [13] τὸ ἁλ. [14] 'having found', aor. of εὑρίσκω. [15] 'said'. [16] Hence the proverb *Vox et praeterea nihil.*

§ 92. [1] See § 76 n. 4. [2] *i. e.* λόγους. [3] τὰ τῶν ἄλλων, *aliena.* [4] 'in soul'. [5] καθαίρω. [6] αἴρω. [7] 'has not the nature'; i. e. 'it is not natural to it'. [8] 'when he saw', aor. of ὁράω. [9] 'said that *he* did not care at all for'. On the omission of the pron. before the inf. see § 67 n. 10. [10] acc. of limitation. See § 75 n. 2. [11] imperf. of ἔξειμι, used as imperf. of ἐξέρχομαι. [12] =*abibis?* 2 sing. ind. of ἄπειμι, used as fut. of ἀπέρχομαι. [13] See § 91 n. 8. [14] τί π.=*quid facturus?* [15] καὶ ἐάν. [16] conj. aor. after ἐάν. [17] ἐκκλίνω. [18] 'when he had borrowed'; aor. mid. of κίχρημι. πόδας χρήσας, ὄμματα χρησάμενος, 'having lent feet and borrowed eyes', of a blind man carrying a lame. [19] intrans. 2 aor. partic. of ἐπιβαίνω. [20] 'that he slept', aor. of καταδαρθάνω.

§ 93. [1] *susceptiurum* (from παραλαμβάνω), 'to take in charge', i. e. as their governor. [2] ἀποκτείνω. The periphrastic form is universally used for the conj. and opt. perf. pass.; it is also more frequent in the active. See § 91 n. 12. [3] 'but he'.

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ὁ, ἡ, τό, are frequently used with δέ, without ὁ μέν, etc., preceding, when a person or thing before mentioned is introduced. [4] sc. υἱόν. See § 9 n. 2. So in Lat. *Hectoris Andromache*, i. e. *uxor*. [5] ὁπλίζω. [6] αἴρω. [7] used as aor. of ἀναλίσκω. On this *gnomic* aor. see § 76 n. 2. [8] *a nulla re*, gen. after ἀπέχ. [9] The antecedent is οὐδενός. So in Lat. *unde*. [10] dat. after ἐν in ἐμμεμ. [11] ἐμμένω. [12] διεκπεραίνω. [13] 'and before *he* shall have ended his life'. [14] 'before he shall have seen', aor. conj. from ὁράω.

§ 94. [1] See § 69 n. 2. § 70 n. 5. [2] 'sprang up'; 2 aor. intrans. (ἔφυν) from φύω. [3] pass. aor. with mid. sense. [4] See § 50 n. 5. [5] αἴρω. [6] 'from childhood'. See § 48 n. 5. § 146 n. 11. [7] perf. mid. [8] σήμαινε. [9] = οὔτινος, 'whose (son)'. [10] καὶ ὁπόθεν. [11] intransitive perf. of φύω. [12] 'not at all'. § 84 n. 4. [13] On this Aeolic aor. opt. see § 70 n. 5. [14] καθαίρω. [15] 'said that *he* would answer'; on the omission of the pron. before the inf. see § 63 n. 46. [16] opt. of δύναμαι. [17] 'not having laboured', i. e. without labour. [18] aor. of παραβάλλω. [19] 'when the horse died', aor. of ἀποθνήσκω. [20] 'he had learnt', aor. of μανθάνω. [21] See n. 19. [22] κατὰ ἔτος, 'year by year'. [23] 'whatever'. [24] ἐξυφαίνω. [25] superl. of ἀγαθός. [26] aor. midd. of περιβάλλω.

§ 95. [1] See § 67 n. 1. [2] fut. of εἰμί. [3] inf. fut. after verb of promising. [4] See § 67 n. 8. [5] 2 aor. conj. from λαμβάνω. [6] ἄγω. [7] possessive gen. See Vocabulary under κρίνω; and § 4 n. 3. [8] καταδύω. For περιεσ. see § 85 n. 3. [9] βασκαίνω. Here the plur. verb after the neut. pl., because τὰ παιδία denotes persons. The Lat. *fascinum* (whence 'fascination') is of the same root as βασκ. Spitting into the lap (*sinus*) was a common mode of averting the evil eye. See Iuven. VII 112. [10] aor. part. of ἀποβάλλω. [11] συμβάλωσι, aor. conj. of συμβάλλω. [12] 'appear', aor. pass. in middle sense of φαίνω. [13] aor. of ὁράω. On this inf. and ὁρᾶσθαι, below, see § 80 n. 11. [14] 'They say', *on dit*. [15] αἴρω. [16] aor. of λανθάνω; 'unawares carried an ox'; *i. e.* she carried the calf day by day, until it imperceptibly grew up into an ox. On the construction of the verb, see § 68 n. 9. [17] plur. aor. of ἔρχομαι. [18] syncopated perf. of θνήσκω. [19] καταισχύνω. [20] aor. of κτείνω.

§ 96. [1] μυριάσι sc. ἀνδρῶν. The dat. stands in Gr. in answer to the question, With what? of troops as the instruments of military operations, as the abl. in Lat. *omnibus copiis invadere* etc. [2] ἐγκολάπτω. [3] ἐντείνω. [4] sc. ἔχων. [5] ξεῖνε, Ionic form of ξένε. [6] aor. imperat. of ἀγγέλλω.

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[7] 'here'; cf. the Lát. *hac.* [8] Epitaph on Leonidas and his Spartans at Thermopylae (Herodot. VII 228 § 2). [9] *διαφθείρω.* [10] Ἅλις μοι, 'I have had enough of'; 'no more for me of'. [11] *παρατείνω.* See § 74 n. 8. [12] syncopated intrans. perf., in pres. sense, of *ἵστημι.* 'they stand up for' (*ἐς*), 'are engaged in'. [13] *αὐαίνω.*

XVIII.

MIXED EXAMPLES.

§ 97. [1] 'appearance'; gen. after *μελέτω.* [2] Human life is compared with the seasons; we must not in youth 'wear out the mantle', which we shall need in old age; *i. e.* we must reserve the strength of the body by temperance. [3] *παρακμάζω.* [4] supply *ἰᾶσθαι.* [5] 'called', aor. of *λέγω.* [6] *ἣν* (*ἀπάτην*) *ἀπατήσας*, cognate acc. See § 68 n. 34. [7] The tragic poet who deceives by the perfection of the illusion, is more just, because he does what he undertakes to do. [8] gen. after the comparat. [9] The spectator who is deceived by the illusion is wiser, as having more sympathy with the poet. [10] 'marched through', aor. of *διέρχομαι.* There is a special term (*σαγηνεύω*) for this Persian practice of *drawing* a country. See Herodot. III 149, VI 31. [11] *ἵνα ἔχ.* 'that they might be able'. [12] 'to tell'. [13] On this periphrastic perf. see § 91 n. 12. [14] *θρίξ.* [15] Predicate. Caesar, being also bald, esteemed the right of wearing a crown of bay above all his other honours (Suet. 45). [16] aor. imperat. of *ἱκνέομαι.* [17] =*σοῦ*, governed by *ὕπερ.* [18] *θνήσκουσιν ὕπερ.* On the accent see § 71 n. 4. [19] gen. absol. [20] 'said'. [21] gen. absol. [22] gen. after comparat. [23] Supply *ἐστί.* [24] 'it is fated that we escape nothing (of all), whatsoever the gods send'. [25] conj. pres. of *δίδωμι*; conj. after *ὅσα ἄν.*

§ 98. [1] *χρήματα.* [2] Supply *ἁμαρτήσεσθαι* out of *ἁμαρτάνοντας.* [3] The *ν ἐφελκυστικόν* is used because of the metre. [4] 'of a good father'; gen. of origin. See Madvig, Gr. Syntax § 54 c. [5] 'those who were (at that time) called Gr.'. [6] Dat. of the agent after perf. pass. See § 111 n. 35. [7] The subject to be supplied out of the preceding *οἷς.* So in Lat. *Quibus multa nefanda perpetrata sunt, oderunt.* [8] 'led', aor. of *ἄγω.* [9] 'hung up', from *ἀνάκειμαι*, used as perf. pass. of *ἀνατίθημι.* [10] 'when he found it', aor. of *εὑρίσκω.* [11] 'but when he (A.) said', gen. absol. [12] *γράφω.* On the periphrastic perf. pass. see § 91 n. 12. [13] i. e. 'these (fields)'. [14] 'said he'. [15] 'do ye think?' [16] *τὰ ἀδικήματα.* [17] dat. of instr. with *πηδᾶν.* [18] *καὶ ἔπειτα.* [19] *τινά*, sing., subject of *γράφειν.* [20] 'them', i. e. *τὰ ἀδικήματα.* [21] *ἂν ἐξαρκ.*

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'would suffice'. On the Aeolic aor. see § 70 n. 5. [22] gen. abs. containing the condition: 'if Zeus were to write'. [23] Supply ἐξαρκέσειε. [24] ἐστίν. [25] βούλεσθε. [26] 'give', pres. ind. of δίδωμι. [27] 'to them'. [28] Predicate. 'The sins (τὰ ἀδικ.) of men are no evil to the gods'.

§ 99. [1] Like the Lat. *bene audire;* See the Vocabulary. Milton imitates this usage: *Or hearst thou rather pure ethereal stream?* [2] 'with what is thine own'. § 50 n. 5. [3] from μιμνήσκω. [4] Attraction instead of ἦν. See § 68 n. 2. [5] 'if'. [6] μὴ προσπ. = *dissimulet.* 'if the reviled makes as though it were not so', i. e. 'takes no notice of it'. [7] gen. after a verb of caring. [8] ἔχ. τινός, 'to hold on to', 'to keep close to'. [9] conj. of εἰμί, depends on ἵνα. [10] Cf. 'If any man will do His will, he shall know of the doctrine, whether it be of God'. [11] With this saying of Antoninus cf. St Matt. xxv 42—45.

§ 100. [1] προέχω. See § 57 n. 5. [2] sc. ἐστίν. [3] ἀπαλλάττω. [4] τούτους subject of the inf. τελεῖν. [5] object of πράξειν. *Quid hunc facturum exspectas?* [6] 'remember', perf. mid. imperat. μιμνήσκω. [7] Prov. of those who when required to return A, deny that they have received B; or generally who make an irrelevant defence. [8] κάρα σου 'thy head'; in Lat. we must say *caput tuum.* § 50 n. 5. [9] fut. of συγχέω. [10] has this accent when it comes after its case; See § 71 n. 4. [11] i. e. σοί, 'whilst thou art dripping with blood'. [12] 'will flow'; fut. of ῥέω. See § 76 n. 6; and on the plur. verb after dual noun see § 54 n. 30. [13] τίνω. [14] 'Punish her, for it is even from hence that women's conditions (τὰ τῶν γυν.) are distempered; some, either for children's sake, or on the score of kindred, after finding a woman evil did not destroy her, and thereupon wrong-doing has stolen upon many [of the sex], and moves onward, so that virtue becomes extinct'. Or thus:

'Strike her and spare not: for all women's ills
From this source spring; some man, for children's sake,
Or kin's, hath caught in sin and left alive;
Then Vice from one to many hath wound its way,
On and still onward; Virtue is seen no more'.

[15] aor. of ἀπόλλυμι. [16] aor. of λαμβάνω. [17] τὸ ἄδικον. [18] perf. of ὑπορρέω. [19] ἡ ἀρετή. [20] gen. absol.; aor. part. pass. of ἀπορρέω. [21] Supply εἰσί.

§ 101. [1] ἐστί. [2] 'even if', καὶ ἐάν. [3] poet. aor. conj. of the epic verb βλώσκω. [4] ὁ ἐμός. [5] 'to stand', intrans. 2 aor. of ἵστημι. [6] οὔποτε δύναιτο ἄν, 'would never be able'; δ. opt. pres. of δύναμαι. [7] ἐξ ἀδ. 'secretly'. ἐκ with the

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neut. adj. often serves for an adverb; ἐκ τοῦ φανεροῦ, 'openly', etc. [8] neut. pl. [9] καὶ ὅταν περ. [10] αὐτοῦ (or αὐτῆς) with the superl. denotes the highest point which the quality expressed by the adj. has attained in the person (or thing) spoken of. See Madvig Gr. Syntax § 95 n. 2. Here 'at its noblest'. [11] conj. aor. pass. in middle sense of φαίνω. [12] καὶ ἐπί. [13] aor., in form pass., of the deponent δέρκομαι. [14] 'initiations' (into the mysteries). [15] μόλωσι. See n. 3. [16] See § 9 n. 7. [17] 'life'. [18] Supply ἐστί. [19] αἰτέω. [20] intrans. perf. of φύω, 'is naturally'. [21] dat. after ἴσον, 'an evil equal to a forced thirst'. [22] On the form see § 70 n. 5. [23] aor. of πίνω. [24] partic. of δίδωμι. We can also say 'than by giving him to drink'. [25] ἀπό. [26] gen. after ἥττων. Cf. n. 45. [27] gen. after κενός, as after *vacuus*. [28] 'is wont'. § 110 n. 2. [29] aor. part. of ἐκχέω, 'after giving his tongue full vent'. so a wind πολὺς πνεῖ, 'blows strong'; a river πολὺς ῥεῖ, 'flows with full stream'. [30] depends on φιλεῖ. [31] 'he spoke'. [32] ἀλλὰ γάρ, 'but (in vain), for'; *i. e.* 'however'. [33] prepares the way for μάθοις ἄν below. See § 84 n. 23. [34] gen. absol. 'if the gods conceal'. [35] opt. aor. of μανθάνω. [36] πάντα. [37] 'you should go over', aor. of ἐπεξέρχομαι. [38] κλήω. [39] 'for a deed of shame'. [40] acc. of duration. [41] 'give', aor. imperat. of δίδωμι. [42] καὶ εἶτα. [43] καλέω. [44] οἱ φ. 'parents'. [45] gen. after ἥσ. Cf. n. 26.

§ 102. [1] μετ. δειπ. 'during the meal', 'while dining'; the Lat. *inter cenandum*. [2] 'in comparison with his' (Alexander's). [3] Translate by the pluperf. in Engl. [4] aor. of λαμβάνω. [5] 'think'; the Latin *sibi videri*. [6] gen. after λάθρα. [7] μέ. [8] i. e. ἐκείνων ἃ ἱκόμην, where ἃ is a cognate accusative, 'that errand whereon I came'. [9] aor. of ἱκνέομαι. [10] takes the gen. in the poets, like many adjectives beginning with α privative, 'without the honour of'. [11] aor. pass., used as mid., of προφαίνω. On the crasis see § 57 n. 5. [12] dat. after μχθ. [13] 'it was fated', opt. of χρή. [14] 'to be joined (in wedlock) to'; aor. pass. of μίγνυμι. [15] should reveal to men, for them to behold'. [16] fut. opt. of εἰμί. [17] aor. (in use) of ζάω. [18] 'at the hands of'. [19] *i. e.* πόλας εἰς ἑορτὰς ἥξετε; [20] 'bathed in tears', perf. mid. of κλάω. [21] fut. of ἱκνέομαι. [22] imperat. of ἐπίσταμαι. 'know of these things as in actual progress, and no longer delaying'. [23] 'The hopes you chase are winged', *i. e.* you are too impatient. [24] ἀτυχέω, 'he has not sped ill'. [25] Supply ἐστί, 'fortune has not one only form', but many; he may have been fortunate, though not exactly as you would wish. [26] τὸ τ. θ. 'the service of the god'. [27] 'to add' to our knowledge. [28] 'so long as it may be allowed', conj. of ἔξεστι. [29] part. of εἰμί, 'while yet a boy, one

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knows how to do evil', *προῖκα*, 'gratis', *i. e.* without any charge for the teaching. [30] On the inf. after verbs of knowing ('know *how* to') see § 138 n. 5. [31] *οὐδ' ἣν* λ. 'not even if he shall have taken'; aor. conj. of *λαμβάνω*. [32] aor. to denote what is usual. See § 76 n. 2. [33] 'that we may neither appear to be'; the corresponding *μήτε* 'nor' is not contained in this fragment. [34] 'to be of', *i. e.* 'of the number of', 'to rank amongst'. [35] *καὶ ἀποδ.* 'even though our father be abroad'. [36] 'has suffered', perf. of *πάσχω*. *τὰ ἐμά*, 'my' (sufferings). *i. e.* 'what I have'. [37] gen. after *ἐστ.* [38] Supply *αὐτούς*, *i. e.* 'such friends'. [39] 'to escape' them, aor. of *φεύγω*. [40] aor. of *ἔρχομαι*. 'Did there not come a rumour respecting P. either, that he would arrive?'

§ 103. [1] 'from an enemy's mouth'. [2] *μή* in prohibitions takes generally the aor. conj. or pres. imperat. § 71 n. 6. [3] *licebit*; fut. of *ἔξεστι*. [4] 'to support life'. [5] *inquit*, from *φημί*. [6] See § 9 n. 7. [7] *Veni, vidi, vici.* [8] gen. absol., aor. partic. of *ἀναιρέω*, 'when Cato had killed himself'. [9] gen. after *φθ.* so also *σωτηρίας*. [10] 'for you also'. [11] gen. absol., 'when some bade him beware of'. [12] 'he said that he did not fear'. *δέδια* is used as a pres. [13] aor. partic. of *δείκνυμι*. [14] Shakespeare, *Jul. Caes.* Act I. sc. 2.

'Let me have men about me that are fat;
Sleek-headed men, and such as sleep o' nights:
Yond' Cassius has a lean and hungry look;
He thinks too much; such men are dangerous.'

[15] 'to be discharged', aor. pass. of *ἀφίημι*. [16] *συγχωρέω*. [17] 'said'. [18] 'say nothing'. [19] The 24 letters of the Gr. alphabet. Latin, which has no W, and in which I and J, U and V, respectively, are not distinguished, has only 23 letters. [20] *πρότερον ἢ δ.*, 'before going through the 24 letters'. [21] used for *σεαυτόν*. See § 55 n. 16. § 116 n. 6. [22] aor. mid. of *ἐπιλαμβάνω*. 'he (Aug.) took hold of him (Ath.) by the hand and said'. [23] 'detained', aor. of *κατέχω*. [24] 'saying'. [25] 'also'. [26] *τ. ἐν ἀ. ν.* 'the young men in repute', *i. e.* of rank. [27] 'when they did not attend'. The full expression is *προσέχειν τὸν νοῦν*, 'to apply the mind', with dat.

§ 104. [1] *κτάομαι*. [2] 'as a friend'. [3] *καὶ αὐτός, et ipse*, 'I too'. § 51 n. 16. [4] *τὸ ἀπὸ τοῦδε*, 'from this time'. [5] 'oneself'. [6] 'life at Athens'. This termination was originally derived from the dat. pl. We find Πλαταιᾶσι, 'at Plataea', Ὀλυμπίασι, 'at Olympia'. [7] *μεταβάλλω*, gen. absol. [8] acc. after *πατοῦσαν*. [9] 'even'. [10] explains *τόδε*, 'this, namely, to be praised in excess'. [11] 'they [*i. e.* men, the Fr. *on*] use the construction of' the act. with the dat.,

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and the mid. with the acc. From this verb comes *Syntax.* [12] Any part of any word, taken *materialiter*, as it is called, may thus be used as an indeclinable subst. Thus λέγει τοῦτο τὸ ἑκών, 'the word ἑκών means this'. ἐν τῷ ἑκών, 'in the word ἑκών'. So in Lat. *a similibus fiunt dissimilia; ut ab* lupus, lepus, lupo, lepori, 'From like (nominatives) come unlike (oblique cases); as from (the nominatives) *lupus, lepus* come (the datives) *lupo, lepori*'. [13] imperat. [14] 'being the first', 'beginning the fray'. [15] the 'roundness', *i.e.* the ease and smoothness. It is Aristophanes, who repels the charge that he is a plagiarist of Euripides. [16] τὸ ἐμόν. [17] ὦ ἄναξ. [18] dual of πρέσβυς.

§ 105. [1] See § 55 n. 2. τἄλλα is τὰ ἄλλα. [2] καὶ ἐκεῖ. [3] 'to the same number'. [4] Predicate, 'as food'. [5] fut. of εἰμί. τί ἀμ. ἔστ. π. 'what [wherein] he will be the better after being educated?' [6] 'even'. [7] 'he will not sit', used as fut. of κάθημαι. [8] gen. abs. 'when some one was introducing to him', pres. part. of συνίστημι. [9] gen. abs. 'on the other's saying'. [10] gen. of price. [11] 'to buy', used as aor. of ὠνέομαι. [12] imperat. [13] ἵνα. [14] opt. [15] 'might know', opt. of οἶδα. [16] 'for what purposes', neut. pl. [17] 'also'. [18] In the Attic comic poets the cooks are generally hired for the occasion, not permanent servants. [19] aor. of ἐμπίπτω; 'he fell into'. We say 'out of the frying-pan into the fire'. [20] aor. of λαμβάνω. [21] 'restore', aor. imperat. of ἀποδίδωμι. [22] 2 sing. fut. of λαμβάνω. On the form see § 76 n. 6. [23] 'he discovered', aor. of γιγνώσκω. [24] ὡς μ. θ. *velut imprudens.* [25] παρακαταβάλλω, aor.; 'let it drop alongside'. [26] ironical. 'as he pretended'. [27] ἀνοιμώζω. [28] 'but some'. [29] 'say that he said while doing so'. [30] Supply ἐστί. [31] 'should be lost', aor. midd. of ἀπόλλυμι. [32] 'when one has learnt'; νοῦν is object to ἔχειν. [33] 'see double', *i.e.* 'see twice as well'. [34] aor. of ἐξαμαρτάνω. [35] τὸ αὐτό. So in Lat. *bis idem peccare*, 'to commit the same fault twice'; cognate acc. See § 97 n. 6. [36] Supply ἔστι. *Non est sapientis.*

§ 106. [1] θάπτω. [2] 'after him', after his name. [3] on the acc. see § 54 n. 27. [4] 'in any point'. [5] pass. aor. with midd. meaning. [6] 'I should not be alive'. Εἰ with ind. past in the conditional clause, and ἄν with ind. past in the apodosis, are employed where the condition has not been fulfilled; *Si eius periculum fecissem, non essem vivus.* [7] sc. ὁ υἱός. [8] ἔστιν paroxyton, 'exists'. [9] ἀλ. ἀλείφω. Κ. δ. δ. 'You flay a flayed dog', *i. e.* you waste your pains. [10] 'also'. [11] 'to suffer', aor. of πάσχω. [12] used as aor. pass. of τύπτω in the sense of πληγὴν δίδωμι, 'I wound'. [13] depends on λόγος

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ἐστί, 'the story runs that the eagle said, when he saw'. [14] aor. of ὁράω. [15] τάδε ἁλισκ. cognate acc. 'We suffer this capture'; 'we are here taken'. [16] ἡμῶν αὐτῶν. See § 103 n. 21. [17] poetic for ἁλισκόμεθα. Hence Waller:

'That eagle's fate and mine are one,
Which, on the shaft that made him die,
Espied a feather of his own,
Wherewith he wont to soar so high.'

§ 107. [1] acc. of limitation; in Lat. mostly the abl.; *claudus altero pede*, 'lame of one foot'. See § 75 n. 2. [2] See § 93 n. 3. [3] προνοέω. On the crasis see § 57 n. 5. [4] δημιουργέω. [5] See § 53 n. 2. τῶν θεῶν depends on ἄλλος. [6] The augm. comes after the prep., though ἐπιτηδεύω is not a compound, but formed from ἐπίτηδες; so προεφήτευσα, though προφητεύω is from προφήτης. § 111 n. 1. [7] ἄλλος ἄλλο sums up an enumeration of particulars; in such cases we add 'in a word'. [8] 'I am doomed to mourn my lost hair', lit. 'to the mourning of the hair'. [9] On the accent of a prep. after its case see § 71 n. 4. [10] conj. aor. pass. 'has had her yellow crop [*i. e.* her mane] reaped'; θέρος cognate acc. [11] σπάω. [12] gen. of quality, 'a meadow of river waters'. [13] 'has seen', aor. conj. of ὁράω. [14] generally taken passively, 'when the sun shines full upon her'. [15] 'after her mane has been shamefully plucked bare beneath clippings'. [16] καὶ ἄν. [17] On the form of the opt. see § 70 n. 5. οἰκ. ἄν, 'even the pitiless would pity her'. [18] cognate acc. = ὅτι τοιαῦτα μ. 'for her great fits of frenzy as she mourns and weeps the mane she once had'. [19] See § 76 n. 4. [20] 'will be the ruin of me', fut. of ἀπόλλυμι. [21] λέγε. [22] ἐπί. [23] ὑπάρχει μοι is 'I have to start with': οἷς ἄν etc. 'whoever have by nature no stock of virtue of their own (οἰκ.) belonging to them (πρ.)'. [24] partic. of πρόσειμι. [25] explained afterwards by εἰς τὰ μν. etc. 'fly thither for refuge, *i. e.* to their tombs and their family'. [26] 'count their ancestors, how many (they were)'. In Engl. we say 'count the whole series of their ancestors', Cf. Verg. *per noctem, quam longa est*, 'the live-long night'. [27] οὐδ. ἔχ. π. 'they are none the better' for their pedigree. [28] fut. of λέγω. [29] = ὥτινι. [30] ἐγένοντο, aor. of γίγνομαι. 'For how would they ever have been born (without ancestors)'? [31] gen. absol. [32] 'laughed at him', sing. verb after pl. neut. [33] 'said'. [34] conj. after ὅταν. [35] 'the suite'. [36] The subject is τὰ παιδάρια. [37] gen. after κατ. [38] 'playing the connoisseur'.

§ 108. [1] οὐδὲν ὄφ. 'it is of no avail'. [2] in act. ἀφαιρεῖν τινά τι; in pass. ἀφαιροῦμαί τι. So in Lat. *doceor aliquid*, and with all passives of *quem-quid* verbs. [3] π. ς. 'went to...and

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said'. [4] 'but when he [the schoolmaster] said'. [5] 'because'. [6] 'I do not know how', supply γεωμετρεῖν. [7] τοῦτο, 'and what of that?' [8] Supply οἶσθα. 'For you do not know how to read either'. [9] 'to prove', from δείκνυμι. [10] δμ- with dat. Cf. Hor. *Invitum qui servat, idem facit occidenti.* [11] Supply ἐστί. [12] 'We use what is present', *i. e.* 'we enjoy what is provided'. [13] παρατίθημι. [14] aor. opt. of δοκέω; on the form see § 70 n. 5. 'if any one should require his entertainer to serve up fish or cakes, he would be thought strange'. [15] plur. ind. pres. of δίδωμι. [16] κ. τ. = *atque id* or *idque*, 'and that too'.

§ 109. [1] sc. ἐστί, 'it is hard'.)(ῥᾴδιον. [2] *i. e.* χρημάτων. [3] 'in a day', in *one* day. [4] τοῦ ἑτέρου—τὸν ἕτερον, *alterius—alterum*, accuser and accused. [5] ἐπαίρω. [6] aor. of παρέρχομαι. [7] aor. of ὁράω. [8] 'He who is hastening to see virtue as though it were his country, must pass by pleasures as Sirens'; he who is as eager to see virtue, as Odysseus was to regain Ithake, must pass by pleasure as O. sailed past the Sirens. [9] 'when he said'. [10] Supply ἐστί. [11] poetic and ancient form of τοῖς. [12] Supply αἰσχρὸν εἶναι. [13] 'when he met', aor. of ἐντυγχάνω. [14] 'foul is foul, seem it, or seem not so'. [15] καὶ ἐάν, 'both if—and if'. [16] ἀλλά. [17] pres. part. of δύναμαι. [18] οὐδέ. Supply δίκαιός ἐστι. [19] 'abstained', aor. mid. of ἀπέχω. [20] καὶ οὔ. [21] 'It is not possible'. See § 84 n. 14. [22] agrees with the subject to εἰπεῖν, 'for *a man to say while living*'. § 77 n. 18. [23] ταῦτα. [24] 'I shall suffer', fut. of πάσχω. [25] 'you spoilt', aor. of ἀπόλλυμι. [26] 'by pouring on it', aor. of ἐπιχέω. [27] aor. of πίνω. [28] aor. of ἐσθίω. [29] aor. of λέγω. [30] λέγω τινά τι is the common construction. See § 106 n. 3. An epitaph.

§ 110. [1] 'by nature'. [2] 'are wont'. So Hor. *aurum perrumpere amat saxa.* § 101 n. 28. [3] verbal adj. of χράομαι, *utendum*, takes the dat. [4] κλίνω. [5] 'and again towards the other quarter' (the south). τἆλλα = τὰ ἄλλα. [6] pres. ind. of παραδίδωμι, 'we hand on'; an allusion to the torch-races, in which each runner passed on his torch to the next. Lucr. *et quasi cursores vitai lampada tradunt.* [7] 'to take', aor. of λαμβάνω. [8] Supply ἐστί. [9] 'when advanced' in life, intrans. aor. of προβαίνω. [10] 'when they came together', aor. of συνέρχομαι. [11] 'struck', aor. of καθικνέομαι. [12] 'and said', aor. of λέγω. [13] gen. absol. 'when one was reading'. [14] 'when he had given a peep of'. [15] like *ille*, 'the famous'. [16] aor. of ἀναβαίνω. [17] aor. (in use) of κέκραγα. ἀναβὰς ἂν ἀνέκ. 'he would have mounted...and cried aloud'. § 76 n. 13. [18] On the accent of prepositions after their case see § 71 n. 4. [19] gen.

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after φρονεῖ. [20] 'to establish', aor. of καθίστημι. [21] 'if'. [22] 'ye shall have destroyed', aor. conj. of καθαιρέω. [23] 'You draw down the moon to your own hurt'. Prov. The Thessalian witches were said to lose the use of eyes and feet. Cf. Verg. *carmina vel caelo possunt deducere lunam.* [24] 'after coming to speech with D.' [25] 'was amazed at'; the aor. pass. is frequent in this sense; the pres. καταπλήττω is not used in good authors. See § 111 n. 4. [26] acc. after κατ., as after *horreo* etc. in Lat. [27] The nom. because the subject of the infin. is the same as that of the main verb. See § 67 n. 10. § 84 n. 36. [28] 'if I were not A., I would have been D.' [29] ἐπαίρω. [30] 'they say', *on dit.* [31] 'did he go abroad', used as imperf. of προέρχομαι. Similarly εἰσήειν.

§ 111. [1] ἐγκωμιάζω; augm. following the prep., though the verb is formed from ἐγκώμιον. See § 107 n. 6. [2] διαπείρω. [3] 'painted'. [4] 'was amazed at'. See § 110 n. 25. [5] δῆλος ἦν θ. 'shewed that he admired'. [6] used as aor. of ἐρωτάω. [7] aor. of προσέρχομαι. [8] aor. of πάσχω. τί παθ. 'What had come to him that he should?' 'what *possessed him* to admire?' [9] is subject of εἶπεν. [10] pluperf. of κτάομαι, 'you would not have asked me, if you had had my eyes'. [11] opt. aor., in use, of φημί, 'I would say'. [12] 'also'. [13] 'of'. [14] 'but' I would say 'if any one has educated ears'. [15] Supply ἔχουσιν. [16] 'of those who have', *i. e.* of the wealthy. [17] Supply εἰσί. [18] The construction is ἀκούειν τινός τι. [19] καταστρέφω, 'I have been compelled'. [20] εἶμι used as fut. of ἔρχομαι. [21] 'having heard of', perf. of πυνθάνομαι. [22] 'we knew', imperf. of οἶδα. [23] παρὰ σοῦ (on the accent see § 71 n. 4). 'let her (Io) learn from thee (Prometheus)'. [24] 'by'. [25] πάντα ὅσα. [26] Supply ἐπίστασθαι. 'I know all that a man of birth should'. [27] τε. [28] ἵνα, 'where'. [29] καὶ οὐκ. [30] 'even'. [31] neuter. [32] 'though I am'. [33] 'poor wretch'; in this sense πόνηρε has this accent. [34] 'do you stand', intrans. perf. of ἵστημι. [35] dat. of agent after perf. pass. See § 98 n. 6. [36] διασπαράττω, 'have been rent asunder', sing. verb after neut. plur. [37] διαρραχίζω, 'have been severed'. [38] 'the lordly flesh of porkers' and other expressions, as well as the rhythm of the whole passage, is a burlesque of the tragic vein. [39] καταλοάω, 'has been crushed in pieces'. [40] gen. after ἐν μ. [41] *i. e.* the paunch, *vulva.* [42] καταισιμόω, 'have been consumed'. [43] τὰ ἀκρ. 'pettitoes'. [44] νωγαλίζω, 'has been munched'. [45] παρεντρώγω. The παρά, here and below, denotes what is taken by the way, as a side dish; 'has been picked'. [46] ἐξοπτάω, 'baked'. [47] παρεγκάπτω, 'have been gulped down as a finish'. [48] λείπω. [49] aor. of ἐσθίω. [50] 'haste, haste'. Many imperatives of transitive verbs are used intransitively, παῦε, 'stay'; ἄγε, the

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Lat. *age*, etc. [51] *ποτέ*. [52] aor. of *χάσκω*. [53] 'even'. [54] 'these remnants', gen. after *ἀμ*. [55] aor. of *ἁμαρτάνω*. [56] aor. conj. of *τρέχω*.

§ 112. [1] *ὁ* belongs to *οἰόμενος*; 'he who believes'. [2] *καὶ—δέ*, 'and also'. [3] *quam pulcherrime*. [4] *τὰ ἐν τῷ κόσμῳ*, 'all that is in the world'. [5] *οὐδέ*, *ne—quidem*. [6] *κτάομαι*. [7] on the form of the opt. see § 70 n. 5; on the meaning of the opt. with *ἄν* § 69 n. 2. [8] *μακάριος* is 'blessed'; but in the voc. it is one of those words which cannot be rendered literally. We must say 'my good friend', 'my good sir', 'my good fellow', or the like; and in a long dialogue we must omit most of these compellations. [9] imperat. of *ἐπίσταμαι*. 'know how' takes the inf. See § 102 n. 30. § 138 n. 5. [10] *ἵνα*. [11] See § 86 n. 9. [12] *τὰ ἀν*. cognate acc. after *δυστ*. [13] 'may add', aor. conj. of *προσλαμβάνω*. [14] 'in number', acc. of limitation. See § 75 n. 2. [15] *καλέω*. [16] 'to the wedding-feast', the common sense of the plur. [17] *πότερα* = Lat. *utrum?* [18] *καὶ ἐκ τοῦ ἐμπ*. 'also from the harbour', *i. e.* foreign merchants. [19] *τοῦτο*. [20] 'What is this *to* you?' [21] 'It is a kind of supremacy in this art, to know beforehand' etc. [22] fut. of *ἐσθίω*. [23] inf. of *πρόοιδα*. [24] 'I know not that I ever saw fish dearer'. [25] depends on *τιμῆς*. [26] gen. of time. [27] 'you would have been'. [28] depends on *τις*. [29] 'I used to give', imperf. of *δίδωμι*. [30] Supply *ἐπρίατο*. Priamos buys Hektor from Achilles at the end of the Iliad. [31] aor. partic. of *κατατίθημι*. [32] aor., in use, of *ὠνέομαι*. 'A conger I bought, and laid down as much [money] as it drew' [*i. e.* weighed]. In English, 'at its weight in silver'. [33] 'have killed', perf. of *ἀναιρέω*.

§ 113. [1] gen. abs. see § 67 n. 1. [2] *i. e.* Gelo. [3] *ἐπαγγέλλομαι*. [4] *διαδέχομαι*. [5] *ἐκρίπτω*. [6] *ἐκφεύγω*. [7] conj. aor. after *ἄν*, 'if'. It is a cook who is speaking; he does not accept an engagement, until he is satisfied respecting the guests. [8] *ἐστίν*. [9] Sacrifices were the most frequent occasions of feasts. [10] pass. of *συνίστημι*, 'of what the feast consists'. [11] *καλέω*. [12] 'for which I must hire myself or be on guard against them'. [13] *οἷον*, 'for instance'. *τό* is art. to *γένος*. [14] *κ. τὸ ἐμπ*. 'that is in the harbour'. [15] 'after he has lost', aor. of *ἀποβάλλω*. [16] *φορτία*. [17] aor. of *γίγνομαι*. [18] 'Such (an employer) I let alone', aor. of *ἀφίημι*. On the use of the aor. see § 76 n. 2. [19] *ἀλλά*. [20] 'just so much as to satisfy the law', *i. e.* to fulfil the letter of his vow. [21] poetic dat.; depends on *ὁμοῦ*. [22] 'he casts up the account', [23] intrans. fut. of *ἐπιβάλλω*, 'how large a proportion [of the expense] will fall on his shipmates'. [24] 'setting [the sum] down', partic. of *τίθημι*. [25] *σπλάγχνα*, 'each eats his own meat', *i. e.* the flesh of the victims which he has

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himself offered. [26] εἰσπλέω. [27] 'up to', 'not less than'; so *ad* in Lat. [28] inf. perf. of γίγνομαι, depending on περιχ. 'that as much as 10 and 12 [drachms] to the mina [=100 drachms] have come in'; *i. e.* rejoicing at having made, on this one voyage from Byzantium, a profit of 10 or 12 per cent. [29] 'asked'. [30] 'said *yes*'. [31] 'being present', part. of πάρειμι. [32] *i. e.* of Sokrates. [33] 'would you have preferred to see me put to death justly rather than unjustly?'

§ 114. [1] the pl. because the fame of several different persons is spoken of. [2] 'the freedom derived from it'. [3] καθαιρέω. [4] οἱ πρὸ αὐτοῦ, 'those before him', 'his predecessors'. βέλτιστε. [5] 'if'. [6] depends on νόμιμον τοῦτό ἐστι. [7] καὶ ἐάν. [8] τὰ ἀναλ. [9] 'without more ado'. [10] gen. after ἀπολαύειν. [11] aor. conj. of τυγχάνω, 'if he shall happen to spend'. [12] 'they forbid', aor. of ἀπαγορεύω; on the use of the aor. see § 76 n. 2. [13] μή after verbs denoting prohibition is not expressed in Engl. See § 55 n. 12. [14] πίθηται, conj. aor. mid. of πείθω, 'whoever shall not have obeyed'. [15] 2 aor. of ἐπιβάλλω; on the tense see n. 12. [16] μ. ὁ. 'not even anything whatever', 'nothing in the world'. [17] conj. after ἐάν. [18] aor. of παραδίδωμι, 'they deliver him over'; see n. 12. [19] neut. [20] 'do you understand?' from συνίημι. [21] On ἔχει with adv. see § 143 n. 11. [22] 'that *he* must either turn foot-pad'. [23] acc. of duration. [24] gen. after τισίν. [25] Δία. [26] =*sed quid hoc ad me, quaeso?* [27] σε. [28] 'it is not possible, owing to you, to get a share of anything of the fish kind'. μ. aor. of μεταλαμβάνω. [29] 'you have brought together', perf. of συνάγω. [30] gen. after πόλιν. [31] 'the fishes' in Gr. = 'the fish-market'; so 'the herbs' = 'the vegetable market'. [32] A parsley crown was the prize at the Isthmian games. [33] 'has come in', perf. of εἰσέρχομαι. [34] 'you have snapped it up in a trice', ἁρπάζω. [35] aor. of ὁράω. 'owing to you it is not possible to see a partridge or thrush, even on the wing'. [36] 'saying, that he had *a* short sword'; the Greeks say '*the* sword short'; see § 59 n. 24. [37] 'said'. πρόσθες imperat. aor. of προστίθημι. 'Add a step also'; *i. e.* close with the enemy at once, so that the longer weapon may have no odds.

§ 115. [1] τρέφω. [2] constr. ἀναγκαιότερόν (ἐστιν) ἰ. ψ. σώματος=ἢ σῶμα. [3] acc. of limitation; 'in efficacy'. See § 75 n. 2. [4] 'as the votes turned out equal'. [5] gen. absol. [6] without art. See § 147 n. 1. [7] dat. of the difference, with comparat. So in Lat. *quanto contradicebat* [*tanto*] *plura adiciente*, 'the more he refused, adding more'. [8] partic. of προστίθημι. [9] 'you cast him out', conj. aor. of ἐκβάλλω. [10] aor. inf. of δίδωμι. [11] 'on the score of pay-

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ment'. [12] fut. pass. of ἐκπίνω. [13] fut. of εἰμί. [14] 'having his shoes put on'. Hence ὑπόδημα, 'a shoe'. [15] perf. of κτάομαι.

§ 116. [1] perf. middle; partitive gen. after τινές. That it is not gen. absol. is shewn by the art. [2] ἀπαλλάττω. [3] ἐθίζω. [4] 'elected'; from αἱρέω. [5] The pronoun is emphatic; 'we men' (in opposition to Necessity, which inflicts calamities upon us). [6] αὐτοὶ παρ' αὐτῶν. In Gr., as in Lat., pronouns attract one another; *mea me, tua te*, etc. Here αὐτῶν (=ἑαυτῶν) is for ἡμῶν αὐτῶν. The reflexive pronoun is often used in Gr. for the 1st and 2nd persons, (in the sing. for ἐμαυτοῦ and σαυτοῦ). § 103 n. 21. [7] =ἐάν. [8] aor. of πτάρνυμαι. Sneezing was sometimes regarded as a good omen (Hom. *Od.* XVII 541. Xen. *Anab.* III 2 § 9), but generally as a bad. See Frontin. *strateg.* I 12 § 11: 'Timotheus of Athens when about to give battle to the Corcyraean fleet, said to his pilot who, because he had heard one of the rowers sneezing, had begun to sound a retreat, *Do you wonder that of so many thousands one has a cold?*' [9] 2 aor. of ὁράω. [10] perf. as pres. ἀνακρ. is (in use) conj. aor. of κέκραγα. [11] aor. imperat. of ἐγχέω. [12] aor. of πίνω. For the infin. see § 101 n. 24. [13] Δία. δός is aor. imperat. of δίδωμι. [14] οἶμαι. [15] See § 104 n. 6. [16] 'it appears'. [17] 'for instance'. [18] ὑπερακοντίζω. This fishmonger has 'outshot' his neighbours, surpassed them all. [19] 'in the first place'; one particular in which he stands alone is that he lets his hair grow to be offered to a god. So Achilles vowed his hair to the Spercheios (Hom. *Il.* XXIII 142); Aias to the Ilissos (Philostr. *Heroic.* 11). Cf. Deuteron. XIV 1. Jerem. XVI 6. [20] with gen. See § 4 n. 4. [21] 'he says'. [22] 'but [it is] not for this', this is not the true reason. [23] Branding was a common punishment for slaves; *inscripta ergastula, litterati*. In Martial we find a branded slave afterwards risen to wealth and station, concealing his brand by a bandage (II 29 9, 10). [24] predicate; 'as a curtain'. [25] ἀποκρίνεται. [26] 'if'. [27] gen. of price. [28] Supply ἐστί. [29] aor. of προστίθημι. [30] 'what kind'. Aeginetan silver coins weighed more than Attic. This fishmonger pays in Attic (as we might say 'in currency' or 'in greenbacks') and is paid in Aeginetan (as we might say 'in gold'). [31] τὸ ἀργ. [32] aor. conj. of καταβάλλω. [33] ἐπράξατο, 'he exacts'. On the use of the aor. see § 21 n. 25. [34] 'to pay back small change', aor. of ἀποδίδωμι. [35] aor. of προσαποδίδωμι. [36] 'both ways', *i. e.* both in receiving and paying. [37] 'the agio', or profits upon the exchange. [38] A description of a 'fright', whom not even her father ever kissed, from whose hands the dog would not eat, whose complexion turned day into night. [39] 'gain', aor. of λαμβάνειν. [40] ἦν ἄν, 'would

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have been'. [41] aor. of ἀφίημι. [42] σφάζω.. [43] θνήσκω. [44] *i. e.* ἔνεστι.

§ 117. [1] ὡς ἀλ. 'in very truth'. The use of ὡς (and *quam*) with superlatives is similar. [2] οἱ πολλοί, *plerique*. [3] 'are wont'; used as pres. The pres. is only found in the Homeric part. ἔθων. [4] predicate to θεῶν, which gen. depends on καταφρον. [5] μεταδιαιτάω. The double augm. in διαιτάω and διακονέω (perf. δεδιηκόνηκα) is more remarkable, as they are derived from δίαιτα and διάκονος. Less surprising are ἠνειχόμην (imperf. of ἀνέχομαι), ἠνώρθουν (imperf. of ἀνορθόω). [6] See § 55 n. 2. [7] τὸ ἀπὸ τούτου, 'from that time forth'. [8] συγκεράννυμι, 'united'. [9] ἀναιρέω. § 116 n. 33. [10] κυαθίζουσα, 'filling the cup'. [11] ἐνίοτε. [12] aor. of ἐπιχέω. [13] τρία. An allusion to the practice of mixing three parts water to one of wine; a mixture which the speaker thinks ungenerous. [14] 'if'. [15] 'you know', aor. conj. of γιγνώσκω. [16] fut. of εἰμί. [17] ἀνήλωσε, aor. of ἀναλίσκω. Sing. after πόλ., although the plur. is the nearest subject. [18] See § 62 n. 11. [19] gen. after περ. 'from his plays'. [20] perf. of λανθάνω λ. σ. ἀφ. 'you are unwittingly effacing'. [21] οἶμαι. [22] 'that his tr. consisted in these antitheses'. [23] perf. pass. of δίδωμι. [24] imperf. of προστίθημι. See § 26 n. 8. [25] 'resembles'.

§ 118. [1] 'to become your own'; *i.e.* independent. [2] 'what are popularly esteemed as good things'; *ea quae vulgo habentur bona*. [3] See § 66 n. 3. [4] acc. of limitation. See § 75 n. 2. 'in things relating to war'; as we say 'in war'. *Great in council, great in war.* [5] On the form of the aor. see § 70 n. 5. [6] 'the female births'. [7] gen. absol. εἰσάγω. [8] 'also'. εἶπεν, 'said'. [9] 'seems'. [10] gen. of price. A cook is speaking. [11] These accusatives 'a glauciscus [some unknown fish] at 3 drachms!' etc. depend on 'to buy!' 'to think of buying!' understood. [12] gen. in exclamation, where the Lat. has acc. *O curas hominum!* [13] καὶ ἐμοί. [14] aor. of λαμβάνω. [15] used as aor. of ὠνέομαι. [16] belongs to ἀπηγξάμην, aor. of ἀπάγχω. 'If it had been possible for me also to procure from any quarter and to buy a neck [as I have bought τραχήλους, 'necks of oysters'], I would have hung this neck which I have, before bringing these dishes hither'. [17] aor. of εἰσφέρω. [18] δεῦρο. [19] διακονέω. On the augm. cf. § 117 n. 5. [20] 'I was being ruined', imperf. mid. of ἀπόλλυμι. [21] κατέδονται, fut. of κατεσθίω. [22] διαπτύζω, 'will spirt out'. The cook is afraid that he will never be repaid the large sums he has spent; it will be all consumed, and the guests will spit out even the costliest wines. [23] 'you will be tripped up', καταπλίττομαι. *A* is a young spendthrift, *B* his father. 'Our chorus', because the chorus consisted partly of old,

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partly of young men. The son uses long words, and the father shews whence they came. [24] fut. of ἀποβαίνω. 'These words of yours will lead to some result', *i. e.* you will repent of them. [25] τὸ ἀποβ.

§ 119. [1] ὁρμὴ τοῦ βούλεσθαι, 'an impulse to desire'; supply ἐμπίπτει. [2] instead of ὑπ' αὐτῶν. Sometimes in Lat. (Madvig's Lat. Gr. § 250 a), and commonly in Gr. (Madvig's Gr. Syntax, § 38 g) the dat. is used with perf. and pluperf. pass., to denote what one *has* ready, completed. Sometimes there may be an ambiguity; *e. g.* πάντα λέλεκταί σοι may be 'you have heard all', or 'you have said all'. See § 123 n. 5. § 125 n. 2. [3] sing. verb after neut. pl. ὑπὸ ταύτας depends on τεταγμένα. [4] The gen. depends on προύτίμα (for the crasis see § 57 n. 5), which verb implies a comparative, 'estimated above'. [5] 'whether'. [6] The perf. of deponents in Gr. as in Lat., is pass. in form, but (generally) active in sense. See § 121 n. 8. [7] See § 93 n. 3. [8] καλλίονι agrees with ἀνθεῖ the dative of the instr.; μυρίῳ is dat. of the difference (like the Lat. *multo maior*, 'by much', *infinito plus*). [9] aor. imperat. mid., with partic. 'cease trifling'. See § 122 n. 12. [10] 'if'. [11] 2 pers. sing. fut. of λανθάνω. λ. π. 'you will unawares make'; see § 68 n. 9. [12] conj. aor. mid. of λαμβάνω. Takes a gen. like ἔχομαι and other words denoting 'to lay hold of'. [13] On the form see § 52 n. 17. [14] 'born', syncopated perf. part. of γίγνομαι. [15] μὴ οὐ, after a negative, or interrogation; here μὴ οὐ μαθ. 'without having learnt'. [16] δύναιτο. [17] καὶ ἐάν. [18] aor. mid. of βάλλω. [19] κ. ἐβ. 'he fixed and cast'. [20] aor. conj. of μετέχω, with gen. [21] gen. after σωτηρίαν. [22] ἃ γε, *quae quidem*, 'yes, money which'. [23] mid. of ἀπόλλυμι. [24] from τίθημι. 'She [Fortune] makes'. [25] εἰσφέρω. In Athens there was no poor-law; but a kind of benefit-clubs (ἔρανοι), which made a contribution (εἰσέφερον ἔρανον) for their needy members, who were bound to repay the loan when in better circumstances. [26] λαμβάνω. [27] 'you will know'. [28] 'you seemed', aor. of δοκέω. [29] partic. of οἶδα. [30] 'to resemble [εἰδ.] one who knows'; *i. e.* 'you seemed as if you knew'. [31] fut. of λανθάνω. [32] conj. aor. of λανθάνω. [33] 2 pers. fut. of σύνοιδα, 'you will be privy to yourself'; *i. e.* your conscience will convict you. [34] imperat. [35] 'even'. [36] 'if'. [37] fut. pass. of ὁράω. [38] On the form see § 63 n. 2. [39] belongs to ἐπιτ. [40] 'you know'. [41] perf. of μανθάνω. [42] Supply ἐστί. [43] agrees with the subject of μαθεῖν, 'for a man, after hearing, not to learn'. [44] aor. of μανθάνω. [45] δίδωμι. [46] aor. of λαμβάνω. [47] perf. part. pass. of εὑρίσκω. On the dat. ἄλλοις see n. 2. [48] fut. of συμβαίνω.

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§ 120. [1] The art. belongs to the partic.; *εὐτ.* is pred. *Sulla, qui felix appellatus est.* See § 132 n. 5. [2] 'counted amongst his greatest instances of good fortune'. On this partitive gen. see Madvig's Gr. Synt. § 51 c. [3] *φείδομαι.* [4] gen. absol. See § 67 n. 1. [5] *ἔφη*, 'said'; *ἔστ' = ἔστε. θανόντε* aor. of *θνήσκω.* [6] gen. after *ἐκ.* [7] *ἀλλά.* [8] *i. e. κακῶν.* [9] Cf. Hor. *Respicere ignoto discas pendentia tergo*; and Catull. *Non videmus manticae quod in tergo est.* [10] 'is chosen', pass. of the middle sense. *αἱροῦμαι* is I. 'I am taken' pass. of *αἱρέω*; (in this sense *ἁλίσκομαι* is more common); II. 'I choose', mid.; III. 'I am chosen'. [11] aor. mid. of *αἱρέω.* [12] 'I was chosen', again pass. of the middle. [13] *πολλά.* [14] pass. aor. from a deponent. [15] On the accent see § 71 n. 4. [16] *τὰ ἐναντία.* [17] aor. of *γιγνώσκω.* 'I know that about one and the same event many contradictory statements have been pressed by witnesses'. [18] See n. 10 and 12. [19] 'from those who have been proposed', perf. pass. of the middle of *προβάλλω.* [20] imperf. mid. of *ἐνίστημι*, 'opposed'. [21] dat. after *μαχ.* 'to fight with', or 'against'.

§ 121. [1] *εὑρίσκω.* [2] 'those kinds of food', partitive gen. [3] Supply *ἐκεῖνα.* [4] sc. *ἀναπείθει.* [5] *i. e.* with her. [6] 'secretly', 'unperceived', from *λανθάνω.* [7] See § 114 n. 4. The gen. depends on *ἐπιφανεστάτας.* Phrases like 'after performing the most illustrious exploits of all his predecessors', instead of 'more illustrious than any' etc. were frequent in the 16th and 17th century in English. Milton, *P. L. Adam, the goodliest man of men since born His sons, the fairest of her daughters Eve.* [8] *κατεργάζομαι*, the perf. in act. sense; see § 119 n. 6. § 126 n. 9. [9] *ἐπί.* [10] aor. of *γίγνομαι.* [11] imperf. of *οἶδα*; plur. verb after dual. [12] *ἀπό.* [13] These participles depend on *ᾔδ. Σ.* 'they knew that S. lived' etc. [14] perf. pass. of *προλέγω*; 'they have been before described'. [15] conj. of *φημί.* [16] *ἔχω.* [17] the subj. is *αὐτώ.* 'Can one say that it was because they desired the life and the temperance of S. that they coveted his society, or rather because they thought that, if they associated with him they would become' etc. [18] pres. partic. of *δίδωμι.* The gen. absol. contains the condition: 'if God offered them, either to live, etc., or to die, they would have chosen death rather'. [19] *ὁράω.* [20] syncopated perf. inf. of *θνήσκω.* [21] aor. mid. of *αἱρέω.* [22] attraction for *ἐξ ἐκείνων ἃ.* See § 68 n. 2. § 99 n. 4. [23] *ὡς τ. = quam primum.* [24] Here the pass. aor. is used as midd.; above we had *ὀρέξασθαι* in the same sense.

§ 122. [1] 2 aor. from *παραλαμβάνω.* [2] The gen. depends on *νεκρούς.* [3] *ἐγκρύπτω.* [4] aor. of *ἔρχομαι.* [5] aor. of *ἄγω.* [6] 'to' of approach to persons, *ὡς τὸν Δί' εἰς τὸν οὐρανόν.* See

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§ 73 n. 30. [7] perf. opt. of πυνθάνομαι. [8] 'said I'. [9] ἔ. σοί, 'you are allowed'. [10] aor. midd. of αἱρέω. [11] 'to be cast into', aor. of ἐμπίπτω, used as pass. of ἐμβάλλω. Masters had full liberty to scourge their slaves, whom they also punished by sending them to the mill. [12] πα. συνεχ. See § 119 n. 9. [13] aor. of καταγορεύω. [14] τὰ ἁλ. [15] aor. of πάσχω. [16] παρά. [17] aor. of τυγχάνω, with gen. [18] perf. partic. pass. of ἁμαρτάνω; depends on συγ. [19] conj. aor. midd. after μή prohibitive, see § 103 n. 2. εἴη, opt. of εἰμί. [20] 'we fled', i. e. 'were banished'. [21] aor. of κατέρχομαι; the technical term for an exile's return. [22] fut. of φεύγω. On the form, see § 76 n. 6.

§ 123. [1] 'robbed of a portion of his dominion'. See on the construction ἀφαιροῦμαί τι Madvig's Gr. Syntax § 25. [2] The acc. with inf. gives in *oratio obliqua* the complaints of Hades. 'For, said he', etc. See § 146 n. 20. Madvig's Lat. Gr. § 403 a. Gr. Synt. § 163 d. [3] perf. part. midd. from συλλέγω. [4] ἅπτω. [5] instead of ὑπὸ Ξέρξου. See § 119 n. 2. [6] Water and earth as the elements of the land were the token of its submission (Aristot. *Rhet.* II 23 § 18). [7] aor. of ἔρχομαι. [8] imperf. of δύναμαι. [9] 'When E. said', gen. absolute. [10] 'those who stand up before the time', pres. midd. of προεξανίστημι. [11] Police, called from their staves ῥαβδοῦχοι or ῥαβδοφόροι, kept order at the games. [12] imperat. pres. of τίθημι. See § 26 n. 8. [13] Attraction for ἐκείνων ἃ. See § 121 n. 22. [14] perf. of κτάομαι. [15] imperf. of τίθημι. [16] 'if taken', aor. pass. of λαμβάνω. [17] ῥώννυμι. [18] Supply ληφθείς. [19] 3 sing. pres. of παρίημι. [20] 'let it go', aor. of μεθίημι, εἰπών, 'and said'. [21] ἐκδίδωμι. [22] 'they say'. [23] aor. of πυνθάνομαι. [24] opt. of εἰμί. [25] 'that he said'. Cf. St. Luke II 52. [26] 'you will be able', δύναμαι. [27] aor. of μανθάνω. [28] 'you will know how', ἐπίσταμαι. See § 112 n. 9. [29] ἵστημι. [30] fut. midd. of ἵστημι.

§ 124. [1] καταχέω, τινός τι. [2] φημί, with acc. and inf. [3] See § 9 n. 7. [4] 'as a proverb', proverbially. [5] In Gr. when the subject of the inf. is the same person as the subject of the principal verb, it is in general not expressed with the inf.; predicates or attributes belonging to it are in the nomin. See § 110 n. 27. Madvig's Gr. Synt. § 160. The Lat. poets sometimes imitate this constr. Madv. Gr. § 401 n. 3. Catull. *phaselus ille ait fuisse navium celerrimus.* [6] ξηραίνω. [7] ἐν τ. μ. = *imprimis.* See Madvig's Gr. Syntax § 96 n. 2. [8] aor. of δοκέω. [9] δέ is often found at the beginning of the apodosis, where we do not translate it. See § 125 n. 15. [10] 'burst out', ἐκπίπτω. [11] 'rose up from'. [12] imperf. of οἴχομαι. [13] Cf. Hamlet's speech (Act 2 sc. 2 l. 524).

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'this player here,
But in a fiction, in a dream of passion,
Could force his soul so to his own conceit,
That from her working all his visage wann'd,
* * * * And all for nothing!
For Hecuba!
What's Hecuba to him, or he to Hecuba,
That he should weep for her? What would he do,
Had he the motive and the cue for passion,
That I have?'

[14] 'has befallen', *γίγνομαι*. [15] gen. absol.; aor. of *φημί*. [16] 'It is not possible'; see § 79 n. 15. [17] 'when he saw', *ὁράω*. [18] 'when he heard', *πυνθάνομαι*. [19] aor. pass. in form, midd. in sense, of *διαλέγομαι*. [20] 'has not had the trumpet's blast about his ears', perf. pass. of *περισαλπίζω*.

§ 125. [1] Supply *οὐδείς*. [2] For *ὑφ' ἡμῶν*. See § 119 n. 2. This example is more remarkable, as *ὑπό* with the gen. is frequently found, if the perf. pass. has (as here *πᾶσι τοῖς πολίταις*) already one dat. dependent on it. [3] *ἀποστρέφω*. [4] acc. of limitation. See § 75 n. 2. [5] 'in the sea-fight'; cognate acc. See Madvig's Gr. Synt. § 26 b. and above, § 53 n. 17. [6] The pres. *καταπλήττω* is not found in good authors; see § 110 n. 25. [7] Aor. of *ἀφικνέομαι*. [8] 'in search of', 'drawn by'. [9] 'he was incessant in talk'. See § 101 n. 29. [10] aor. of *ὑπολαμβάνω*. *ὑπ. ἔφη*, 'cut him short and said'. [11] 'do you *really* say?' [12] gen. absol. [13] aor. of *γιγνώσκω*. [14] gen. absol.; aor. of *λέγω*. [15] See § 124 n. 9. [16] To understand the jest, say 'Silencia'. [17] partic. of *εἰμί*; gen. absol. [18] gen. absol. see n. 6. [19] aor. of *λαμβάνω*. [20] 'making it *our* pride on our parts'. [21] aor. of *τυγχάνω*; with gen. [22] with negative, 'not at all'. We see here the origin of the phrase: 'It is much to obtain what you desire; more, not even to desire at first'. [23] gen. absol. aor. of *ἐπιγίγνομαι*. [24] 'said'. [25] 'fear'. perf. used as pres. [26] 'but he (A.) said'.

§ 126. [1] aor. of *λαμβάνω*. [2] 'what relates to wine-making'. [3] historic pres. [4] 'after day-break' (next morning). [5] *i. e.* that they were not poisoned. [6] resolve the partic. into a relative clause with 'although'. [7] 'he himself'; *ἔχοντα*, although he had. [8] See § 114 n. 4. [9] See § 121 n. 8. [10] aor. of *τυγχάνω*. *ἐτ. διατ.* 'happened to be staying'. [11] aor. of *προέρχομαι*; 'he had come out of', with gen. [12] aor. of *καταπίπτω*. [13] intrans. aor. of *περιφύω*; 'clung to him and'. [14] aor. pass. of *ἀναιρέω*. [15] aor. of *πίνω*. The story is an instance of that Greek belief in Nemesis, and the jealousy of heaven, which appears in the legend of Polykrates' ring. [16] aor. opt. of *δίδωμι*. [17] aor.

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of μεταδίδωμι. [18] 'even'. [19] 'that you should call on Fortune, putting your own hand to the work'. We say 'that you should not call on F., without etc.' or 'that you should put etc., when you call on F.' Cf. the story of Herakles and the waggoner, whence our proverb, 'Put your own shoulder to the wheel'. [20] acc. absol. 'as though it were right', 'as thinking it right'. See § 65 n. 15. [21] gen. absol. [22] aor. of λέγω, 'but when he said', gen. absol. [23] aor. imperat. of δίδωμι.

§ 127. [1] 'had arrived', from παραγίγνομαι. [2] δέδοικα. Verbs of fearing are followed by μή, as Lat. *metuo ne sit.* [3] 'if one were preferred'. [4] αἵρω. [5] 'the needy'. [6] μᾶλλον δέ, *vel potius;* the following ἀθρόον is predicate. [7] A few irregular verbs, in addition to the liquid verbs, form the first aor. without σ. So εἰπεῖν, σεύω, ἁλέομαι, δατέομαι, φέρω (ἤνεγκα). [8] On the adv. see § 76 n. 4. [9] aor. of ἐκφεύγω, used as pass. of ἐκβάλλω, 'to be banished'. [10] 'that she might remain'. [11] From τυγχάνω, 'having obtained' (her request). [12] 'after using', i. e. after putting on. [13] καὶ—δέ, 'and—also'. [14] sc. τῇ Γλαύκῃ. ἀπέθ. aor. of ἀποθνήσκω. [15] aor. of ἐφευρίσκω. What follows is an account of Palamedes' inventions. [16] καὶ ἐκεῖνα, 'those 10 from one, yes (γε) and from them (tens) discovered fifties up to 1000'; *i. e.* decimal notation. [17] καὶ ἐκ. εὗρε, see n. 15. [18] χίλια. [19] 'for shepherds of ships', i. e. captains, as chieftains are 'shepherds of the people' in Homer. [20] 'am', intrans. perf. of φύω. A countryman, who cannot read, describes the letters of the name ΘΗΣΕΤΣ. [21] 'by compasses'. [22] Supply ἐστί. [23] 'as it were'. [24] ἑλίσσω. The older forms of the capital Σ are still more like a 'twisted curl'. [25] Supply γωνίαν, 'at right angles', or vertical. [26] *i. e.* γραμμή, 'line'. [27] Supply γραμμαί, 'three cross lines are fixed on' the vertical in E. [28] 'it is easy', ἐν with neut. adj. is often thus used; ἐν καλῷ ἐστιν, 'it is well'; ἐν ἀσφαλεῖ, 'it is safe'. [29] syncopated intrans. perf. part. from διΐστημι; 'from divergent points'.

§ 128. [1] αὐτομολέω. [2] 'one of the most notable Persians'. [3] ἥκω, 'I am come'; as οἴχομαι, 'I am gone'. [4] πέμπω, gen. abs. [5] 'the bearers'. [6] 'though there were many Athenians'. [7] 'when they said'. [8] 'because'. [9] 'he should discharge'. [10] ὡς ἡδύ [ἐστι], 'how sweet it is'. [11] 'even'. [12] 'to forget', aor. midd. of λανθάνω. [13] syncopated intrans. perf. part. of παρίστημι. [14] imperat. [15] Palamedes. [16] τῶνδε, gen. after ἄπωσε, aor. of ἀπωθέω; cf. δοκέω, δόξω. Both verbs have also the regular future. [17] 'to speak with God', i. e. not against Him; like our 'with reverence be it said'. So σχεδὸν εἰπεῖν, 'so to say'; 'pretty

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nearly'. In general the infinitive, used thus restrictively, has ὡς with it; ὡς ἔπος εἰπεῖν, 'so to say'; ὡς συνελόντι εἰπεῖν, 'in a word', See Madvig's Gr. Syntax § 151. [18] χ. δ. 'pastimes'. [19] See § 127 n. 15. [20] 'for them as they sit', *i. e.* rest; κ. is used as pres. [21] αἰτέω. [22] μοί ἐστι. [23] syncopated form of δεδειπνηκέναι. Cf. τεθνάναι, ἑστάναι, τετλάναι. [24] ξυννέφω(=συν.). [25] cognate acc. 'gives forth winter thunders', 'thunders winterly'. [26] gen. abs., partic. of πάρειμι. [27] aor. pass. in form, in sense mid., of καταρρέω. 'When a highway was at hand, I fell into a bye-way'. Prov. of neglected opportunities. [28] ὑποπίνω. [29] ὦ ἄνδρες. [30] syncopated perfect for ἡριστήκαμεν, from ἀριστάω. Cf. ἕσταμεν, τέθναμεν.

XIX.

VERBS IN μι.

§ 129. [1] 'they ascribe', *on attribue.* [2] aor. of ξυνίημι. [3] perf. of φρίσσω in pres. sense. [4] 'during the days', 'all day long'. [5] 'they tie up', *on met à l'attache.* [6] gen. absol. 'when there is such a thing as a whip'. [7] 'do you propose?' Evidence extracted from a slave by torture was regarded as trustworthy; but his oath worthless. [8] ἀποκάω. [9] The robe of Athene, carried in procession at the Panathenaia. [10] ῥήγνυμι. [11] The poet Philippides is speaking of the honours paid by the Athenians to Demetrios Poliorketes. The Dionysia were called Demetria. Demetrios was received with the state of Demeter and Dionysos. The figures of Demetrios and Antigonos were woven in the peplos with those of Zeus and Athene; this peplos was rent by a storm while carried through the Kerameikos. The Dionysia were prevented by an unseasonable frost; the grapes and figs and great part of the corn were blasted by hoar-frost. The person attacked (δι' ὃν etc.) is Stratokles, the proposer of these honours (Plutarch, Demetr. 12). [12] συντέμνω. Demetrios desiring to be initiated into the lesser and greater mysteries, one of which fell in Boëdromion (3rd month), the other in Anthesterion (8th month), Stratokles passed a decree, B. C. 301, for calling Mounychion (10th month) first Anthesterion, and then, after the lesser mysteries had been celebrated, Boëdromion. Thus he 'abridged the year into one month' (Plutarch *ibid.* 26). [13] aor. of ὑπολαμβάνω. Stratokles 'seized the acropolis for an inn', by his decree assigning D. lodgings in the Parthenon (*ibid.*). [14] In the famous battle, B. C. 362, Epaminondas received his death-wound from Gryllos, but defeated Agesilaos. [15] Syncopated perf. inf. of θνήσκω. [16] 'laid aside' aor. mid. of ἀποτίθημι. [17] 'also', [18] 'added', [19] 'however'. [20] θνήσκω,

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[21] Aristotle wrote a memorial of G., which is lost. Compare the story of M. Horatius Pulvillus (Liv. II 8), who, when informed of his son's death while dedicating the Capitoline temple of Jupiter, simply gave orders for the funeral 'Let him be carried out', and proceeded with the ceremony. [22] τίθημι. [23] περιπίπτω. [24] καταγιγνώσκω. [25] τὸ ἑλάχ.

§ 130. [1] ἀφίημι. [2] πλ. is here used as a substantive; see § 38 n. 19. [3] καὶ ἀγαθῷ. [4] See § 32 n. 4. [5] 'in addition to those very advantages which they have in hand'. [6] fut. mid. [7] 'also'. [8] Supply 'bring', φέρε. [9] supply 'be brought', φέρου. [10] θνήσκω. [11] aor. imper. of ἐπέχω. [12] attraction for ἐκείνων, ἅ, where ἅ is cognate acc. § 102 n. 8. [13] conj. aor. of πάσχω. εὖ πάσχω is used as pass. of εὖ ποιεῖν, and therefore takes ὑπό with gen. of agent. § 62 n. 41. [14] imperat. [15] from συνίημι. συνίασι is from σύνειμι (εἶμι).

§ 131. [1] 'which you feel towards us'. [2] 'set down as', i. e. take for, regard as. [3] 'why?' as *quid?* [4] 'which comes from'. [5] meat-offerings were commonly wrapped in fat and so burnt (Hom. Il. I 460). Hence the art. τῇ; 'the fat proper to such a sacrifice'. [6] trans. 1 aor. [7] 'exist', continue to be. [8] intrans. 2 aor. opt. [9] gen. of price, *minoris, pluris.* [10] used as aor. of ὠνέομαι. [11] 'may sell'; used as aor. of πωλέω.

§ 132. [1] belongs to οἰκοῦντα, 'him who administers'. [2] 'also'. [3] 'the public affairs'. [4] ἀφίστημι. [5] See § 120 n. 1. [6] 'that they would conquer'. [7] δείκνυμι. [8] Supply ἐστί. [9] In the Greek temples many pretended relics of the heroic age were preserved. (See extracts from Pausanias in Thirlwall's *Greece*, VIII 468.) Add the tools of Epeios, the maker of the Trojan horse (Pseudo-Aristot. mirabil. ausc. 116, Lycophr. 950, Justin XX 2); Agamemnon's shield and sword (Ampelius 8 § 5, where are many other instances); the arms of Diomedes (Strab. VI 434, Pseudo-Aristot. l. c. 117); the bow and breastplate of Philoktetes (Appian Mithrid. 77); the dagger of Helikaon and the tripod won by Diomedes at the funeral games of Patroklos (Phanias ap. Athen. VI 231); the tusks of the Kalydonian boar (Procop. I 15); the Argo's anchor (Arrian peripl. 9 § 2, who has doubts about an iron anchor, but is inclined to believe in fragments of a stone one); cups presented by Aineias to the oracle at Dodona; and a brazen *phiale* with his name presented to Hera (Dionys. Hal. I 51; Trojan altars, *ibid.* 53, 55; cf. 64 init.); relics of Orestes in Rome (Hygin. fab. 261, Serv. Aen. II 116, VI 136); a *phiale* of Odysseus at Circeii (Strab. V 232); six different cities disputed the possession of the Trojan image of Pallas (Marquardt-

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Becker, röm. Alterth. IV 206). Many other examples are cited in Lobeck's *Aglaophamus*, 51 sq.; Friedländer's *Sittengesch. Roms*, ed. 2, II 107 seq., *e. g.*, Leda's egg, the anvil tied by Zeus to Hera's feet, the sword of Iphigeneia, the hair of Isis, the bones of the monster to which Andromeda was exposed (brought from Joppa and exhibited by Scaurus when aedile). In Christian times some feathers of Gabriel's wing, a cherub's bone and rays of the star of Bethlehem have been exhibited to the credulous; the exhibition of the holy coat at Trèves in 1844 led to the discovery of 20 others. See Erasmus, *Peregrinatio religionis ergo.* Horace ridicules these mock antiques: *Quo vafer ille pedes lavisset Sisyphus aere.* [10] ἀναρρώνυμι. [11] conj. of ἔξειμι, used as conj. pres. of ἐξέρχομαι. [12] conj. aor. of εἰσέρχομαι. [13] used as aor. of ὠνέομαι. [14] 'the passers-by', partic. of πάρειμι, used as partic. pres. of παρέρχομαι.

§ 133. [1] imperat. [2] used as pres. [3] 'in the case of'. [4] partic. of εἰμί. [5] πήγνυμι. [6] 'like', with gen. [7] intrans. perf. of κατάγνυμι. [8] aor. of πίνω. [9] = Lat. *licet.* [10] 'by lamp-light'. In Lat. *ad lucernam.* [11] gen. of time. [12] περίειμι; used as inf. pres. of περιέρχομαι. [13] used as perf. of ζάω.

§ 134. [1] 'those who have received favours'. [2] 'even'. [3] ἀφίστημι. Supply τῆς ἀρχῆς out of ἄρχοντι. [4] gen. absol. [5] πτάρνυμαι. See § 116 n. 8. [6] syncopated intrans. perf. [7] 'the field of itself'. [8] 'with my own hands'. [9] λαμβάνω. 'I do everything towards giving and receiving'; *i. e.* I do all I can to improve the land, and to receive crops in return. [10] *i. e.* ἀγρός. [11] See § 68 n. 10.

§ 135. [1] ἐμπίμπλημι. [2] ὀρέγομαι. [3] 'whether he is to march?' [4] λανθάνω. ἐλ. ἀγ. 'I bought unawares'. [5] 'not even full 13'. [6] Twenty bushels of seed corn, 13 of crop; '*the* remaining 7 have, methinks, marched against Thebes'. The 'Seven against Thebes' of Aeschylus's play went to Thebes, but never returned; so my seven bushels have been sown, but have not sprung up. [7] 'May all turn out for the best'. Derived from ὄνησις, 'advantage'; the other in jest derives it from ὄνος, 'an ass'. [8] aor. opt. of γίγνομαι. [9] 'You have your wish'. 'It does turn out ὄνησ.'. [10] *i. e.* ὁ ἀγρός. [11] A technical term, borrowed from E. himself. 'He condensed pleasure', *i. e.* made it full and perfect. [12] ἐμασ. ἐπ. 'he diligently chewed'. It is a cook that is speaking, who takes the highest good of Epicurus to consist in the pleasures of the palate. [13] ὁράω. [14] τὸ ἀγ. 'the highest good', the *summum bonum* or *finis bonorum.* εἶδε τ. οἷον ἐστί, 'saw it, of what kind it is', *i. e.* 'saw its nature'. [15] The Stoics.

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[16] depends on εἰδότες. [17] οἶδα. [18] δ γε, etc. 'since they have it not'. [19] 'they cannot give it to another either'.

§ 136. [1] See § 61 n. 1. [2] ἔπειμι, used as partic. pres. of ἐπέρχομαι; gen. absol. [3] 3 sing. imperf. of οἶδα. [4] 'if.' [5] 'layman', *i. e.* the unprofessional man; here, one who is no cook. [6] depends on ἔχων. [7] εἴσειμι; used as conj. pres. of εἰσέρχομαι. [8] 'cummin-sawyers', *i. e.* 'skin-flints'. [9] 'famines', *i. e.* starvelings. A cook is lecturing his pupils, and tells them there is no sauce like impudence. If a cook comes blustering with a train of apprentices, and calls the servants of the house niggardly starvelings, every one crouches before him. [10] 'a genuine cook', no mere braggart. [11] 'even', [12] not only rejected but 'flogged to boot'. [13] ἄπειμι, used as fut. of ἀπέρχομαι. [14] 'as I suggested then'. [15] 'to the empty braggart'. [16] 'mouths'; there is a pun on mouths of men and of harbours. [17] καλέω. [18] τὰ ἐμπ. [19] πέρας, 'the summit' or *ne plus ultra*. προσδ. προστρέχω. 'For as into the marts of commerce, [so with us], the height of skill is this, if you run well for the mouth'. [20] 'a wedding feast', see § 112 n. 16. [21] See § 113 n. 9. [22] Supply ἐστί. [23] 'The giver' is the father-in-law; 'the receiver', the bridegroom. [24] Supply εἰσί. 'there are here'. [25] = the Italian *conversazione;* in modern Greek συναναστροφή (Corai). [26] 'a race-course'; *i. e.* stage for displaying. [27] μιμήσκω.

§ 137. [1] *fas est.* [2] opt. of εἰμί, expressing a wish. Ἴσμεν from οἶδα. [3] gen. of price. Madvig Gr. Synt. § 65 a, Lat. Gr. § 294. [4] See § 69 n. 2. [5] οὐκέτι καί, 'do not (as the others do) also;' οὐκέτι denotes, 'when you come to speak of them, you can *no longer* say, that they also &c.' εἰδώς, εἰδότες, εἰδείη and ἴσασι all from οἶδα. [6] 'when prosperous'. ἴσθι imperat. of εἰμί. [7] 'that are not accomplished'. [8] λανθάνω. [9] διαρρήγνυμι. λ. δ. 'unawares burst asunder'. [10] τοιοῦτο. [11] 'such a pantry [his stomach] has he, as of a house'. [12] συζεύγνυμι. A lady is telling the story of her marriages. [13] The beard and tattered cloak (τρίβων, *pallium*) were the characteristic badges of those who would pass for philosophers; Lucian diverts himself continually at their expense. Epictetus (Arrian IV 8 § 4 seq.) 'Here is a philosopher. How so? Why, he wears a cloak and beard. Well, what have mendicant priests? Therefore, if men see any of them acting ill, they cry at once, *See what a philosopher does;* whereas they should rather, from his unworthy acts, conclude that he is no philosopher. If however the profession of the philosopher were only to wear a beard and cloak, then they would have spoken reasonably'. Again § 12, 'What is it then that makes a philosopher? a cloak? No, but reason. What is his end? to wear a cloak? No, but

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to have sound reason. What are his speculations? how to make his beard long, or hair luxuriant?' See Juven. XIV 12. [14] ἔρχομαι. [15] ἐμπίπτω. [16] οὐδὲ ὅδε=*ne hic quidem.* [17] τὸ ἀργ. [18] The Lat. *esto.* The philosopher refused her money, because it was not a good. 'Granted', she says, 'let it be evil; for this very reason give it me, throw it from you'. [19] 'fill' the cup. [20] πίνω. On the inf. see § 141 n. 16. § 152 n. 19. [21] from ἄπειμι; used as pres. inf. of ἀπέρχομαι. [22] γιγνώσκω. [23] Substantives of this kind are often used adjectively, both in Gr. and Lat. *Galli equites.* [24] μανθάνω. [25] Probably a freedman, retained about his old master's person, is speaking; slaves could not be initiated.

§ 138. [1] παρίστημι. In the dual and plur. of the perf. and plup. and in the moods and partic. the shortened form is most common; ἕσταμεν not ἑστήκαμεν, ἑστώς, -ῶσα, not ἑστηκώς, -υῖα; ἑστηκός is however more usual than ἑστός. Cf. § 146 n. 5. § 148 n. 6. [2] πρόσειμι. [3] 'because she was'. [4] οἶδα. [5] 'that it is true'. οἶδα θεοῖς εἴκων, 'I know that I am yielding to the gods'; οἶδα θεοῖς εἴκειν, 'I know how to yield to the gods'. So ἐπίσταται ᾄδειν and κυβερνᾶν ἴσασι below. [6] Hippokrates. [7] 'though composing'. ἴσασι is from οἶδα. [8] ἐπιτυγχάνω. [9] aor. imperat. mid. of προΐημι. [10] 'Bow, wow, uttering the cry of [barking like] a dog'. [11] μανθάνω. [12] used as aor. of ἐρωτάω. [13] 'what will there be to me more?' *i. e.* 'what more shall I have?' 'How shall I be better off?' [14] the dat. with δεῖ is rare; generally the acc.

§ 139. [1] See § 9 n. 7. [2] παρίστημι. [3] διακαθαίρω. [4] 'like those who have their sight'. [5] attraction for ἐκείνῳ ὅ. The dat. depends on παρέστ. [6] οὐ μὴ with aor. conj., (and sometimes with fut. ind.) expresses a strong negation. Originally οὐ δέος ἐστὶ μή, 'there is no fear of'. Madvig Gr. Syntax § 124 n. 4. [7] ἁμαρτάνω. [8] 'why have you laid down your burden, and why do you still stand etc.?' [9] from κείρω; 'a bread-waster', no bread-winner. [10] λαμβάνω. [11] 'The name Way-side [*i. e.* a foundling] should have been given him'. τεθ. is pass. of the mid. sense. [12] τὸ δν. [13] ἔτι. [14] σῦκα. [15] On the construction λέγειν τινά τι see § 54 n. 27. The fig-sellers put the best, ripe figs at the top of their baskets. [16] εἶτα. [17] ὁ μέν, the buyer. τοιαῦτα, 'such', *i. e.* as he sees at top. [18] object to ἔδ. [19] *i. e.* the seller. [20] κέρμα. [21] Like the Esquimaux, the poor Athenians used their mouths as a pouch (for money, Aristoph. Vesp. 791, Eccles. 818). [22] A good example to prove that ἀπεδόμην is used as aor. to πωλέω.

§ 140. [1] ἀμφιέννυμι. [2] 'as a helmet'. See § 66 n. 6.

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[3] 'among the number of'. [4] the article stands before the predicate, to denote not '*a* charioteer', but '*the* c.' *Auriga*, the well known constellation. [5] ζεύγνυμι. [6] 'most bitterly'. [7] λαμβάνω. [8] ἀφίημι. [9] 'even'. [10] λείπω. 'For on whatsoever day a woman shall have betrayed her own body, and deserted the ranks of modesty'. The metaphor is preserved. [11] aor. of ἐξέρχομαι. [12] A satire upon the reluctance of N. to undertake active service; the 1000 drachmae must be a bribe to some popular leaders (Plutarch Nik. 8). 'I offer you 1000 drachmae, if you will release me from holding commands'. 'Agreed: for with Nikias's [1000] that makes 2000'. [13] λαγχάνω. [14] '[to shew] by how much what is below is better than what Zeus holds' [than the upper world]. [15] ἐστίν. [16] = ἐκείνων ἃ. Attraction. § 139 n. 5. [17] 'you weigh', conj. after ὅταν.

§ 141. [1] ἐμπίμπλημι. [2] 'such a man, as',—'one to take thought for it'. See § 74 n. 33. [3] *eumque*, 'and that'. [4] Avoid confusion between προτεθέντων and προτιθέντων. [5] 'of that which was'. [6] 'this also', *i. e.* what follows. [7] 2 aor. opt. from ὁράω. ὁπότε with opt. 'whenever'. [8] constr. ἐκέλευέ τινα τῶν συν. αὐτῷ (Kimon) νεαν. μεταμφ. αὐτῷ (with the ill-clad citizen). [9] κατάγνυμι. [10] 'break them with your head [as] with a stone' (Dobree on Aristoph. Plut. 314). [11] conj. 2 aor. pass. κατάγνυμι. [12] acc. of limitation. See § 75 n. 2. [13] used as aor. pass. of τύπτω in the sense πληγὴν δίδωμι. [14] gnomic aor. See § 21 n. 25. παρ. is aor. of παρέχω. [15] 'also'. [16] ἀπονίζω. The construction φ. α. is like δὸς πιεῖν. See Madvig's Gr. Syntax § 148 b. So in Lat. *iussi ei bibere dari*. [17] δεῦρο. [18] λαμβάνω. The inf. is frequent after adjectives denoting capacity, readiness, excellence, etc. Madvig Gr. Syntax § 149. So in Lat. Vergil. ecl. v 1 *boni convenimus ambo, tu calamos inflare leves, ego dicere versus*. [19] aor. midd. [20] imperat. pres. midd.

§ 142. [1] On the sense of the opt. see § 69 n. 2. On the form § 70 n. 5. [2] See § 8 n. 4. [3] ὑπὸ τ. Ἑ. depends on ἀφωρ. [4] τὸ σῶμα and τὴν ψυχήν acc. of limitation. See § 75 n. 2. [5] Supply κακῶς διακείμενος. On ὁ Ἀγήνορος in next sentence see § 9 n. 2. [6] ᾧ, 'wherewith', dat. of instr. with χρῆσαι. [7] When Iason demanded the golden fleece of Aietes, he was required to yoke the fire-breathing, brazen-hoofed steers, which Aietes had received from Hephaistos. [8] πρ. δεχ. 'being the first to receive'. προὔκειτο is from πρόκειμαι. On the crasis see § 57 n. 6. [9] ἔστι (parox.) with inf. means 'it is possible'. So Hor. *quod versu dicere non est*. See § 146 n. 6. [10] Charon. [11] perf. of ἀποθνήσκω. [12] λανθάνω. [13] γίγνομαι. ἔ. γ. 'I found myself unawares'.

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[14] 'where'. [15] 'my interest required'. It is a gourmand who is giving his recollections of a sumptuous repast. [16] ἥκω, 'he came', *i. e.* the waiter, whose business it was. ἐφ' = ἐπί. [17] Light, made dishes, are sheer 'vanity'. [18] gen. after ὀζ. 'smelling of the Horae', *i.e.* of delicious, divine fragrance. On the gen. (which is similar to that after words denoting fulness) see Madvig Gr. Syntax § 60 n. 2. See below § 144 n. 24. [19] 'the hemisphere of the whole heavenly vault'. [20] ἅπαντα. [21] sing. verb after neut. pl. [22] τὰ ἐκεῖ, *i. e.* 'all the fair things there', *i. e.* in heaven. [23] 'in this dish'. [24] gen. after διέτ. [25] The name of a prickly sea-fish, as well as a scorpion. Thus the *Pisces*, *Hoedi* and *Scorpios* of the sphere are reproduced in this dainty dish. [26] 'the whole brunt of the battle fell on me', for my friend 'was busy chatting and nodding'. [27] adverbial; 'at last'. [28] ἀνῆκα, here intrans. 'I did not give in'. [29] predicate. 'I have made the dish into a sieve by digging at it', or 'have made a sieve of the dish'. [30] imperat. of οἶδα. [31] predicate. 'nor would I ever make a friend of one who was an enemy to the land'.

§ 143. [1] 'as if towards Cilicia'. [2] 'nor in anything else'. So οὐκ ἐποίησε τοῦτο οὐδαμοῦ οὐδείς, 'no one anywhere did this'. In Lat. two negatives destroy one another (*non nemo* = 'some one') except I. when *ne—quidem* follows a negative; *e. g. nemo, ne Caesar quidem*, where we also say, 'no one, not even Caesar'; II. where a general negative is resolved into its parts; *e. g. nihil nec bonum, nec malum*, 'nothing, whether good or bad'. [3] *quam primum*, 'at once'. [4] μίγνυμι. [5] μοι δοκῶ, *mihi videor;* the ἄν is to be taken with κοινωνῆσαι. So we often find οὐκ ἂν οἶδα where ἄν belongs not to οἶδα, but to the inf. following. See Madvig Gr. Syntax, § 139 b note. [6] 'of that which benefits men', *i. e.* of the earth. [7] παύσασθε. Translate τήνδε 'here'. [8] μετά. [9] syncopated perf. part. See § 138 n. 1. [10] Supply ἐστί. [11] On ἔχω with adv. see § 84 n. 21. § 150 n. 24. [12] 'Why, what else [is the matter] than that', etc. [13] 'to my thinking'. On this restrictive use of the inf. see § 128 n. 17. [14] gen. of time. Wine was cooled by being immersed in a well. [15] β. κ. = *Vis demittam?* [16] καὶ ἔπειτα. [17] conj. aor. (in use) of ἀνέλκω. [18] Supply περισοβουμένην. 'The old lady let no cup pass her, but drinks that which is being pushed round', *i. e.* each as it comes round. [19] ἐάσατε. [20] The fire must not be too 'slow', for it turns out the meat 'not baked but boiled'; nor must the fire be too 'quick, for that again scorches all it reaches outside, [the outside of the joint], but does not sink deep into the flesh'. [21] ὅσα. [22] λαμβάνω.

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XX.

IRREGULAR VERBS.

§ 144. [1] 'would have thought', from *οἴομαι*. [2] *i. e.* *τὸ αὐτό*. The acc. is a kind of cognate acc. as in Lat. *idem bis peccare*. See Madvig Gr. Syntax, § 27. Lat. Gr. § 229. [3] The gen. depends on *ἐστί* omitted (*sapientis est viri*); Madvig Gr. § 54. Lat. § 290. [4] *μεταβάλλω*. [5] *πλ. ὅσον*, *quam maxime*, *mirum quantum*. Madvig Gr. § 198 a, n. 4. [6] 'differing', *i. e.* that they differ. [7] 'also'. [8] *γίγνομαι*. [9] *πίπτω*. [10] Supply *ἐστί*. Cf. 'Man never is, but always to be blest'. [11] *πυνθάνομαι*. [12] neut. gen. after *δεῖ*. [13] = *quid sibi opus esset?* [14] 'with a side-glance at *νοῦς*'. *καινοῦ* might also be taken as *καὶ νοῦ*. The boy's book and pen and tablet must be 'new', or, with each he must bring 'intelligence'. [15] *γίγνομαι*. [16] On the nomin. see § 124 n. 5. [17] *ὑπέχω*. [18] 'and [said that] he pardoned all offenders except himself'. [19] 'and snores louder than he shouts' [for the battle]. [20] gen. absol. [21] '*Why*, who blames him'? *ἀπιδών* aor. of *ἀφοράω*. [22] Supply *ἀγῶνα*. [23] 'being reputed son of a cook', gen. absol. [24] 'of the cook's apron'. On the gen. see § 142 n. 18.

§ 145. [1] *διαγιγνώσκω*. [2] 'for', *i. e.* 'for, if you do'. [3] *καλέω*. [4] *petituros*, denotes the purpose of the mission. See § 151 n. 4. [5] gen. dependent on *δεησομένους*. [6] gen. after the compar. [7] Supply *ἐστί*. [8] accus. of limitation. See § 75 n. 2. [9] 'as'. [10] *ἀποσβέννυμι*. [11] acc. after *κ. δ.* as after *κ. ποιεῖν*. See § 85 n. 11. [12] *κατά*. [13] aor. in use of *διαζάω*. [14] 'already a heaven-sent calamity', *i. e.* past a mere human, natural. [15] *οἶδα*. [16] *τὸ ἀγαθόν*. [17] gnomic aorists. See § 76 n. 2. The poet teaches that matter is indestructible.

'Earth-sprung to earth returns, of skyey seed
The scions seek again the heavenly pole;
Of all things born none dies, but each by each
Dissolved, shews forth an individual form'.

ἰδίαν is 'a form of its own', after dissolution it assumes again a distinctive form proper to it. Another reading is *ἑτέραν*, 'a different', *i. e.* a new form. [18] imperat. [19] 'Let the magistrate and the commoner greet one in a friendly way; in this case whose [literally in old Engl. 'whether's'] greeting do you suppose cheers the hearer more?' Observe that *πρόσρ.* is used as verbal subst. to *προσειπ.* [20] 2 aor. here intrans. [21] *ἀπόλλυμι*. [22] 'if'. [23] On this cognate acc. see § 53 n. 17. 125 n. 5. [24] intrans. perf. [25] used as aor. pass. of *λέγω*. [26] *ἁλίσκομαι*. [27] a common name for a slave. [28] *θνήσκω*.

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[29] 'a long farewell to you'. [30] λιμένα. [31] εὑρίσκω. [32] καὶ ὑμῖν. *Nil mihi vobiscum.* The passage is an epitaph. [33] ξύνειμι, 'that they may be acquainted with that life in which they delight, eating worms'. Mark the mixture of dual and plur. [34] εἶμι, used as fut. of ἔρχομαι. *Non ibis?* [35] λαμβάνω. [36] 'Go packing with your decrees and your compulsion'. [37] join with εἶ. cf. Hor. *non pasces in cruce corvos;* and *abire in malam rem.* [38] 'with', 'as a relish to'. [39] fut. of κατεσθίω. [40] ὄζω.

§ 146. [1] 'humanly', *i. e.* with moderation; so we say 'humanly speaking', *i. e.* so far as man's foresight can reach. [2] 'what belongs to'. [3] γιγνώσκω. See § 152 n. 25. [4] ἀποθνήσκω, used as pass. of ἀποκτείνω. [5] θνήσκω. This shortened form is more frequent than τεθνηκέναι. Cf. § 148 n. 17. and ἑστάναι, § 138 n. 1. [6] See § 142 n. 9. [7] 'during life'. [8] πάσχω. [9] ἐκπίπτω, which is used as pass. of ἐκβάλλω. [10] ἀνιάω. [11] *a pueris.* See § 48 n. 5. [12] διαφεύγω. [13] 'the quarries'; the same in which the Athenians, taken prisoners with Nikias and Demosthenes, were confined B.C. 413, and exposed to the inclemency of the weather. [14] '*for* not praising'. [15] The only name by which the Greeks knew the letter O was οὖ; Ω was ὦ; Υ, ὖ; Ε, εἶ (Athen. x. 453 F, Plato Cratylus 393 D); the names by which these letters are vulgarly known are of very late introduction, and the last two are wrongly explained. O was used by the Spartans also to denote *No:* Auson. epist. XXIV 36, 37 *una fuit tantum, qua respondere Lacones, littera, et irato regi placuere negantes.* The king was Philip of Macedon (Plut. de garrulitate c. 21). A similar play on the letter *I* (Aye) is in *Romeo and Juliet* III 2, 45 etc. [16] gen. after πλήσας; so in Lat. occasionally after *implere.* [17] the small and large letters, filling the page, would have the effect of an often-repeated soft *No* followed by a loud one: No NO; No NO. [18] 'of'. [19] Supply ἐστί. [20] *oratio obliqua;* 'for (he said) that he was'. See § 123 n. 2. [21] 'even'. [22] αἱρέω.

§ 147. [1] Like ἥλιος, σελήνη, γῆ, and other appellatives, which approximate in sense to proper names, βασιλεύς is used without the art. to denote 'the Persian king' (Heind. on Plat. Euthyd. 8). See § 159 n. 6. § 11 n. 19. [2] κατασκέλλω. [3] ὁράω. [4] διαφέρω. [5] τυγχάνω. [6] πίνειν τινός, 'to drink of something'. A use of the partitive gen. to denote an indeterminate portion of a whole. So in Germ. *von einer Speise essen.* Engl. 'The people did eat of their sacrifices'. Madvig Gr. Synt. § 51 d. [7] 'are victorious'; and have conquered. [8] 'his men'. See § 142 n. 2. [9] Supply ἐστίν. [10] syncopated perf. Cf. § 138 n. 1. [11] acc. after προελ. [12] ἐστί. [13] On ἔχω with adv. see § 143 n. 11. [14] καὶ ἡμεῖς. [15] τὸ

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αὐτό. [16] κυνέω. [17] One of the many Attic forms of address which we cannot render literally; 'my good fellow', in a querulous tone. [18] καταδαρθάνω. [19] συνειδότα. On the dat. following see § 72 n. 11. [20] midd. [21] εἰδότα. [22] fut. pass. used as midd. [23] On the accent see § 71 n. 4. [24] εἶτα and οὕτω are frequent after participles, 'though born..., still after that'. [25] syncopated perf. of γίγνομαι. See § 138 n. 1. [26] καὶ οὐδείς. [27] κρατῆρα. [28] ὅδε ὁ ἀνήρ. [29] ἐσθίω. [30] adverbial; followed by καί. Cf. aeque ac. [31] 'the man is like a labouring ox, he does no work till he has been well fed'. [32] 'the Dog', *i. e.* 'the Cynic'. [33] 'passed a sentence of banishment against you'. [34] Supply κατέγνων.

§ 148. [1] ἐκβαίνω. [2] εἰπεῖν. [3] 'before men expected it'. [4] ἁλίσκομαι. [5] πάσχω. The art. belongs to προσδοκᾶν, on which παθεῖν depends. [6] Both τεθνεώς and τεθνηκώς are used by the Attics. Compare the epic πεπτεώς (Att. πεπτώς) from πίπτω. See § 138 n. 1. § 160 n. 7. [7] οὐδὲ οὐδείς, 'not even one'. Lat. *nemo, ne hostium quidem.* [8] ἀπωλόμεθα. [9] This was said in exile, when T. had received the tribute of three cities from the Persian king. [10] αὐξάνω, the acc. depends on σφ. [11] Supply ἐστί. [12] μία. [13] καθαιρέω. [14] ἤρε, from αἱρω. [15] 'those, who once possessed it, I see' etc. [16] τὰ ἐκχ. ἐκχέω. [17] Cf. § 146 n. 5. [18] 'nor have we [alone] lost a husband'; mark the sudden change from ἐμοί to the plur., and then back to ἐγώ. So in the next passage. [19] imperat. of οἶδα. ἀφ. ὧν. On the nomin. see § 124 n. 5; on the partic. after a verb of knowing § 138 n. 5. [20] 'making his lot swerve to what is not fated'. [21] intrans. [22] ἐγκ. midd. [23] 'Were you not the worst of men, you would never be dishonouring your own city and praising this as your country'. [24] προσδοκῶσα. [25] pluperf. intrans. of ἐγείρω. [26] ἐκδιδράσκω. [27] intrans. aor. of παραδύω. [28] ὁρμάω. [29] from ἦα (εἶμι) used as imperf. of ἔρχομαι.

§ 149. [1] ἃ—συμφέρει depends on ἀκούειν. [2] ἐσθίω. [3] καὶ ἐκεῖ. [4] to be rendered in Engl. by a past tense; so εἶναι in the next sentence. [5] 'go abroad', used as pres. opt. of προέρχομαι. [6] κατεσθίω. [7] πορεῖν. [8] ἀμπέχω. [9] fut. of εἰμί. [10] conj. 2 pers. [11] used as aor. of ζάω. [12] μείρομαι. [13] αἱρέω. [14] belongs to εἰπεῖν, 'methinks I would say'. [15] imperat. [16] 'if'. [17] conj. aor. of γίγνομαι. καί, 'even'. [18] perf. used as a pres. [root δίω]. δέδοικα is more common in 1 and 3 pers. sing. [19] Supply ἐστί. 'It's all to no purpose'. [20] with adv. 'fares'. [21] τρίτα. [22] Supply ἐστί. [23] λαμβάνω. [24] γίγνομαι. [25] The assonance may be imitated 'akin not to their persons, but to their personalty'. [26] 'in order that', 'for the purpose of'. [27] The words π. ἑ.

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are treated as a neut. subst. when the art. is prefixed; 'respecting the [question], of what character he is to turn out'. [28] ἐκβαίνω.

§ 150. [1] Acc. of limitation. See § 75 n. 2. [2] ἀποτείνω. [3] πίνω. [4] 'unprovoked', 'without having suffered any previous injury'. [5] ἐκφέρω. [6] intrans. [7] 'When water chokes, what must one drink after it to wash it down?' prov. Cf. 'Who shall decide when doctors disagree?' [8] = ἐκείνων ἃ μαθεῖν. [9] μανθάνω. [10] ἵστημι, syncopated perf. [11] παρέρχομαι. [12] ἀπόλλυμι. [13] 'if'. [14] fut. of εἰμί. [15] τοῦτο. [16] ἐλαττόω, perf. pass. [17] ὠνειδίσατε gnomic aorist, see § 76 n. 2. [18] γίγνομαι. [19] acc. after εἰπ. 'this', *i. e.* οὐ γ. α. γέρων; [20] 'if'. [21] See § 142 n. 9. [22] The son can say to the father, when he declines to indulge him; 'Have not you been young yourself?' the father cannot retort, 'Have not you been old?' [23] τινά. [24] See § 143 n. 11. With οὐδ. ἔργ. supply ἐστί. 'There's no difficulty in finding fault with a boxer's fighting, but to fight oneself is no longer easy'; no longer, *i. e.* when you pass from criticism to proof of your own prowess. [25] gen. after ἕτ. 'different from'. [26] πάσχω. [27] συμπίπτω. [28] cognate acc. after ἀτυχ. and εὐδαιμ. [29] μιμνήσκω, aor. pass. in form, midd. in sense; takes gen. as in Lat. [30] ὑπολαμβάνω. [31] 'also'. [32] γιγνώσκω. [33] καὶ ἄν; take ἄν with γν.

§ 151. [1] ὄμνυμι. [2] So in Lat. *et nati natorum et qui nascentur ab illis.* In Old Test. *children's children.* [3] ἕως ἄν, 'as long as'. [4] ἀναλίσκω. A person charged with a certain function is described in Gr. by the part. fut. with art. οὐδ' ὁ κωλύσων παρῆν, 'nor was there any there to hinder it'; 'nor was there there *the man to hinder it*'. So δεόμεθα τοῦ παύσοντος, where we say, 'we need *some one* to put a stop to it'; lit. 'the man who shall'. See § 74 n. 33. Madvig's Gr. Synt. § 180 b n. 1. For the fut. part. without art. see above § 145 n. 4. [5] The aor. is frequent in this sense; the pres. is not used in good authors. [6] 'of what is right'; 'of what he ought to say'. [7] μηδὲ ἕν, 'not even one single thing', stronger than μηδέν. So οὐδὲ εἷς. See § 152 n. 27. [8] καὶ ἐάν. [9] δύο. [10] νομίζε. [11] μηδὲ ἄν, 'not even if'. [12] σφόδρα π. 'very much'. [13] λαμβάνω. [14] perf. in use of λέγω. [15] πυνθάνομαι, gen. abs. [16] 'also'. [17] ποτέ. [18] μανθάνω. [19] Supply ἐστί. [20] διά. [21] αἱρέω. [22] Pythagoras (Iuven. xv 174) *ventri indulsit non omne legumen*, 'denied his stomach certain kinds of pulse'. Verses were ascribed to him Δειλοί, πάνδειλοι, κυάμων ἄπο χεῖρας ἔχεσθε· ἰσὸν τοι κυάμους τε φαγεῖν κεφαλάς τε τοκήων, 'Caitiffs, utter caitiffs, hold your hands from beans; to eat beans and parents' heads is all one'. [23] ἀποθνήσκω.

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[24] conj. aor. of *ἐξαγορεύω*. [25] Zeno the stoic. [26] This line gives Zeno's bill of fare. [27] predicate 'by way of relish'. [28] 'to drink with [or after] it'. See § 150 n. 7.

§ 152. [1] 'his parents' (*τίκτω*). [2] neut. predicate to fem. subject. See § 61 n. 1. Supply *ἐστί*. [3] *κεράννυμι*. [4] *ἀπελαύνω*. [5] *φέρω*. [6] *οὔτε. καίπερ*, 'although', regularly takes the partic. in Attic. So in the silver age *quamquam diruta* (Iuven.) 'although destroyed'. See § 157 n. 1. [7] from *εἶμι*, used as pres. imperat. of *ἔρχομαι*. [8] omit in English. [9] *ἐμπίμπλημι*. [10] used as fut. of *ἔρχομαι* (*ἀνέρχ.*) [11] *θῶπα*; properly a subst. [12] Translate:

'Therefore come fire, come swords: scorch, burn this flesh,
Drain my black blood and glut thee; for the stars
Shall sink to earth, earth shall mount up to sky,
Ere that from me there meet thee one smooth word'.

[13] *οἶδα*. [14] *ταῦτα*. [15] *πίμπρημι*. [16] *ἄνδρα*. [17] the nomin. absolute, which is rare, 'and if one shall have spoken but to a single man'. [18] *πύθοιντο*, opt. aor. of *πυνθάνομαι*. [19] *πίνω*. On the infin. see § 137 n. 20. [20] *ὑπό*. [21] *προκαταλαμβάνω*. [22] *ἐφευρίσκω*. [23] *φεύγω*. [24] *λέγε*. [25] aor. imperat. of *γιγνώσκω*. See § 45 n. 3. § 146 n. 3. Ovid. ars amat. II 499, 500 *fama celebrata per orbem littera, cognosci quae sibi quemque iubet*. Attributed to Bias, Thales, and Chilon, and to the Pythian god himself, on whose temple it was inscribed (Xen. memorab. IV 2 § 24). Sokrates seems to have frequently taken it for his text. [26] Either *ἴσθι* 2 sing., or *ἴστε* 2 pl. imperat. of *οἶδα*. [27] See § 151 n. 7. ''Tis from a grudge that you thus ungrudgingly teach me much, in order that hearing much I may learn no single thing'. [28] *μανθάνω*. [29] The master says, *Fiat experimentum in corpore vili*. The slave, the *corpus vile*, replies, 'I know'. The learned Marc-Antoine Muret, when travelling in disguise, fell ill in Lombardy. The doctors, taking him for a vagrant, said, *Faciamus experimentum in anima vili*. Muret exclaimed, *Vilem animam appellas, pro qua Christus non dedignatus est mori?* On the proverb see § 61 n. 27. [30] *μανθάνω*. [31] perf. midd. of *περιβάλλω*. [32] *τὸ ἐμόν*. [33] *μανθάνω*. *μ. ἐ.* 'you will not have learnt', a rare periphrasis; in the perf. the auxiliary verb and participle commonly represent the opt. and conj. [34] fut. of *εἰμί*.

§ 153. [1] Constr. *δεῖ ἐμφρ. τὰς ὁδοὺς τῶν ἀδικ. ἀρχ.* 'while they are only beginning'. *ἀντισχεῖν* in the first sentence is aor. of *ἀντέχω*. [2] *ἐμπίμπρημι*. [3] *ὀνίνημι*. [4] *διαλαμβάνω*. [5] *μόν. τ. ἐγχ.* governed by *γνῶρ.* [6] *καλέω*. [7] 'Who knows but death is life, and life death? except that notwithstanding [though there is so little to choose between the two] those mortals who see the light' etc. [8] *ὄλλυμι*, intrans. 2 perf.

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[9] κτάομαι. [10] 'This is mere by-play'. It is a cook, who is boasting of his skill. [11] 'if'. [12] λαμβάνω. [13] 'proper implements'. [14] τὸ ὀπτ. [15] ἁρμόσωμαι, from ἁρμόττω. [16] 'Syrus', a common name of a slave in comedy, many slaves coming from Syria. [17] γίγνομαι. [18] τὸ αὐτό. [19] ὁράω. 'What happened in the case of the Sirens of old, that self-same thing you will see again'. [20] 'owing to'. [21] See § 151 n. 7. § 152 n. 27. [22] δύναμαι. [23] = *omnino*. [24] διέρχομαι. [25] πάρειμι, used as pres. part. of παρέρχομαι. [26] ἑστήξεται, a fut. formed from ἕστηκα, which is used as a pres. [27] βυνέω. [28] ῥῖνα, acc. of limitation; see § 75 n. 2. [29] προστρέχω. [30] conj. after ἄχρι ἄν. The rescuer must stuff his nostrils against the fumes of the good things, as the companions of Odysseus did their ears against the songs of the Sirens. [31] σφόδρα π. 'very many'. [32] 'of those who are seated', *i. e.* of the guests. [33] κατεσθίω. [34] ἐπριάμην, aor. of ὠνέομαι. 'Some say you dye your hair, that hair which you buy jet-black from the market'. [35] intrans. 2 aor. of ἐπιβαίνω. [36] τε. [37] fut. of ἀπέρχομαι. The thought is in Ps. XLIX 17, Eccles. v 15, 1 Tim. VI 7.

§ 154. [1] ὁράω. [2] μετὰ οὐ πολύ, 'after no long time'. See § 159 n. 4. [3] 'to associate with'. Lat. *cum optimis Graecorum victurus*. [4] ὁράω. [5] ἐξαιρέω. [6] ὦ ἑταῖρε. [7] μανθάνω. [8] γιγνώσκω. The verses are a σκόλιον, or festive song, called 'crooked', because it passed from guest to guest in no order, but by the choice of the last singer. Admetos is the king of Pherai in Thessaly; by 'the good' is meant his wife Alkestis, who died for him; by 'the cowards' his father who refused to die for him. [9] ἐπ. εἰπ. 'to laugh and say', 'to say with a laugh', see § 69 n. 20; on the nomin. see § 124 n. 5. [10] dat. after ἐντ. [11] gen. of time; mark the plur., though *two* are spoken of. [12] ἐντυγχάνω. [13] gen. after μεστόν, as in Lat. after *plenus*. [14] ἔχω. [15] '*your* beard', a very frequent meaning of the art. [16] with partic. See § 152 n. 6. 'although you, if any man, have for your years black hair'. The Greeks say 'if any other man also', and '*the* [or *your*] hair black'. See on the use of the art. § 59 n. 24. [17] θρίξ. [18] gen. absol. 'when some one required him'. [19] ὅστις. [20] τὸ ἀγ. See § 135 n. 14. [21] 'which they [*i.e.* men] are ever seeking'. [22] εὖ γε, 'bravo!' 'well said!' became a Lat. word *Euge, poeta!* [23] See § 135 n. 12. [24] ἐστίν. [25] See § 152 n. 27. [26] 'For [in the pleasures of the palate] the highest good [as defined by Epicurus] is added to pleasure', you have not only the enjoyment of eating, but the possession of the *summum bonum*. The cook caricatures the teaching of Epicurus. [27] καὶ ἐν. On the neut. predicate σοφόν see § 61 n. 1. [28] κατά, 'in that art which concerns us', *i. e.* in our

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culinary art. [29] 'Order is everywhere wise, but of our art it is almost the head and front'. [30] *παρατίθημι.* [31] *καὶ ἀφ. ἀφαιρέω.* [32] *ἐπάγω.* [33] 'how they [the guests] are disposed for the dinner'. [34] 'of the dishes themselves'; you must discriminate between dishes, no less than between companies. [35] aor. of *ἐπανίημι*, here intrans. 'some piping hot, some when they have abated of their heat'. [36] Supply *ἀποψ.* The cook shews that generalship is required in his craft.

§ 155. [1] perf. with intensified present signification, 'know for certain'. *πέπωκεν* perf. of *πίνω.* [2] 'very well'. *ἴσ.* from *οἶδα.* [3] *περιπίπτω.* [4] Lat. *fugae nihil meminit.* Madvig Lat. Gr. § 455 n. 4. See above § 84 n. 4. [5] On the following gen. see § 81 n. 30. § 147 n. 6. [6] *συναλίσκομαι.* [7] *διατρώγω.* [8] 'tries to get clear'. [9] *noctu. ἐκχυθ. ἐκχέω.* [10] gen. abs. *πίπτω.* [11] 'When the oak has fallen, all the world goes a wooding'; a proverb applicable to Alexander's death. [12] 'the interval is short'. [13] gen. abs. *θνήσκω.* [14] *μίγνυμι.* [15] A favorite maxim with Tiberius (Dio Cass. LVIII 23). Nero, the burner of Rome, corrected one who quoted it, *Immo ἐμοῦ ζῶντος* (Suet. 38). In modern times *Après moi le déluge* has been put into the mouth of prince Metternich, lord Palmerston, etc. [16] *χάσκω* (*μεταχ.*) [17] *ὁ ἕτερος.* [18] *δεινά.* [19] *πάσχω.* [20] *οἶδα.* In Lat. *Quam quisque norit artem, in hac se exerceat.* [21] *τὸ ἰμ.* [22] *ἀπόλλυμι.* [23] *γλῶσσα.* [24] *ὁμώμοκε, ὄμνυμι.* A verse of the Hippol. of Euripides, often attacked for its lax morality. [25] supply *ἐστί.* [26] *θνήσκω.* A proverb applied to the Athenians in Sicily B. C. 413; either they died in war or prison, or (according to report) they recited Euripides to their masters, and returned to Athens in some cases, and thanked the poet to whom they owed their freedom. [27] Syncopated perf. of *γίγνομαι.* See § 138 n. 1. [28] *φρονεῖτε.* [29] 'to'. See § 122 n. 6. [30] *βαδίζω.* On the mid. form see § 76 n. 6. [31] *καὶ οὐκ.* [32] *φεύγω.* [33] *καὶ εἶτα.* [34] *φέρω.* [35] gen. after *πρό* in *προμ.* 'fighting in the van of'. [36] dat. of place. [37] *στορέννυμι*=*straverunt*, which is of the same root. A couplet of Simonides.

§ 156. [1] *δάκνω.* [2] See § 9 n. 7. Cf. *ubi ad Dianae veneris.* [3] *ὑπισχνέομαι.* [4] *μή* belongs to *ἐπιστραφῇ.* [5] 'on the way'. [6] *i. e.* that Eurydike was really following him. [7] 'looked at his wife'. [8] who, esp. Demosthenes, were hostile to the Macedonian party. [9] See *καθεζόμην* in Vocabulary. [10] See § 152 n. 27. [11] *γίγνομαι.* [12] often followed by *τε καί.* 'He is at once both prosperous and wise'. [13] *ἐπαινέω.* [14] *ἀπόλοιτο* and *ἀπόλωλα*, from *ἀπόλλυμι.* [15] gen. absol. [16] imperf. in use of *ἐπανέρχομαι.* [17] *προμανθάνω.* [18] part. pres. in use of *ἐπανέρχομαι.* [19] *ἅπτω.* [20] =*autem.* 'now', *i. e.* 'you

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must know'. [21] 'also'. [22] ὁράω. [23] intrans. 2 aor. of ἐφίστημι. [24] cogn. acc. 'he asked them such questions, as he used to ask'. [25] intrans. perf. of διαρρήγνυμι. [26] with partic. See § 70 n. 7. [27] gen. absol. [28] λανθάνω. ἔλ. με ἔχων, 'I was not aware that you had'. [29] 'even'. [30] αἱρέω. βραδύς etc. The hare and the tortoise. [31] used as perf. pass. of λέγω. [32] κατεσθίω. [33] παρά. [34] παραλαμβάνω. [35] διαφέρω. [36] κατατρέχω. [37] ἐπιβαίνω. [38] πυνθάνομαι. gen. absol.

§ 157. [1] See § 152 n. 6. [2] καὶ ἐκεῖ. [3] δῆτα. [4] ἐκβαίνω. [5] λανθάνω. [6] λαγχάνω. [7] εὑρίσκω. [8] poetic for ἔλιπεν. [9] ἅπτω. This epigram occurs twice in Auson. 22, 23. [10] ἦλθε, ἔρχομαι. [11] δείκνυμι. [12] intrans. 2 aor. of βαίνω. [13] ὁράω. An epigram on the statue of Olympian Zeus. [14] imperat. aor. of λέγω. An epitaph on Diogenes the Cynic, or Dog-philosopher. [15] syncopated intrans. perf. of ἐφίστημι. See § 138 n. 1. [16] οἰκέω. [17] 'Just so'. [18] θνήσκω. [19] neut. pl. after φρ. [20] τίκτω. [21] 'did you master', περιγίγνομαι. [22] 'by spending'.

§ 158. [1] αὐτόν belongs to ἐπισκοπούμενος. [2] Medea prays to the god Somnus (Val. Flacc. VIII 74) *maior ades, fratrique simillime Leto.* [3] ἀφαιρέω. [4] 'of'. [5] aor. of λέγω. [6] ὅτι is often found after verbs of saying, even where the very words used are repeated: so sometimes in English. 'Say not, *that I* lost', where it should be, 'Say not, I lost', or 'Say not, *that you* lost'. So ἀπεκρινάμην, ὅτι οὔ, 'I answered, *No*'. On this ὅτι before *oratio recta* see § 54 n. 22. Madvig's Gr. Syntax § 192 a. [7] ἀπόλλυμι. In Lat. we can imitate the assonance, *perdidi—reddidi.* [8] ἀποθνήσκω. [9] ἀποδίδωμι. [10] ἀφῃρέθην τι, because we say ἀφαιρεῖσθαί τινά τι; *so doceor, celor.* On the pass. of the middle sense see § 120 n. 10. [11] ἀφαιρέω. [12] 'by whose means the Giver required it of thee'; ἀπαιτέω has 2 accusatives, like *posco.* [13] εὑρίσκω.

§ 159. [1] κάμνω. [2] καὶ ἂν ἐπ' ὀλ., 'even if only for a short time'. See Liddell and Scott s. v. κἄν. [3] ἀπωθέω. [4] See § 154 n. 2. [5] 'by a common Persian'. [6] 'the Persian king's troops'. On βασ. without the art. see § 147 n. 1. [7] ἀνθίστημι. See § 138 n. 1. [8] ἀποδιδράσκω. [9] the slave. [10] Diogenes. [11] dat. instr. [12] λαμβάνω. [13] acc. after φρ. 'to be crooked-minded'. The moral of this *skolion* (see § 154 n. 8) is, 'The pot calls the kettle black'. [14] σύ. [15] κτείνω. B.C. 514 Harm. and Arist. slew Hipparchos, son of Peisistratos; brazen statues were erected to them in Athens, which Xerxes carried away, and Alexander restored. Other *skolia* were sung to them, and they are often celebrated in Attic authors. [16] θνήσκω. On the syncopated

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form see § 138 n. 1. [17] 'If'. [18] ἐξικνέομαι. 'If the lion's skin is too short, piece it out with the fox's'; 'where force fails, try craft'. [19] κατατίθημι. [20] ἀναιρέω.

§ 160. [1] ἐμπίπτω. [2] 'on our part'. [3] τρώγω. [4] διαφέρω. [5] προβαίνω. On the crasis see § 57 n. 5. ἐπὶ τοσοῦτο τῆς δόξης, eo gloriae. [6] constr. ὥστε διὰ τοῦτο δοκεῖν πολλοὺς τῶν τεθν. πάλιν ζ. ποιεῖν. [7] See § 148 n. 6. [8] 'if'. [9] καὶ ἐάν. [10] ἄλλο. [11] διατρώγω. [12] On a superstition of the same kind see § 116 n. 8. [13] αἱρέω. [14] καθαιρέω. [15] ἵστημι. 'What practice [the actual subsisting manners and habits of a nation] abolished, that law will not establish'. [16] ἀλλά. [17] Supply ἐστί. [18] 'when one has escaped'. [19] μιμνήσκω. [20] gen. after μεμν. [21] aor. imperat. of πυνθάνομαι. [22] τινά, 'about what time'. [23] λαμβάνω. [24] γίγνομαι. [25] φέρω, 'you will bear water', *i. e.* be dropsical.

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VOCABULARY.

ἄβατος, ον, (βαίνω), untrodden, inaccessible.

Ἄβδηρα, ων, τά, a Thrakian town on the Nestos, the birthplace of Demokritos and Protagoras.

ἀβέβαιος, ον, insecure, uncertain.

ἀβίωτος, ον, βίος ἀ. a life too bad to live, that is no life.

ἄβουλος, ον, (βουλή), thoughtless.

Ἀγαθοκλῆς, έους, ὁ, tyrant of Syracuse 317—289 B.C. § 97.

ἀγαθός, ή, όν, (*good*), virtuous, able, fortunate, useful; τὰ ἀγαθά, goods, wealth. Comp. and superl. βελτίων and βέλτιστος imply moral excellence; ἀμείνων and ἄριστος (Ἄρης, ἀρετή), serviceableness, capacity; κρείσσων and κράτιστος (κράτος), superiority and strength; the rarer λῴων, 'more desirable, beneficial' (from the Doric verb λῶ), is in Attic used of inquiries about the future (he consulted the gods, εἰ λῷον εἴη): Plato has, ὦ λῷστε, 'my good friend' (Krüger).

Ἀγάθων, ωνος, ὁ, an Athenian tragic poet, patronised by king Archelaos; he is an interlocutor in Plato's Banquet.

ἀγάλλω, αλῶ, to adorn; mid. with dat. to take delight in.

ἄγαλμα, ατος, τό, ornament, statue, image of a god.

Ἀγαμέμνων, ονος, ὁ, king of Mykenai, leader of the Greeks before Troy.

ἄγαν, adv. = *nimis*, too much; μηδὲν ἄγαν, 'nothing too much', *i. e.* moderation in all things.

ἀγανακτέω, Att. ῶ, ήσω, to be irritated, annoyed at, vexed with.

ἀγαπάω, Att. ῶ, ήσω, to love § 85; to be contented with, with dat.; with partic. § 124.

ἀγαπητός, ή, όν, beloved.

ἀγγέλλω, ελῶ, to report, bring tidings.

ἄγγελος, ου, ὁ, a messenger.

ἀγείρω, ερῶ, to bring together, collect; midd. to collect by begging.

ἀγένητος, ον, not done; ἀγένητον ποιεῖν, *infectum reddere*.

ἀγεννής, ές, (γένυα), low-born, base, vulgar.

ἀγέννητος, ον, unbegotten.

ἀγεννῶς, adv., basely.

Ἀγήνωρ, ορος, ὁ, 1. Agenor, king of Phoinikia, father of Kadmos and Europe § 100; 2. king of Argos, father of Argos § 142.

ἀγήρως, ων, (γῆρας), free from old age, undecaying.

Ἀγησίλαος, ου, ὁ, Agesilaos II., son of Archidamos, and king of Sparta 397—361 B.C.

ἅγιος, α, ον, (*hagiographa*, *hagiology*), sacred, holy.

Ἄγις, ιδος, ὁ, brother of Agesilaos, king of Sparta 426—397 B.C.

ἀγκάλη, ης, ἡ, (*uncus*, *angulus*), in pl. the bent arm, embrace.

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ἄγκυρα, ας, ἡ, anchor.
Ἀγλαΐς, ίδος, ἡ, daughter of Megakles; a performer on the trumpet, famed for her voracity.
ἀγνοέω, Att. ῶ, ήσω, to be ignorant; with acc. not to know a thing.
ἄγνοια, ας, ἡ, ignorance.
ἀγνωμονέω, Att. ῶ, ήσω, to be thoughtless, obstinate.
ἀγνώμων, ον, senseless, unfeeling; τὸ ἀγ. stubbornness § 62.
ἀγνώς, ῶτος, ὁ and ἡ, (γιγνώσκω), p. 69, a stranger: *ignarus* in act. sense; also like *ignarus* in pass. sense, unknown.
ἀγορά, ᾶς, ἡ, (ἀγείρω), place of assembly, market-place, market. Lat. *forum*.
ἀγοράζω, άσω, to be in the market-place; to buy.
ἀγοραῖος, ον, vulgar, common.
ἄγραφος, ον, unwritten.
ἀγριαίνω, ανῶ, to be angry.
ἄγριος, α, ον, wild (properly living in the fields, savage).
ἀγρός, οῦ, ὁ, a field, an estate; ἐπ' ἀγροῦ, in the country.
ἀγχίνοια, ας, ἡ, (ἄγχι near, νοῦς), readiness, quickness of parts.
ἄγω, ἄξω, 2 aor. ἤγαγον, (Lat. *ago*, Fr. *agir*), to lead, bring, drive, celebrate; ἄγειν ἡσυχίαν, maintain quiet; ἄγε = *age*, 'come!'
ἀγών, ῶνος, ὁ, (ἄγω), a contest, race.
ἀγωνίζομαι, ιοῦμαι, to struggle, compete.
ἄδακρυς, υ, gen. υος, tearless; costing no tears.
ἄδεια, ας, ἡ, (δέος), freedom from fear, amnesty; οὐ γάρ (ἐστιν) ἄ., for we have no licence, with inf.
ἀδελφή, ῆς, ἡ, sister.
ἀδελφός, οῦ, ὁ, brother.
ἀδεῶς, fearlessly, securely.
ἄδηλος, ον, obscure, uncertain; esp. in neut. ἄδηλόν (ἐστι), it is uncertain. ἐξ ἀδήλου § 101 n. 7.
Ἅιδης, (ᾅδης), ου, ὁ, Aïdes, or Hades = Pluto, the god of the shades; εἰς Ἅιδου sc. οἶκον, to the dwelling of Hades, *i. e.* the infernal regions; ἐν Ἅιδου sc. οἴκῳ, in the infernal regions.
ἀδικέω, Att. ἀδικῶ, ήσω, ηδίκηκα, to wrong; τινα μεγάλα, to inflict great wrongs on some one.
ἀδίκημα, ατος, τό, unjust act, wrong.
ἀδικία, ας, ἡ, injustice.
ἄδικος, ον, (δίκη), unjust; ὁ ἄδ., the evil-doer.
ἀδίκως, adv., unjustly.
Ἄδμητος, ου, ὁ, king of Pherai, husband of Alkestis, who died for him § 154.
ἀδολέσχης, ου, ὁ, a tattler.
ἄδολος, ον, guileless.
Ἄδρανον, ου, τό, Adranum, a town of Sicily under Mount Aetna.
Ἄδραστος, ου, ὁ, king of Argos, father-in-law of Tydeus and Polyneikes, leader of the seven against Thebes.
ἀδύνατος, ον, (δύναμαι), 1. impossible; 2. powerless § 45.
ᾄδω, ᾄσομαι, to sing. See ᾠδή.
ἄδωρος, ον, (δῶρον); ἄδωρα δῶρα, gifts that are no gifts § 36.
ἀεί, always. εἰς ἀεί, for ever. ὁ ἀεὶ ἄρχων, the archon for the time being.
ἄελπτος, ον, (ἐλπίς), unhoped for, unexpected; ἐκ τῶν ἀέλπτων, out of desperate straits § 33.
ἀετός, οῦ, ὁ, eagle.
ἀζημίως, without hurt.

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ἀηδής, ές, (ἧδος), unpleasant, annoying.
ἀηδία, ας, ἡ, disgust; unpleasantness.
ἀηδών, όνος, ἡ, (ᾄδω), a nightingale.
ἀήρ, έρος, ὁ, air; in plur. climates.
ἀθάνατος, ον, (θνήσκω), immortal.
ἀθέμιστος, ον, unlawful.
ἄθεος, ον, godless; ὁ ἄ. atheist.
Ἀθηνᾶ, ᾶς, ἡ, Athene, daughter of Zeus, goddess of wisdom and handicraft, and of war; tutelary deity of Athens.
Ἀθήναζε, orig. Ἀθήνασδε, adv., to Athens.
Ἀθῆναι, ηνῶν, αἱ, Athens.
Ἀθηναῖος, αία, αῖον, Athenian.
Ἀθήνησι, orig. dat., adv., at Athens § 104 n. 6.
Ἀθηνόδωρος, ου, ὁ, a Stoic philosopher of Tarsos, pupil of Poseidonios; Octavianus heard his lectures in Rhodes and took him to Rome § 103.
ἀθλητής, οῦ, ὁ, (ἆθλον), an athlete.
ἄθλιος, α, ον, burdensome, wretched, painful.
ἆθλον, ου, τό, prize in a contest.
ἆθλος, ου, ὁ, contest, struggle, pains.
ἀθροίζω, σω, to collect, muster.
ἀθρόος, α, ον, (α copul. θρόος), in crowds; at once; cf. Lat. *frequens*.
ἀθυμέω, Att. ῶ, ήσω, (θυμός), to despond.
Ἄθως, ω, ὁ, a mountain in Makedonia, on the Strymonian gulf § 145.
αἰαῖ, alas!
Αἰάκειον, ου, τό, a sanctuary in Aigina, in honour of Aiakos § 156.
Αἰακός, οῦ, ὁ, son of Zeus and Aigina, king of Aigina, after death, with Minos and Rhadamanthys, a judge in the shades.
Αἴας, αντος, ὁ, 1. Aias, son of Telamon, prince of Salamis, one of the bravest Greeks before Troy. 2. Son of Oileus and king of the Lokrians; he abused Kasandra in the temple of Athena, on the capture of Troy, and was wrecked on his homeward voyage.
Αἰγεύς, έως, ὁ, son of Pandion and king of Athens.
αἰγιαλός, οῦ, ὁ, the beach.
Αἴγινα, ης, ἡ, an island in the Saronic gulf near Athens § 156.
Αἰγιναῖος, αία, αῖον, of Aigina.
Αἰγινήτης, ου, ὁ, a native of Aigina § 124.
Αἴγισθος, ου, ὁ, son of Thyestes, and murderer of Agamemnon § 115.
Αἰγύπτιος, ία, ιον, Egyptian.
Αἴγυπτος, ου, ἡ, Egypt.
αἰδέομαι, Att. οῦμαι, έσομαι, to be ashamed, ποιεῖν τι, to do a thing; τινά, to reverence.
αἰδώ, οῦς, ἡ, shame, bashfulness, modesty, reverence, honour.
Αἰήτης, ου, ὁ, king of Kolchis, father of Medea.
αἰθέριος, α, ον, heavenly, ethereal.
αἰθήρ, έρος, ὁ, (αἴθω), the sky, the upper air, heaven.
Αἰθιοπία, ας, ἡ, Aethiopia, the country of the blacks, south of Egypt.
Αἰθίοψ, οπος, ὁ, an Aethiopian.
αἴθω, to kindle.
αἷμα, ατος, τό, blood.
αἱματοσταγής, ές, blood-dripping.
Αἰμόνιος, ου, ὁ, father of Amaltheia § 108.
αἰνέω, Att. ῶ, έσω, to praise. Poetic; ἐπαινῶ is used in prose.
αἶνος, ου, ὁ, a tale, saying, fable.

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αἴξ, αἰγός, ὁ and ἡ, (ἄσσω; hence *aegis*), mostly fem., goat.

Αἰολίς, ίδος, ἡ, a province in Asia Minor, north of Ionia.

αἵρεσις, εως, ἡ, (*heresy*), I. choice; II. a sect.

αἱρετός, ή, όν, (αἱροῦμαι), to be chosen, eligible.

αἱρέω, Att. ῶ, ήσω, ῥῆκα, 2 aor. εἷλον, to take, conquer, convict; midd. to choose, elect; pass. I. to be taken (in which sense ἁλίσκομαι is more used); II. to be chosen § 120 n. 10.

αἴρω, ἀρῶ, ἦρκα, to raise, to set out, to exalt; midd. to carry off, to undergo, to undertake; to lift § 95 n. 15.

αἰσθάνομαι, ήσομαι, aor. ᾐσθόμην, (whence *aesthetics*), to perceive, with gen. or acc. or partic.

αἴσθησις, εως, ἡ, perception, sense.

Αἰσχίνης, ου, ὁ, an Athenian orator, the antagonist of Demosthenes and partisan of Philip; 3 of his speeches are extant.

αἴσχιστος, η, ον, see αἰσχρός.

αἶσχος, ους, τό, slur, shame.

αἰσχίων, ον, see αἰσχρός.

αἰσχρός, ά, όν, ugly, foul, base; αἰσχρόν (ἐστι), it is a disgrace § 63. comp. αἰσχίων, superl. αἴσχιστος.

Αἰσχύλος, ου, ὁ, the father of tragedy, fought at Marathon, Salamis and Plataia; he described the Persian war in his 'Persians.' Born 525 B.C., died 456 B.C. § 160.

αἰσχύνη, ης, ἡ, a disgrace; a sense of shame, confusion.

αἰσχύνω, νῶ, to dishonour; pass. αἰσχύνομαι, νοῦμαι, ήσκυμμαι, to be ashamed; with acc. or ἐπί with dat., of a thing; ποιῶν τι, of doing what I do; with inf. to do a thing (which therefore I abstain from); τινά, to reverence, feel shame before.

Αἴσωπος, ου, ὁ, the fabulist.

αἰτέω, Att. ῶ, ήσω, I ask, beg for, τινά τι.

αἰτία, ας, ἡ, cause, reason; charge, accusation.

αἰτιάομαι, Att. ῶμαι, άσομαι, ήτιαμαι, accuse, charge; φόνου τινά, one of murder (as in Lat. *accusare aliquem proditionis*).

αἴτιος, α, ον, guilty; τινός, of something; ὁ αἴτιος, the author, the accused.

Αἴτνη, ης, ἡ, Mt. Aetna in Sicily.

Αἰτωλός, οῦ, ὁ, a native of Aitolia, the district between Akarnania and Thessaly.

αἰφνίδιος, ον, (cf. ἐξαίφνης, ἄφνω), sudden.

αἰχμάλωτος, ον, taken by the spear, prisoner of war.

ἀκίβδηλος, ον, unadulterated.

Ἀκαδημία, ας, ἡ, on the Kephisos, 6 stadia from Athens; in a gymnasium there Plato taught, and so gave name to the Academic school §§ 124, 156.

ἀκινάκης, ου, ὁ, (a Persian word), sabre; worshipped as a god by the Skythians.

ἀκίνδυνος, ον, without danger, safe.

ἀκολασία, ας, ἡ, (κολάζω), intemperance, licentiousness)(σωφροσύνη.

ἀκόλαστος, ον, unchastened, intemperate, wicked on principle)(σώφρων.

ἀκολουθέω, Att. ῶ, ήσω, to follow, attend on, with dat.

ἀκόλουθος, ου, ὁ, (κέλευθος), a lackey, attendant.

ἀκορέστως, adv. insatiably.

ἄκος, ους, τό, remedy.

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ἀκούσιος, α, ον, (ἄκων), involuntary.
ἀκούω, σομαι, ἀκήκοα, 1. to hear, τινός τι, something from a person; also with ἀπό, and other prepositions; to hear that such and such is the cause, τοῦτο οὕτως ἔχον, or ὅτι τ. ο. ἔχει, or τ. ο. ἔχειν; τινὸς λέγοντος, to hear some one speaking; τῆς σοφίας τινός, to hear some one's wisdom; 2. used as pass. of λέγω with εὖ and κακῶς, to be spoken ill of by some one.
ἀκράτεια, ας, ἡ, incontinence.
ἀκρατής, ές, (κρατέω), incontinent, ungovernable.
ἀκριβῶς, adv., nicely, exactly.
ἄκριτος, ον, untried.
ἀκροάομαι, Att. ῶμαι, (ἀκούω), to listen to, with gen.
ἀκρόασις, εως, ἡ, a recitation.
ἀκροατής, οῦ, ὁ, a hearer.
ἀκροκώλιον, ου, τό, generally pl., the extremities.
ἄκρον, ου, τό, a height, the crest of a hill; the highest pitch or point.
ἀκρόπολις, εως, ἡ, the high city or citadel, sometimes metaphorical, fortress.
ἄκρος, α, ον, (*acies*, *acus*), the outmost; ἄ. χεῖλος, 'the surface of the lip' § 29; highest, first.
ἀκτίς, ῖνος, ἡ, beam, ray.
Ἀκταίων, ωνος, ὁ, a Theban hero and huntsman, changed by Artemis into a stag and torn to pieces by his own dogs § 104.
ἄκων, ἄκουσα, ἄκον, (ἑκών) unwilling.
ἀλαλάζω, άξομαι, to cry ἀλαλαί, to shout aloud; esp. of a battle-cry or shout of victory.
ἀλάστωρ, ορος, ὁ, I. the Avenger, avenging deity § 139; II. an accursed wretch § 160.
ἀλγέω, Att. ῶ, ήσω, to grieve, to be pained.
ἄλγος, ους, τό, pain.
ἀλγύνω, νῶ, to pain.
ἀλείφω, ψω, (λίπος), to rub with oil; midd. to oil oneself in preparation for gymnastic exercises.
ἀλεκτρυών, όνος, ὁ and ἡ, cock or hen.
Ἀλεξανδρεύς, έως, ὁ, of Alexandria.
Ἀλέξανδρος, ου, ὁ, I. Paris, son of Priamos. II. Alexander the Great, son of Philip of Macedon, and conqueror of Persia.
Ἄλεξις, ιδος, ὁ, a poet of the middle comedy, native of Thurii, contemporary of Alexander § 103.
ἀλέω, Att. ῶ, (ὀλαί, Lat. *molere*), to grind.
ἀλήθεια, ας, ἡ, truth.
ἀληθεύω, σω, to tell the truth.
ἀληθής, ές, (λανθάνω), true, honest.
ἀληθινός, ή, όν, genuine.
ἀληθῶς, truly, really.
Ἁλικαρνασός, οῦ, ἡ, Halikarnasos, capital of Karia, birthplace of Herodotos.
ἅλις (ἀλής), adv. in abundance; enough; with gen. like *satis*.
ἁλίσκομαι, ἁλώσομαι, ἑάλωκα, 2 aor. ἑάλων, to be taken, conquered; used as pass. of αἱρέω.
Ἀλκαῖος, ου, ὁ, of Mytilene, cir. 610—602 B. C., patriot and lyric poet, from whom we inherit the *Alcaic* stanza.
ἀλκή, ῆς, ἡ, strength.
Ἀλκιβιάδης, ου, ὁ, the famous Athenian general in the Peloponnesian war, nephew of

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Perikles, pupil of Sokrates, born B.C. 450, died B.C. 404.

Ἀλκμήνη, ης, ἡ, wife of Amphitryon of Thebes, and mother of Herakles § 151.

Ἀλκυονεύς, έως, ὁ, a giant, son of Ouranos and Gaia, slain by Herakles § 157.

ἀλκυών, όνος, ἡ, halcyon, kingfisher.

ἀλλ', see ἀλλά.

ἀλλά, but, yet; at the beginning of a sentence often, well then; *οὐ μόνον—ἀλλὰ καί*, not only—but also; *ἀλλὰ μήν, atqui*, however.

ἀλλᾶς, ᾶντος, ὁ, sausage.

ἀλλαχόθεν, adv., from another place.

ἀλλήλων, reciprocal pron., one another; *μετ' ἀ.* with one another; *πρὸς ἀλλήλους inter se.* Dual ἀλλήλω, οιν.

ἅλλομαι, ἁλοῦμαι, (*salio*), to leap.

ἄλλος, η, ο, (cf. *alius*), other; *οἱ ἄλλοι*, the others; ἄλλοι ἄλλα, (*alii alia*), some one thing, some another.

ἀλλότριος, α, ον, (ἄλλος), belonging to another, *alienus;* strange, alien; *κακῶν* § 49.

ἄλλως, otherwise §§ 113, 143.

ἅλμη, ης, ἡ, (ἅλς), brine for pickling.

ἀλογία, ας, ἡ, folly.

ἀλόγιστος, ον, thoughtless.

ἄλογος, ον, (λόγος), unreasonable; irrational.

ἅλς, ἁλός, ὁ (*sal*), salt; generally in plur.; often as symbol of hospitality.

ἄλσος, ους, τό, a grove.

ἄλυπος, ον, (λύπη), harmless, painless.

ἀλύπως, adv. painlessly.

ἄλφιτα, ων, τά, cakes of barley-meal, barley-bread.

ἀλωπεκῆ, ῆς, ἡ, (sc. δορά), a fox-skin.

ἀλωπεκίς, ίδος, ἡ, a fox-skin cap.

Ἀλωπεκῆθεν, adv. of Alopeke § 66.

ἀλώπηξ, εκος, ἡ, a fox.

ἅλωσις, εως, ἡ, (ἁλίσκομαι), capture.

ἁλωτός, ή, όν, (ἁλίσκομαι), to be taken; attainable.

ἅμα, (ὁμοῦ, *simul*), adv., at the same time, together; with dat., 'with', 'together with'; *ἅμα μέν—ἅμα δέ* § 118.

Ἀμαζών, όνος, ἡ, (μαζός, breastless), plur. a nation of women warriors in Skythia.

ἀμαθής, ές, (μανθάνω), unlearned, ignorant.

ἀμαθία, ας, ἡ, ignorance.

Ἀμάλθεια, ας, ἡ, the goat which fed Zeus with her milk; *τὸ Ἀμαλθείας κέρας*, the horn of plenty § 108.

ἅμαξα, ης, ἡ, cart, wagon.

ἁμαρτάνω, ήσομαι, ἡμάρτηκα, 2 aor. ἥμαρτον, to miss, with gen.; to lose; to err, go wrong, sin.

ἁμάρτημα, ατος, τό, a sin, fault.

ἁμαρτία, ας, ἡ, sin, error.

Ἄμασις, ιδος or ιος, ὁ, king of Egypt; his reign ended B.C. 526 § 106.

ἀμαυρός, ά, όν, dim, blind, faint.

ἀμαυρόω, Att. ῶ, ώσω, to darken, to enfeeble.

ἀμβλύς, εῖα, ύ, blunt, dull; slow § 32.

ἀμβλύνω, υνῶ, to blunt, to dull.

ἀμβροσία, ας, ἡ, (βροτός; prop. fem. adj. sc. ἐδωδή), the food of the gods, ambrosia.

ἀμείβω, ψω, to change, exchange; midd. to answer, repay § 61.

ἀμείνων, ον, see ἀγαθός.

ἀμέλεια, ας, ἡ, neglect, carelessness.

ἀμελέω, Att. ῶ, ήσω, to neglect, with gen.

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ἀμελής, ές, (μέλει), careless.
ἀμελῶς, carelessly.
ἀμεταμέλητος, ον, not to be repented of.
ἄμη, ης, ἡ, (Lat. *hama*), a bucket § 100.
ἀμιλλάομαι, Att. ῶμαι, ήσομαι, (ἅμιλλα, from ἅμα), to compete, strive, with dat.
Ἀμομφάρετος, ου, ὁ, a brave Lacedaemonian captain, who fell in the battle of Plataia B. C. 479.
ἄμπελος, ου, ἡ, vine.
ἀμπίσχομαι, another form of ἀμπέχομαι, to wear.
ἀμυγδαλῆ, ῆς, ἡ, an almond.
Ἄμυκος, ου, ὁ, a son of Poseidon, king of the Bebrykians in Bithynia, who challenged all comers to a wrestling match.
ἀμύνω, νῶ, (Lat. *munio*), to ward off; τινί, to aid; ἀμύνομαι, midd. to defend oneself; ποιῶ τι ἀμυνόμενος, in self-defence; τινά, to avenge oneself on a person, to punish him § 90.
ἀμφί, prep. with gen., dat., or acc., (Lat. *amb.*), around, about, concerning, for the sake of; with numbers, about.
ἀμφιέννυμι, ιῶ, to put on; midd. to dress oneself in.
Ἀμφίπολις, εως, ἡ, a city of Macedonia, on *both sides* of the Strymon, whence it received this name from the Athenians, B.C. 437.
ἀμφισβητέω, Att. ῶ, ήσω, (βαίνω), to dispute; with gen. § 75, to claim.
ἄμφοδος, ου, ἡ, a street § 139.
ἀμφορεύς, έως, ὁ, (shortened from ἀμφιφορεύς, 'borne on both sides', having two handles), 1. a jar; 2. a liquid measure = 1½ Roman *amphorae*. *Amphora Graecorum recipit tres bina Latinas.*
ἀμφότερος, α, ον, (*ambo*, ἄμφω), both of two, both; the neut. as adv. § 156 n. 12.
ἄμφω, dual and plur., gen. and dat. ἀμφοῖν, (*ambo*), both.
ἄμωμος, ον, (μῶμος), blameless, faultless.
ἄν, 1. adv., implying a condition; εἴποι τις ἄν, 'one might say'; εἶπον ἄν, 'I would have said'; in relative clauses it adds to the pronoun or relative adverb the same notion as Lat. *-cunque*, Engl. *soever;* in this sense it often forms one word with another particle, *e.g.* ὅταν = ὅτε ἄν. 2. conj., if, frequent in Plato and the comic poets.
ἀνά, prep. generally with acc. I. of place, along, throughout. II. distributive, ἀνὰ τρεῖς, by threes; ἀνὰ μέρος, by turns.
ἀναβαίνω, βήσομαι, βέβηκα, to go up, mount.
ἀνάβασις, εως, ἡ, (ἀναβαίνω), ascent or march up the country from the sea. See § 46 n. 16.
ἀναγιγνώσκω, ἀναγνώσομαι, to read; to recognise.
ἀναγκάζω, σω, to compel, to force.
ἀναγκαῖος, α, ον, (ἀνάγκη), necessary; τὰ ἀν. the necessaries of life; ἀν. κακά, troubles sent by fate, inevitable.
ἀναγκαίως, adv., ἀ. ἔχει, it is necessary §§ 114, 147 n. 13.
ἀνάγκη, ης, ἡ, (ἄγχω, Germ. *eng*), fate, necessity, force, constraint; ἀνάγκη (ἐστί), it is necessary, with inf. § 63.
ἀναγορεύω, used as a compound of λέγω, fut. ἀνερῶ, aor. ἀνεῖπον, perf. ἀνείρηκα, to pro-

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claim; to declare elected to an office.

ἀναγράφω, ψω, (cf. *anagram*), to record § 76; to register, esp. as a benefactor § 87.

ἀνάγω, ἄξω, to bring up; from the dead §§ 81, 84 n. 25.

ἀναδέω, Att. ῶ, ήσω, to bind up; midd., to wreathe (the head) § 150.

ἀναδίδωμι, δώσω, to yield § 75.

ἀνάθημα, ατος, τό, (ἀνατίθημι), a votive offering in a temple.

ἀναίδεια, ας, ἡ, effrontery, impudence.

ἀναιδής, ές, shameless, immodest; τὸ ἀ. shamelessness § 101.

ἄναιμος, ον, (αἷμα), bloodless.

ἀναίρεσις, εως, ἡ, killing § 115.

ἀναιρέω, Att. ῶ, ήσω, ῆρηκα, to take away, remove, destroy, kill; to abolish; to give a response, of an oracle; midd. to win, to undertake.

ἀναίσθητος, ον, unfeeling.

ἀναίτιος, ον, guiltless; with gen.

ἀνακαλέω, Att. ῶ, fut. ῶ, to appeal to, to call, to call on; midd., to recall, revoke § 81.

ἀνακάω, to kindle, light.

ἀνάκειμαι, σομαι, to be dedicated; used as pass. of ἀνατίθημι.

ἀνακρεμάννυμι, μῶ, to hang up.

ἀνακρίνω, νῶ, to examine.

ἀναλαμβάνω, λήψομαι, to take up; to assume.

ἀνάλγητος, ον, unfeeling.

ἀναλίσκω, λώσω, to spend, to kill.

ἄναλτος, ον, insatiate § 158.

ἀναλύω, σω, to unloose, dissolve, abolish.

ἀναμιμνήσκω, ἀναμνήσω, to remind; midd. to remember, with gen.

ἄνανδρος, ον, unmanly.

Ἀναξαγόρας, ου, ὁ, a philosopher of Klazomenai (B. C. 500—428), who resided 30 years at Athens, and had Perikles and Euripides among his hearers.

ἀναπείθω, σω, to persuade.

ἀναπέμπω, ψω, to send up.

ἀναπλάττω, άσω, to mould.

ἀναπληρόω, Att. ῶ, ώσω, to fill up.

ἀναρρηθείς, aor. part. of ἀναγορεύω.

ἀναρρίπτω, ψω, to cast up; esp. to throw dice § 85 n. 8.

ἀναρρώνυμι, to strengthen again.

ἀναρχία, ας, ἡ, (ἀρχή), want of rule, anarchy.

ἀναστροφή, ῆς, ἡ, turning back, return; society.

ἀνασχίζω, ιῶ, (*scindo*, *scissors*), to rip up.

ἀνατείνω, τενῶ, to lift up; βακτηρίαν τινί, a stick over any one, to threaten him with it § 69.

ἀνατέλλω, τελῶ, to rise; of the sun § 79 n. 5.

ἀνατίθημι, θήσω, (*anathema*), to ascribe, dedicate, erect.

ἀνατολή, ῆς, ἡ, (ἀνατέλλω, cf. *Anadoli*, 'eastland', a part, or sometimes the whole of Asia Minor), a rising, of sun, moon, or stars.

ἀνατρέπω, ψω, to overthrow.

ἀνατρέφω, θρέψω, to nurse, educate.

ἀνατρέχω, δραμοῦμαι, to run back, return, start up.

ἀναφαίνω, φανῶ, to make known, proclaim, declare.

ἀναφύρω, υρῶ, to confound, mix in disorder.

Ἀνάχαρσις, ιος, ὁ, a Skythian philosopher, contemporary with Solon § 160.

ἀναχωρητέον = *cedendum est*, one must retreat.

ἀνδράποδον, ου, τό, a slave.

ἀνδρεία, ας, ἡ, (ἀνήρ), manhood, courage.

ἀνδρεῖος, α, ον, manful, brave.

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ἀνδρία, ας, ἡ = ἀνδρεία § 118.
ἀνδριάς, άντος, ὁ, (ἀνήρ), a statue.
Ἀνδροκλείδας, ὁ, a Spartan § 120.
ἀνέκραγον § 116, used as aor. of κέκραγα, 'I cry aloud'.
ἀνέλκω, κυσω, to draw up § 143 n. [17.
ἄνεμος, ου, ὁ, wind.
ἀνεπικούρητος, ον, without succour.
ἄνευ, prep. with gen., 'without'.
ἀνήνυτος, ον, fruitless.
ἀνηνύτως, (ἀνύτω), vainly; ἔχει, it is vain, impossible § 84 n. 21.
ἀνήρ, ἀνδρός, ὁ, man, husband, *vir*.
ἄνθος, ους, τό, (whence *anthology*, *polyanthus*, etc.) 1. flower; 2. bloom, state, lustre §§ 91, 119.
ἀνθρώπινος, η, ον, human; not too great for man.
ἀνθρωπίνως, adv., as a man § 134; *i. e.* as content with no higher than man's lot.
ἄνθρωπος, ου, ὁ, man, human being = *homo*.
ἀνθρωποφάγος, ον, cannibal.
ἀνία, ας, ἡ, pain, grief, trouble.
ἀνιαρός, ά, όν, painful, sad.
ἀνιάω, Att. ῶ, άσω, to grieve, sadden.
ἀνίημι, ἀνήσω, to relax, slacken; πῦρ ἀνειμένον, a slack fire § 143.
ἀνιμάω, Att. ῶ, ήσομαι, (ἱμάς), to draw water; midd. § 78.
ἄνισος, ον, (ἴσος), unequal.
ἀνίστημι, ἀναστήσω, to raise up, to restore to life § 84; mid. with perf. and 2 aor., to stand up.
Ἀννίβας, ου and α, ὁ, Hannibal, the great Carthaginian general in the 2nd Punic war.
ἀνόητος, ον, dull, senseless.
ἄνοια, ας, ἡ, (νοῦς), folly, dulness.
ἀνοικίζω, ιῶ, to remove up the country; midd., to migrate inland.
ἀνοικτίρμων, ον, ονος, pitiless.
ἀνοιμώζω, ξομαι, to wail.
ἀνταδικέω, Att. ῶ, ήσω, to render wrong for wrong; with acc., to injure in return.
Ἀνταῖος, ου, ὁ, the gigantic son of Poseidon and Gaia § 76.
Ἀνταλκίδας, ου, ὁ, a Spartan, author of a disgraceful treaty between Sparta and Persia, by which the Greek cities in Asia Minor were surrendered to Persia, B.C. 387 § 144.
ἀντεξετάζω, άσω, to try one thing against another.
ἀντεπιδείκνυμι, ξω, to shew in turn.
ἀντερωτάω, Att. ῶ, ήσω, aor. ἀντηρόμην, to ask in turn.
ἀντέχω, θέξω, to hold against; withstand, with dat.; endure.
ἀντηρόμην, aor. (in use) of ἀντερωτάω.
ἀντί, prep. with gen., instead of; as good as; ἀνθ' οὗ, wherefore.
ἀντιβροντάω, Att. ῶ, ήσω, to thunder against, return clap for clap § 64.
Ἀντιγόνη, ης, ἡ, daughter of Oidipus and Iokaste; her burial of her brother Polyneikes, and her punishment, are the subject of the Antigone of Sophokles.
Ἀντίγονος, ου, ὁ, I. the one-eyed, father of Demetrios Poliorketes; on the division of Alexander's empire he became ruler of the eastern part of Asia Minor; slain, æt. 81, at the battle of Ipsos B.C. 301. II. Son of Demetrios Poliorketes, surnamed Gonatas, king of Macedon 278—242 B.C.
ἀντιγράφω, ψω, to write back.

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ἀντίθετος, ον, antithetic; τὸ ἀ. an antithesis § 117.

ἀντικαταλλάττομαι, ξομαι, to exchange.

ἀντιλαμβάνω, λήψομαι, to receive in return; midd. with gen., to lay hold of, defend.

Ἀντίοχος, ου, ὁ, A. III. of Syria, reigned B. C. 224—187; protector of Hannibal, defeated by L. Scipio at Magnesia ad Sipylum B.C. 190 § 90.

ἀντίπαλος, ον, (πάλη), wrestling against; τραυμάτων § 28, a match for, a remedy against; ὁ ἀ., match, rival.

Ἀντίπατρος, ου, ὁ, a general under Philip and Alexander of Macedon; waged war (the Lamian war) against the Greeks B.C. 323; died B.C. 319 § 156.

Ἀντισθένης, ους, ὁ, of Athens, pupil of Sokrates, and founder of the Cynic school § 156.

ἀντιτάττω, τάξω, to draw up in battle array against.

ἀντιτείνω, τενῶ, (Lat. *contendo*), to resist, make head against, with dat.

Ἀντίφιλος, ου, ὁ, a painter of Alexandria, of the time of Alexander.

ἀντιφιλοτιμέομαι, Att. οῦμαι, to pride oneself (on something) against another.

ἀντλέω, Att. ῶ, ήσω, to bale a ship; to drain, exhaust.

ἄντρον, ου, τό, (Lat. *antrum*, Spenser, *antre*), cave.

Ἀντωνῖνος, ου, ὁ, M. Aurelius A., the philosopher, Roman emperor A.D. 161—180 § 99.

Ἀντώνιος, ου, ὁ, M. Antonius the triumvir § 103.

ἄνυδρος, ον, arid, without water.

ἀνυπόδητος, ον, unshod, barefoot.

ἀνύτω or ἀνύω, ύσω, to accomplish, complete.

ἀνύω, see ἀνύτω.

ἄνω, adv., above; ἄνω καὶ κάτω, up and down.

ἄνωθεν, adv., from above.

ἀνώμοτος, ον, unsworn.

ἀνωφελής, ές, (ὄφελος), unprofitable.

ἀξία, ας, (properly fem. of ἄξιος), worth, due, deserts; πρὸς τὴν ἀξίαν § 55 n. 21.
κατὰ τὴν ἀ. according to the merit § 118.

ἀξιόλογος, (λέγω), worth mention, considerable, of consequence; οἱ ἀ., men of mark.

ἄξιος, ία, ιον, 1. worthy; ἐπαίνου ἄ. of praise; ἀξιόν ἐστι, it is worth while = *tanti est*; ἄξιος ἔχειν, worthy to have § 149.
2. cheap, worth the money § 41.

ἀξιόω, Att. ῶ, ώσω, to think worthy of, with gen.; to require § 154; to think fit § 65; to maintain (cf. *axiom*), § 63.

ἀξίωμα, ατος, τό, (*axiom*), repute.

ἀξίως, worthily; τινός, in a manner worthy of some one.

ἀοιδός, οῦ, ὁ, (ᾄδω), a minstrel, bard.

ἀοίκητος, ον, uninhabited.

ἄοικος, ον, homeless.

ἀόρατος, ον, unseen, invisible.

ἀπαγγέλλω, ελῶ, to report.

ἀπαγορεύω, used as compound of λέγω; fut. ἀπερῶ, perf. ἀπείρηκα, aor. ἀπεῖπον; to forbid.

ἀπάγχω, ξω, to strangle; midd. to hang oneself.

ἀπάγω, ξω, to lead away.

ἀπαθανατίζω, to deify.

ἀπαθής, ές, insensible; unharmed.

ἀπαιδευσία, ας, ἡ, ignorance, want of education.

ἀπαίδευτος, ον, (παιδεύω), uneducated.

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ἀπαιτέω, Att. ῶ, ήσω, to demand back; τινά τι.
ἀπαλλαγή, ῆς, ἡ, deliverance; departure.
ἀπαλλάττω, ξω, ἀπήλλαχα, to release from, to remove from, with gen.; to put away; midd. to get rid of, to escape, to depart from, with gen.
ἁπαλός, ή, όν, soft, tender, delicate; enfeebled § 21.
ἁπανταχοῦ, adv., everywhere.
ἀπαντάω, ήσω, (ἄντα, ἀντί) to meet; τινί.
ἅπαξ = (for ἁπάκις, *semel*) once; once for all.
ἀπαρνέομαι, Att. οῦμαι, ήσομαι, to deny.
ἅπας, ἅπασα, ἅπαν, (ἅμα, πᾶς), entire; all together; every.
ἀπατάω, Att. ῶ, ήσω, to deceive.
ἀπάτη, ης, ἡ, cunning, deceit.
ἀπειλέω, Att. ῶ, ήσω, to threaten.
ἀπειλή, ῆς, ἡ, threat.
ἄειμι, (εἶμι), I will go away, used as fut. of ἀπέρχομαι; impf. ἀπῆα, and the moods ἄπιθι, ἀπιέναι etc., are used for the imperf. and moods of ἀπέρχομαι.
ἀπεῖπον § 114, aor. of ἀπαγορεύω, to forbid.
ἀπειρία, ας, ἡ, inexperience.
ἄπειρος, (πεῖρα), inexperienced; with gen. § 34, 'ignorant of'.
ἄπειρος, ον, (πέρας), boundless § 63.
Ἀπελλῆς, οῦ, ὁ, the greatest painter of antiquity, the only one to whom Alexander would sit; his chief work was Aphrodite Anadyomene (rising from the sea); to him are ascribed the maxims, *Ne sutor ultra crepidam; nulla dies sine linea* §§ 118, 135.
ἀπερυθριάω, Att. ῶ, άσω, to be past blushing, to brazen it out.
ἀπέρχομαι, imperf. ἀπῆα, fut. ἄπειμι, aor. ἀπῆλθον, to go away.
ἀπέχω, ἀφέξω, aor. ἀπέσχον, intrans. to be distant from, with gen.; mid. to abstain from, with gen.
ἀπιστέω, Att. ῶ, ήσω, to distrust, doubt.
ἄπιστος, ον, untrustworthy; faithless.
ἁπλοῦς, ῆ, οῦν, (Lat. *simplex*), as it were *one-fold* (cf. διπλοῦς, two-fold), single, simple, plain, opposed to compound § 110.
ἁπλῶς, 1. simply; 2. absolutely (as opposed to relatively); in a word.
ἀπό, prep. with gen., from; 1. of place; 2. of time ἀφ' οὗ, from the time when, since; 3. generally of anything from which one commences, denoting origin, descent, cause; ἄρχεσθαι ἀπό τινος, to begin from some one; τὸ ἀπὸ τούτου, henceforth § 117; cf. τὸ ἀπὸ τοῦδε § 104.
ἀποβαίνοντα, τά § 18, results; partic. of ἀποβαίνω.
ἀποβάλλω, βαλῶ, to throw away, to lose § 75.
ἀποβλέπω, ψω, to look away (from other things) to one, εἴς τι or πρός τι; to fix the looks on; to regard.
ἀπογιγνώσκω, ἀπογνώσομαι; τινός (sc. δίκην), to reject the charge brought against a man, to acquit him § 72; τὴν σωτηρίαν, to despair of escape § 158; cf. § 160.
ἀποδείκνυμι, ξω, to display, prove, appoint, render.
ἀποδημέω, Att. ῶ, ήσω, to be from home, to be abroad.

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ἀποδημία, ας, ἡ, absence from home, stay abroad.
ἀποδιδράσκω, δράσομαι, ἀπέδραν, to run away from.
ἀποδίδωμι, δώσω, to return, render; midd. to sell.
ἀποδοκιμάζω, άσω, to reject (on scrutiny).
ἀποδύω, σω, to take off; midd. to strip § 75 n. 18.
ἀποθνήσκω, θανοῦμαι, to die, to be put to death; used as pass. of ἀποκτείνω.
ἀποθύω, σω, to offer up a sacrifice.
ἀποικία, ας, ἡ, a colony.
ἀποκαθίστημι, καταστήσω, to restore; pass. to recover, regain health.
ἀποκαλύπτω, ψω, to uncover, reveal.
ἀποκάω (not contracted), καύσω, to burn off.
ἀποκλάω (not contracted), κλαύσομαι, to lament.
ἀποκρίνω, ινῶ, to separate; mid. with aor. ἀπεκρινάμην, to reply; esp. to reply to charges.
ἀποκτείνω, κτενῶ, έκτονα, to kill; to condemn to death. ἀποθνήσκω is used as pass.
ἀποκυδαίνω, ανῶ, to glorify.
ἀπολαύω, σομαι, to enjoy; τινός τι, something from some one; also with gen.; and with acc.
ἀπολείπω, ψω, to leave behind.
ἀπολιθόω, ώσω, (λίθος), to turn into stone, to petrify.
Ἀπολλόδωρος, ου, ὁ, a young Athenian, devoted to Sokrates § 113.
ἀπόλλυμι, ολῶ, aor. ώλεσα, perf. ολώλεκα, (*Apollyon*), to destroy, lose. Mid. with perf. ἀπόλωλα, to perish, to be undone, to be lost.
Ἀπόλλων, ωνος, ὁ, the son of Zeus and Leto, the god of prophecy, and of the Sun.
ἀπολογέομαι, Att. οῦμαι, ήσομαι, to speak in defence; to allege in excuse.
ἀπολογητέον, verbal adj., one must make one's defence § 86.
ἀπολύω, ύσω, to set free, to acquit; with gen.
ἀπομανθάνω, μαθήσομαι, to unlearn, *dediscо*.
ἀπομιμέομαι, Att. οῦμαι, ήσομαι, to imitate exactly.
ἀπονέμω, μῶ, to assign.
ἀπονίζω, ψω, to wash; midd. to wash oneself.
ἀπόπειρα, ας, ἡ, experiment.
ἀποπέμπω, ψω, to send away, send back.
ἀποπηδάω, Att. ῶ, ήσω, to leap away from; start away from.
ἀποπνίγω, πνίξομαι, to choke; pass. to be choked, drowned.
ἀποπτύω, σω, to spit out; to abominate.
ἀπορέω, Att. ῶ, ήσω, to be at a stand, at a loss.
ἀπορία, ας, ἡ, straits, difficulty, want.
ἄπορος, ον, (πόρος), pathless, difficult, at a loss, poor.
ἀπορρέω, εύσομαι or υήσομαι, to flow away; to drop off.
ἀπόρρητος, ον, (ἀπερῶ), forbidden, not to be divulged, secret § 117.
ἀποσβέννυμι, σβέσω, to quench, destroy; pass. with aor. ἀπέσβην, perf. ἀπέσβηκα, to go out, vanish.
ἀποσημαίνω, ανῶ, midd. to seal up as confiscated § 96.
ἀποσκώπτω, ψω, to flout, jeer.
ἀποσπάω, Att. ῶ, σω, to tear away, to drag off.
ἀποστέλλω, στελῶ, to send away.
ἀποστερέω, Att. ῶ, ήσω, to rob, take away; τινά τι.

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ἀποστερητής, οῦ, ὁ, a cheat.
ἀποστρέφω, ψω, to turn back; midd., to abandon; escape.
ἀποστυγέω, Att. ῶ, to abhor.
ἀποτείνω, τενῶ, to prolong; to tighten; to continue.
ἀποτελέω, Att. ῶ, fut. ῶ, to complete; accomplish; render.
ἀποτέμνω, τεμῶ, to cut off.
ἀποτίνω, σω, to pay back, to pay in full.
ἀποτίθημι, θήσω, to put away; put off; lay aside.
ἀποτρέπω, ψω, to turn away, avert; to draw away from, dissuade, with gen.
ἀποτρίβω, ψω, to crush; to rub off.
ἀποτυγχάνω, τεύξομαι, to fail; with gen., to miss.
ἀποφαίνω, ανῶ, to declare, τινα κακόν, some one to be wicked; with part. to prove some one to be; to render § 89; midd. to shew forth, to declare.
ἀποφεύγω, ξομαι, to escape; be acquitted.
ἀποφθίνω, σω, to pine away; in fut. and aor. to waste, consume.
ἄπρακτος, ον, unprofitable; useless § 35; impracticable.
ἀπρίξ, (πρίω, to gnash with the teeth; cf. λάξ), *mordicus*, with closed teeth, tight.
ἄπροικος, ον, undowered.
ἀπροσδόκητος, ον, unexpected.
ἄπταιστος, ον, not stumbling, secure.
ἀπτήν, ῆνος, ὁ and ἡ, unfledged, callow.
ἅπτω, ψω, to fasten; to kindle §§ 123, 156; midd. with perf. ἧμμαι, to lay hold of, to touch, with gen.; to engage in.
ἀπωθέω, Att. ῶ, ώσω or ωθήσω, to drive back; reject.
ἀπωλεία, ας, ἡ, (ἀπόλλυμι), destruction.

ἄρ', see ἄρα.
ἄρα, conj., then, therefore § 53, as it seems; εἰ μὴ ἄρα, *nisi forte;* it never begins a sentence.
ἀρά, ᾶς, ἡ, a curse § 146.
ἆρα, interrogative particle, like Lat. *ne.* ἆρ' οὐ; is it not? ἆρα μή; surely it is not? In § 62 τί ποτ' ἄρα etc. 'what then is the reason?' like ἄρα; but only in poets.
Ἀραβία, ας, ἡ, Arabia.
Ἀράξης, ου, ὁ, (now *Aras*), a river of Armenia, which flows into the Caspian sea.
ἀράχνη, ης, ἡ, spider (Lat. *aranea;* cf. *frugis, frumentum,* for the omission of the guttural; Fr. *araignée,* where the guttural reappears).
ἀράχνιον, ου, τό, 1. cobweb; 2. little spider.
Ἄραψ, αβος, ὁ, an Arab.
Ἄρβηλα, ων, τά, (now *Erbil*), capital of the province Adiabene in Assyria, head quarters of Darcios before his decisive defeat at Gaugamela, B.C. 331.
Ἀργεῖος, εία, εῖον, belonging to Argos, Argive.
ἀργία, ας, ἡ, (see ἀργός), laziness.
Ἀργίνουσαι, ῶν, αἱ, three small islands in the Aigean, between Lesbos and Aiolis; here the Athenian fleet defeated the Lacedaemonian, B.C. 406.
Ἀργοναῦται, ῶν, οἱ, the Argonauts, or sailors of the Argo, who sailed with Iason to Kolchis to bring back the golden fleece.
Ἄργος, ου, ὁ, son of Agenor, who had 100 eyes, some of which were always awake; hence ὁ πανόπτης, 'the all-seeing'; his eyes were placed by Hera in

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the tail of her sacred bird, the peacock § 142.

Ἄργος, ους, τό, the capital of Argolis in Peloponnesos.

ἀργός, όν, (for ἄεργος), unworking, lazy.

ἀργυρίδιον, ου, τό, poor, paltry silver, contemptuous diminutive of ἀργύριον.

ἀργύριον, ου, τό, a piece of silver, silver money.

ἀργυρογνώμων, ονος, ὁ and ἡ, an assayer of silver.

ἄργυρος, ου, ὁ, (ἀργός, bright, cf. *argentum*), silver.

ἀργυροῦς, ᾶ, οῦν, of silver.

ἀργύρωμα, ατος, τό, silver plate, *vasa argentea*, in plur.

ἅδην, adv., (αἵρω), taken away utterly, wholly, = *funditus, penitus.*

Ἄρειος πάγος, ου, ὁ, 'Mars' hill' at Athens where St Paul stood; the highest Athenian court sat there; the Areopagus § 115.

Ἀρεοπαγίτης, ου, ὁ, an Areopagite, member of the court of Areopagus.

ἀρέσκω, έσω, to please, with dat.; pass. to be contented, satisfied, with dat.

ἀρετή, ῆς, ἡ, virtue, valour, excellence.

ἀρήγω, ξω, (*arceo*), to help, with dat.; to ward off, τινί τι.

Ἄρης, εως, (poet. εος), ὁ, the god of war.

Ἀριάδνη, ης, ἡ, daughter of Minos and Pasiphae, deserted by Theseus, whom she saved from the Labyrinth § 114.

ἀρίδακρυς, υ, (ἀρι- δάκρυ), very tearful.

ἀριθμητικός, ή, όν, arithmetical § 129; ὁ ἀρ. an arithmetician.

ἀριθμός, οῦ, ὁ, number (hence *arithmetic*).

Ἀρισταγόρας, ου, ὁ, Persian governor of Miletos; induced the Ionians to revolt B.C. 501, and was slain in battle B.C. 497 § 115.

ἀριστάω, Att. ῶ, ήσω, syncop. perf. inf. ἠριστάναι, to take the ἄριστον or luncheon, to lunch.

Ἀριστείδης, ου, ὁ, the Athenian statesman and general in the time of the Persian wars, known as 'the Just'.

ἀριστερός, ά, όν, left; ἡ ἀ. the left hand, like *dextra* and *sinistra* without the subst.; ἐξ ἀριστερῶν, on the left § 134.

Ἀρίστιππος, ου, ὁ, of Kyrene, founder of the Kyrenaic school of philosophy, which regarded pleasure as the highest good; a pupil of Sokrates, long resident at the court of Dionysios of Syracuse.

Ἀριστογείτων, ονος, ὁ, see § 159 n. 15.

Ἀριστόδημος, ου, ὁ, son of Aristomachos; his 2 sons (§ 31) were the ancestors of the 2 royal families of Sparta §144.

ἄριστος, η, ον. See ἀγαθός.

Ἀριστοτέλης, ους, ὁ, of Stageira, the great philosopher, founder of the Peripatetic school and tutor of Alexander.

Ἀρκαδία, ας, ἡ, a province in the centre of Peloponnesos, S. of Argolis, N. of Lakonia and Messenia.

Ἀρκάς, άδος, ὁ, an Arkadian, inhabitant of Arkadia in Peloponnesos.

ἀρκέω, έσω, to suffice, avail; impers. ἀρκεῖ μοι with inf. I am content to do it; pass. to be satisfied, with dat. § 99.

ἄρκτος, ου, ὁ and ἡ, I. bear; II. constellation Ursa (whence *arctic*) § 127; III. the north § 24.

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ἅρμα, ατος, τό, chariot.

Ἁρμόδιος, ου, ὁ, see § 159 n. 15.

ἁρμοστής, οῦ, ὁ, (ἁρμόττω), director; *harmost*, governors of islands and foreign cities sent out by the Lacedaemonians § 147.

ἁρμόττω, σω, (ἁρμός, *harmony*), to fit together; impers. ἁρμόττει = *decet*, it is fitting § 79.

ἀρνέομαι, Att. οῦμαι, ήσομαι, to deny, refuse.

ἀρνίον, ου, τό, a little ram, a lamb.

ἀρνός, τοῦ, τῆς, (*aries*), lamb. No nomin. in use; ἀμνός being employed instead.

ἁρπάζω, άσομαι, ἥρπακα, (cf. *rapio*, *Harpy*, *harpoon*), to carry off.

ἀρραβών, ῶνος, ὁ, (*arrha*, *arrhabo*), earnest-penny; a pledge, an earnest, with gen. § 65.

ἄρρην, εν, male. (In earlier Greek ἄρσην.)

ἀρρωστία, ας, ἡ, weakness, sickness.

ἄρρωστος, ον, (ῥώννυμι), weak, feeble.

Ἀρσάκης, ου, ὁ, name of a Median § 111.

Ἀρταγέρσης, ου, ὁ, a general under Artaxerxes Mnemon.

Ἀρταξέρξης, ου, ὁ, I. Artaxerxes II. Mnemon, son of Dareios and king of Persia from 405—362 B.C., against whom his younger brother Kyros revolted §§ 71, 159; II. A. III. Ochos, son of Mnemon, Persian king B.C. 362—339 §§ 109, 132.

ἀρτάω, Att. ῶ, ήσω, (ἀραρίσκω), to hang, fasten; pass., to hang upon, to depend upon § 133.

Ἄρτεμις, ιδος, ἡ, daughter of Zeus and Leto, and sister of Apollo; goddess of hunting.

ἄρτι, (ἀραρίσκω), adv., just, just now.

ἄρτιος, α, ον, (of numbers), even.

ἄρτος, ου, ὁ, a loaf of bread, wheat-bread.

ἀρχαῖος, α, ον, (from the beginning), ancient; οἱ ἀ., the ancients.

Ἀρχέλαος, ου, ὁ, king of Macedon, B.C. 413—399, patron of letters and art, of Euripides, Agathon, Zeuxis.

ἀρχή, ῆς, ἡ, beginning, rule, kingdom, office § 140; ἐξ ἀρχῆς, from the first, anew § 149; τὴν ἀ. or ἀρχήν, with neg., not at all § 125 n. 22.

Ἀρχίδαμος, ου, ὁ, A. III. king of Sparta B.C. 361—338.

ἀρχιτέκτων, ονος, ὁ, master-builder, architect.

Ἀρχύτας, ου, ὁ, Archytas, a Pythagorean philosopher of Tarentum, fl. 400—365 B.C., statesman, general, mathematician, astronomer, mechanician. His fondness for children (§ 60) is proved by his inventing an infant's rattle.

ἄρχω, ξω, ῆρχα, (hence our *arch*-angel etc.), to rule; τινός, over some one; to begin § 90; τοῦ γένους, to found the family § 67; aor., begin to rule; midd., begin § 90; τινός, something; ἀπὸ τινός, from some one; all ἀπὸ Νικίου ἀρξάμενοι, all, N. among the first.

ἄρχων, οντος, ὁ, ruler; in Athens, *archon*, the title of the highest dignitaries of the republic; οἱ ἄρχοντες, the government.

ἀσεβέω, Att. ῶ, ήσω, to be impious; with περί, εἰς or πρός and acc., in regard to, against.

ἀσεβής, ές, impious.

ἀσέλγεια, ας, ἡ, excess, licentiousness.

ἄσημος, ον, unmarked, indistinct; of persons, obscure § 60.

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ἀσθένεια, ας, ἡ, weakness, sickliness.
ἀσθενέω, Att. ῶ, ήσω, to be weak, to be ailing.
ἀσθενής, ές, weak, sickly, poor.
Ἀσία, ας, ἡ, Asia.
Ἀσκάλων, ωνος, ἡ, the modern *Askalân*, a seaport and mart of Palestine, between Gaza and Azotus, the seat of the worship of Dagon. It gave name to the *shallot*, Ital. *scalogna*.
ἀσκέω, Att. ῶ, ήσω, to train, go into training, to practise.
ἄσκησις, εως, ἡ, practice, (cf. *ascetic*).
ἀσκητέον, verbal adj., one must practise.
Ἀσκληπιός, οῦ, ὁ, (Aesculapius; cf. Ἡρακλῆς, Hercules), the god of healing, son of Apollo and Koronis § 160.
ἄσμενος, η, ον, (ἥδομαι, orig. perf. part.), pleased, glad.
ἀσμένως, gladly. Superl. ἀσμεναίτατα or ἑστατα.
ἀσπάζομαι, σομαι, to salute, at meeting or parting; to take leave of.
ἀσπίς, ίδος, ἡ, a shield.
Ἀσσυρία, ας, ἡ, Assyria.
Ἀσσύριος, ου, ὁ, an Assyrian.
ἄστεγος, ον, houseless.
ἀστεροπητής, οῦ, ὁ, (ἀστραπή), lightener, epithet of Zeus.
ἀστήρ, έρος, ὁ, star.
ἀστός, οῦ, ὁ, (ἄστυ), a townsman, citizen, fellow-citizen.
ἀστραπή, ῆς, ἡ, lightning.
ἀστράπτω, ψω, to lighten.
ἀστρολογία, ας, ἡ, knowledge of the stars.
ἀστρολόγος, ου, ὁ, one learned in the stars, astronomer, astrologer.
ἄστρον, ου, τό, constellation; ἐν τοῖς ἄστροις τίθεσθαι, to be placed among the constellations.
ἄστυ, εος or εως, τό, a city.
ἀσύνετος, ον, (συνίημι), unintelligent, dull.
ἀσφάλεια, ας, ἡ, firmness, safety.
ἀσφαλής, ές, (σφάλλομαι), not liable to slip, safe, sure.
ἀσφαλῶς, safely, securely.
ἀσχημοσύνη, ης, ἡ, clumsiness, indecency.
ἀσχολέομαι, Att. οῦμαι, to be busy.
ἀταλαίπωρος, ον, without pains, careless.
ἄταφος, ον, unburied.
ἄτεκνος, ον, childless § 148.
ἄτερ, prep., without, apart from. With gen., which (like *tenus*) it follows.
ἄτεχνος, ον, inartistic, rude § 107.
ἀτέχνως, adv., (τέχνη), without art, rudely, clumsily.
ἄτη, ης, ἡ, (ἀάω), sin; ruin; a pest.
ἀτίζω, σω, to slight.
ἀτιμάζω, σω, to dishonour.
ἀτιμία, ας, ἡ, dishonour, outlawry.
ἄτιμος, ον, dishonoured; disfranchised. See § 102 n. 10.
ἀτίμως, dishonourably.
ἄτλητος, ον, insufferable § 102.
ἄτολμος, ον, unadventurous, timid.
ἄτοπος, ον, strange, absurd, monstrous.
ἄτρακτος, ου, ὁ, an arrow; a spindle.
ἀτραπός, οῦ, ἡ, (τρέπω), way, path.
Ἀτρεύς, έως, ὁ, son of Pelops and brother of Thyestes, and father of Agamemnon and Menelaos.
ἄττα, *i. e.* τινά.
ἄττα, *i. e.* ἄτινα.
Ἀττική, ῆς, ἡ, (sc. χώρα), Attica, a district in central Greece.

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Ἀττικός, ή, όν, Attic; **ὁ Ἀττικός,** the inhabitant of Attica.

ἀτυχέω, Att. **ῶ, ήσω, ἠτύχηκα,** to be unfortunate, fail.

ἀτύχημα, ατος, τό, misfortune.

ἀτυχής, ές, unfortunate.

ἀτυχία, ας, ἡ, ill-luck, a misfortune.

αὖ, adv., again, besides, on the other hand.

αὐαίνω, ανῶ, to dry, wither.

αὐγάζω, σω, to see distinctly, to illumine § 107 n. 14.

αὐθαίρετος, ον, (**αὐτός, αἱροῦμαι**), self-chosen, voluntary.

αὖθις, adv., again.

αὐλέω, Att. **ῶ, ήσω,** (**αὐλός**), to play on the flute.

αὐλητής, οῦ, ὁ, (**αὐλέω**), a flute-player.

αὐλός, οῦ, ὁ, (**ἅημι,** to blow), a flute.

αὐξάνω, ήσω, ηὔξηκα (*augeo, augment*), to increase, exalt; pass., to grow, rise § 148 n. 10. See **αὔξω.**

αὔξω, ήσω, (*augeo, to wax*), to increase, exalt; pass., to grow, advance. See **αὐξάνω.**

ἄϋπνος, ον, sleepless.

αὔριον, adv., to-morrow; **ἡ α.,** the morrow.

αὐταρκέστατα, superl. adv., most independently.

αὐτάρκης, ες, (**αὐτός, ἀρκέω**), sufficient in itself, independent.

αὕτη, see **οὗτος.**

αὐτοβοεί, by the mere shout; without striking a blow.

αὐτόθεν, from the spot; then and there; at once § 72.

αὐτοκράτωρ, ορος, ὁ and ἡ, absolute; the Roman emperor.

αὐτομολέω, Att. **ῶ, ήσω,** to desert.

αὐτόν, see **ἑαυτοῦ.**

αὐτός, ή, ό, [hence *autocrat*, etc.], 1. self, of oneself, by oneself, alone without others' help; **καὶ αὐτός,** *et ipse*, I [*you, he*, as the case may be] also; 2. in oblique cases, *him, her, it* = *is, ea, id*; 3. **ὁ αὐτός,** *idem*, the same; **εἰς ταὐτό,** to the same place, together; **κατὰ ταὐτά,** in the same way; **ὁ αὐτός τινι,** the same as some one § 49; **ὑπ' αὐτὸν τὸν λόφον,** *just under* the hill § 52.

αὐτοῦ, see **ἑαυτοῦ.**

αὐτῷ, see **ἑαυτοῦ.**

αὐχήν, ένος, ὁ, the neck, throat.

ἀφ', see **ἀπό.**

ἀφαιρέω, Att. **ῶ, ήσω,** to take away, **τινί τι**; midd. generally **τινά τι. τινός,** to reduce.

ἀφανής, ές, (**φαίνω**), inconspicuous, invisible, unknown; of persons, obscure.

ἀφανίζω, ιῶ, ἠφάνικα, to conceal, efface, make away with.

ἀφειδῶς, adv., unsparingly, lavishly.

ἄφθιτος, ον, (**φθίνω**), imperishable, eternal.

ἀφθονία, ας, ἡ, abundance.

ἄφθονος, ον, (**φθόνος**), without stint, bounteous, abundant.

ἀφθόνως, plentifully.

ἀφίημι, ήσω, to set free from, with gen. § 69; to excuse, pass over; neglect.

ἀφικνέομαι, ἵξομαι, ἀφῖγμαι, aor. **ἀφικόμην,** to arrive at, come to.

ἀφίστημι, ἀποστήσω, to remove; midd. with perf. **ἀφέστηκα** and 2 aor. **ἀπέστην,** to keep away from, to escape, with gen.

ἄφνω, adv., (cf. **ἐξαίφνης**), of a sudden.

ἀφοράω, Att. **ῶ, ἀπόψομαι,** to look away (from other things) to, to look at.

ἀφόρητος, ον, intolerable.

ἀφορίζω, ιῶ, to mark off; determine; except; separate.

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ἀφορμή, ῆς, ἡ, a starting-point, an occasion; means, supply.

Ἀφροδίτη, ης, ἡ, the goddess of beauty and love, mother of Eros.

ἀφρόνως, adv., foolishly.

ἄφρων, ον, (φρήν), senseless, foolish. Cf. *amens*. Comp. ἀφρονέστερος, superl. ἀφρονέστατος.

ἀφύη, ης, ἡ, anchovy.

ἀφυής, ές, dull, incapable.

ἄφωνος, ον, speechless; τὰ ἄφωνα (γράμματα), mute letters)(φωνήεντα.

Ἀχαιμένης, ους, ὁ, the founder of the Persian dynasty which ended with Dareios III. B. C. 330.

ἀχαρής, ές, joyless. Late word.

ἀχάριστος, ον, ungrateful.

Ἀχερούσιος, α, ον, Ἀ. λίμνη, various lakes of the name in Thesprotia, at Hermione in Argolis, etc. Also the lake of lamentation in the infernal world § 142.

ἄχθομαι, έσομαι, to be troubled, vexed, with dat.

ἄχθος, ους, τό, a burden; care, grief.

Ἀχιλλεύς, έως, ὁ, son of Peleus and Thetis, leader of the Myrmidons; his wrath against Agamemnon is the theme of the Iliad.

ἄχρηστος, ον, useless.

ἄχρι, and before vowels ἄχρις. I. Prep. with gen., until, up to; II. conj., until, so long as; ἄχ. ἄν, with conjunctive.

Βαβυλῶν, ῶνος, ἡ, Babylon, one of the greatest cities of the ancient world, traversed by the Euphrates; from 625—539 B. C. the capital of the Babylonian empire.

Βαβυλωνία, ας, ἡ, Babylonia, to the north of the Persian gulf.

Βαβυλώνιος, α, ον, Babylonian; οἱ B. the Babylonians §§ 128, 146.

βάδην, adv., (βαίνω), step by step; on foot.

βαδίζω, ιοῦμαι, (βάδην), to march, to go.

βάθος, εως, τό, depth, (allied to *fundus*, βένθος, βυσσός, *bottom*).

βαθύς, εῖα, ύ, deep; high § 92.

βαίνω, βήσομαι, to go, walk.

βακτηρία, ας, ἡ, a staff.

Βακτριανή, ῆς, ἡ, (sc. χώρα), Bactria, the modern Balkh, a province of the Persian and Macedonian empires; afterwards an independent kingdom.

βάλλω, βαλῶ, to throw, to strike.

βάναυσος, ον, (βαῦνος, αὔω), working by the fire, mechanical, vulgar, illiberal.

βάπτω, ψω, (*baptize*), to dip.

βάρβαρος, ον, (*barbarian, barbarous*), not Greek, foreign, speaking a strange tongue; gen. plur. as a subst., esp. of the Persians; the difference of language is principally implied: Ovid, *barbarus hic ego sum quia non intellegor ulli*. Cf. 1 Cor. XIV 11.

βαρέως, heavily; φέρειν = *graviter, aegre, ferre*, to brook ill § 58.

βάρος, εως, τό, weight, a burden; also metaph. weight, influence.

βαρύς, εῖα, ύ, heavy, oppressive.

βασιλεία, ας, ἡ, kingdom, dominion, realm.

βασίλεια, ας, ἡ, queen § 150.

βασίλειον, ου, τό, a palace §§ 71, 153, 158.

βασιλεύς, έως, ὁ, (whence *Basil*), king; esp. without art., the reigning king of Persia § 159.

βασιλεύω, σω, to be king, to rule,

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τινός over some one; *ὁ βασιλεύων*, the king.

βασιλικός, ή, όν, (whence *basilica*) *ὁ β. στόλος*, the royal, i. e. the Persian fleet; *τὸ βασιλικόν*, the royal treasure.

βασιλικῶς, royally.

βασίλισσα, ης, ἡ, a queen.

βάσις, εως, ἡ, (*βαίνω*), step, foot, base or pedestal.

βασκαίνω, ανῶ, (*βάσκω, βάζω, fascinate*), to slander; to bewitch § 95 n. 9.

βάσκανος, ον, slanderous, envious; *ὁ β.* a slanderer; a sorcerer.

βαῦ, βαῦ, bow, wow § 138.

βέβαιος, ον, or (worse) *ος, α, ον*, (*βαίνω*), fixed, certain, firm, sure.

βεβαίως, adv., stedfastly.

Βελλεροφόντης, ου, ὁ, son of the Corinthian king Glaukos, famous for his beauty and chastity. Mounted on Pegasos, he subdued the monster Chimaira.

βέλος, ους, τό, (*βάλλω*), a missile, dart, arrow; often metaphorically used, e. g. *ἡμέρου β.* § 111.

βελτίων, see *ἀγαθός*.

βέλτιστος, see *ἀγαθός*.

βῆμα, ατος, τό, (*βαίνω*), a step, a pace.

βία, ας, ἡ, (Lat. *vis*), force, violence; *βίᾳ* or *πρὸς βίαν*, by force, on compulsion § 101.

βιάζομαι, άσομαι, to force; to struggle.

βίαιος, α, ον, forcible, violent.

βιαίως, violently, by violence.

Βίας, αντος, ὁ, son of Teutamos of Priene, one of the 7 wise men of Greece, flor. circa 550 B.C.; many apophthegms are attributed to him § 155.

βιβλιάριον, ου, τό, (*βίβλος*, whence *bible, bibliography*), a paper, a book § 96. So *βιβλίον, ου, τό* § 96.

Βιθυνία, ας, ἡ, a province of Asia Minor, on the south coast of the Black Sea.

βίος, ου, ὁ, (same root as *vivo*; hence *biology, biography*); life; way of life; livelihood; the world around us.

Βίων, ωνος, ὁ, a philosopher of the Kyrenaic school, born on the banks of the Borysthenes, lived much at the court of king Antigonos; famed for his caustic wit § 124.

βιῶναι, aor. of *ζάω* (*ζῶ*).

βλαβερός, ά, όν, hurtful.

βλάβη, ης, ἡ, (*βλάπτω*), hurt, damage.

βλάπτω, ψω, βέβλαφα, to hurt, damage.

βλαστάνω, ήσω, aor. *ἔβλαστον*, to grow, shoot forth; to be born.

βλέπω, ψω, I see, behold, look.

βλέφαρον, ου, τό, (*βλέπω*), eye-lid § 101.

βληχή, ῆς, ἡ, a bleating.

βοάω, Att. *ῶ, ήσομαι*, (Lat. *boo*), to cry, to shout, to roar.

βοή, ῆς, ἡ, a cry, shout.

βοηθέω, Att. *ῶ, ήσω*, to aid, succour, with dat.

Βοιωτία, ας, ἡ, (*βοῦς*, from its pastures), Boeotia, a Greek state north of Attica.

Βοιωτικός, ή, ον, Boeotian.

Βοιώτιος, α, ον, Boeotian.

Βοιωτός, οῦ, ὁ, a Boeotian.

βορά, ᾶς, ἡ, (*voro*, voracity; *βιβρώσκω*), food.

βορρᾶς, οῦ, ὁ, the north-wind; also personified, Boreas.

βόσκημα, ατος, τό, (*βόσκω*), in plur. cattle.

βόσκω, ήσω, (*pasco*), to feed; sometimes metaph., with hopes, etc.

βόστρυχος, ου, ὁ, (cf. *βότρυς*), a curl.

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βότρυς, υος, ὁ, a cluster of grapes.

βούκολος, ου, ὁ, (for termination cf. Lat. *colo*), a cowherd.

βουλεύω, εύσω, to resolve; *κακόν τινι*, on doing some one a mischief; midd., to deliberate.

βουλή, ῆς, ἡ, (*βουλομαι*), purpose, counsel; a council or senate.

βούλησις, εως, ἡ, will, purpose.

βούλομαι (Lat. *volo*), *ήσομαι, βεβούλημαι*, to wish; *βούλει εἴπω*; *vis dicam?* would you have me say? *εἰ βούλει*, if you please; *ὁ βουλόμενος*, any one that pleases.

βοῦς, βοός, ὁ and *ἡ*, (Lat. *bos*), ox, cow; in plur. generally *αἱ βόες*, kine, cattle.

βραδέως, adv., slowly.

βραδύς, εῖα, ύ, slow.

βραδύτης, ητος, ἡ, slowness, inertness.

Βρασίδας, ου, ὁ, a great Spartan general in the Peloponnesian war; died at Amphipolis, B.C. 422, and was honoured there as a hero.

βραχίων, ονος, ὁ, (Lat. *bracchium*), the arm.

βραχύς, εῖα, ύ, (Lat. *brevis*; cf. *ἐλαχύς, levis*), short, small, few. Comp. and superl. regular; also *βραχίων, βράχιστος*.

Βρεττανικός, ή, όν, British.

βρέφος, ους, τό, a child; of beasts, a cub, whelp.

Βριάρεως, ω, ὁ, the name in the language of the gods (Homer, *Il.* I 403) for Aigeion, a hundred-armed giant, son of Ouranos and Gaia § 118.

βροντάω, Att. *ῶ, ήσω*, to thunder; esp. impers. *βροντᾷ*, it thunders.

βροντή, ῆς, ἡ, thunder.

βροτός, ου, ὁ, (*μείρομαι, μορτός*, by metath. *μ[β]ροτός*; so from *μολίσκω, μ[β]λοῖσκω, βλώσκω*, I come; from *μελίττω, μ[β]λίττω, βλίττω*, I take honey; cf. *mortal*; hence *ambrosia*), a mortal.

Βροῦτος, ου, ὁ, M. Junius Brutus, the chief conspirator against Caesar, a friend of Cicero, who named a rhetorial treatise after him; he died by his own hand B.C. 41, after the battle of Philippi.

βρόχος, ου, ὁ, a noose for strangling or hanging.

βρύω, to teem with, with gen.

βρῶμα, ατος, τό, (*βιβρώσκω*), food, meat.

βρωτός, ή, όν, (*βιβρώσκω*), to be eaten; *τὸ β.* meat § 108.

Βύαοι, ων, οἱ, an African tribe.

Βυζάντιον, ου, τό, a city on the Thrakian Chersonese; raised by Constantine to be the seat of empire, Constantinople.

βύθος, ου, ὁ, (*abyss, βάθος*), the depths.

βυνέω, Att. *ῶ, βύσω*, perf. pass. *βέβυσμαι*, to stuff, plug § 153.

βύρσα, ης, ἡ, (hence *bursa, purse, bourse*), a hide; leather.

βωμός, ου, ὁ, (*βαίνω*), an altar.

γαῖα, ας, ἡ, poet. for *γῆ*. See *γῆ*.

Γαῖα, ας, ἡ, Gaia, wife of Ouranos, mother of the Titans, etc.

Γάϊος, ου, ὁ, Gaius, a Roman praenomen § 101.

γάλα, ακτος, τό, (*lac, lactis*; cf. *ἀμέλγω, mulgeo, milk*), milk; *ἐν γάλακτι* or *γάλαξιν εἶναι*, to be still at the breast.

Γαλακτοφάγοι, ων, οἱ, milk-fed, name of a Skythian pastoral tribe.

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Γαλάται, ῶν, οἱ, Gauls, whether in Europe or (§ 90) Asia; gave name to Galatia.

γαμέω, Att. ῶ, fut. γαμῶ, fut. mid. γαμοῦμαι. act. of the man, with acc., to take to wife, *ducere;* midd. of the woman, with dat., to give herself in marriage to.

γάμος, ου, ὁ, (mono*gamy*, poly*gamy*), marriage; plur., a wedding feast § 136 n. 20.

Γανυμήδης, ου, ὁ, son of a Trojan king; cup-bearer of Zeus.

γάρ, conj. (never begins a sentence, generally the 2nd word), for; yes, for; after δῆλον δέ, and similar expressions, 'this is evident; for'; with questions, τίς γάρ; why who? § 144 n. 21. εἰ γάρ, *utinam.*

γαστήρ, τέρος, or τρός, ἡ, (*gastric, gastronomy*), the belly.

γαστρίμαργος, ον, gluttonous, voracious.

γαυριάω, Att. ῶ, άσω, of a horse, to prance; of boys, to leap for joy.

γε, at least = *quidem;* is often to be translated by *italics*, or by emphasis; ἔγωγε, I for my part. καί...γε, yes, and.

γεγώς, ῶσα, ώς, part. perf. of γίγνομαι.

γείτων, ονος, ὁ and ἡ, a neighbour.

γελάω, ῶ, γελάσομαι, to laugh, laugh at.

γέλοιος or γελοῖος, α, ον, laughable, witty.

Γέλων, ωνος, ὁ, son of Deinomenes and brother of Hiero, ruler of Gela from B.C. 491, of Syracuse from B.C. 484, defeated the Carthaginians under Hamilcar at Himera in Sept. 480, on the day of the battle of Salamis. Died B.C. 477, and was succeeded by Hiero § 125.

γέλως, ωτος, ὁ, laughter; matter of laughter. acc. γέλωτα.

γελωτοποιός, οῦ, ὁ, a jester.

γέμω, to be full of, with gen. § 120.

γενεά, ᾶς, ἡ, race; descent; generation; age.

γενναῖος, α, ον, noble, brave, generous.

γενναιότης, ητος, ἡ, nobleness.

γενναίως, nobly.

γεννάω, Att. ῶ, ήσω, to beget, to bring forth; οἱ γεννήσαντες, the parents; also metaphorically, to produce.

γένος, ους, τό, (*genus*, see γίγνομαι), race, family, kind; class § 113; τὸ γένος acc., or γένει, by descent.

γεραιός, ά, όν, old; comp. γεραίτερος, superl. γεραίτατος.

γέρανος, ου, ὁ, crane, which is of the same root.

γέρας, ως, ᾳ, pl. ᾱ, privilege, prerogative.

Γερήνιοι, ων, οἱ, inhabitants of Γερηνία, a Lakonian town on the Messenian bay § 59.

γεροντικός, ή, όν, of (or like) an old man.

γέρων, οντος, an old man; plur. elders, senators (at Sparta) § 68.

γεύω, σω, to give to taste; midd. to taste, with gen.

γεωμετρέω, Att. ῶ, ήσω, to measure land; to study geometry.

γεωμέτρης, ου, ὁ, a geometer.

γεωμετρία, ας, ἡ, geometry.

γεωργέω, Att. ῶ, ήσω, to be a husbandman; with acc., to till, cultivate.

γεωργός, οῦ, ὁ, (γῆ, ἔργον, hence *George, georgic*), a tiller of the earth, husbandman.

γῆ, ῆς, ἡ, (whence *geometry, geography*, etc.), the earth, land; ποῦ γῆς; = *ubi gentium?*

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γηραιός, ά, όν, old.
γῆρας, ως, ᾳ, (γέρων), old age.
γηράσκω, άσομαι, γεγήρακα, to grow old.
Γηρυόνης, ου, ὁ, a giant with 3 bodies in one.
γίγας, αντος, ὁ, (whence our *giant*), gen. plur. the Gigantes, sons of Uranos and Gaia, of vast bulk and with snakes for feet.
γίγνομαι, γενήσομαι, γεγένημαι, aor. ἐγενόμην, 2 perf. γέγονα (redupl. like *gigno*, from the root of γένος, *genus, kin, queen*), to be born, to become, to happen; πλησίον τινός, to come near one; ἑαυτοῦ, to become one's own master; γέγονα, I have become, I am; γεγὼς ἔτη εἴκοσι, 20 years old; τὸ γενόμενον, γεγονός, γεγενημένον, the occurrence.
γιγνώσκω, γνώσομαι, ἔγνωκα, aor. ἔγνων, (redupl. like γίγνομαι; root γνο-, νοέω, Lat. *nosco, know, ken*), to know, to discern; τοῦτο οὕτως ἔχον, this to be so; to judge, decree.
γλαμυρός, ά, όν, blear-eyed.
Γλαύκη, ης, ἡ, daughter of Kreon §§ 77, 127.
γλαυκίσκος, ου, ὁ, a fish of a gray colour.
γλαυκῶπις, ιδος, glaring, of fiery look, epithet of Athena § 138.
γλαῦξ, κός, ἡ, the owl.
γλυκύς, εῖα, ύ, (same root as *dulcis*), sweet to the taste; delightful. Comp. γλυκίων, ιστος, or regular.
γλύφω, ψω, (same root as *sculpo*), to engrave, carve.
γλῶττα, ης, ἡ, or γλῶσσα (hence *gloss, glossary, polyglot*), the tongue, language.
Γνάθαινα, ης, ἡ, an Athenian lady § 125.
γνάθος, ου, ἡ, (γένυς, *gena*), the jaw, cheek.
γνήσιος, α, ον, (γένος), genuine, real, legitimate.
γνώμη, ης, ἡ, (γιγνώσκω; cf. the *gnomic* poets; *gnomon; physiognomy*), mind, insight, opinion, view, temper, will, resolution, decree.
γνωρίζω, ιῶ, ἐγνώρικα, (γιγνώσκω), to investigate, discover, make known.
γνώριμος, ον, well known, of note; ὁ γ. an acquaintance.
γόγγρος, ου, ὁ, a conger-eel.
γονεύς, έως, ὁ, (γίγνομαι), father; pl. parents.
γονή, ῆς, ἡ, race, stock, seed.
γόνυ, ατος, τό, (*genu, knee*), the knee.
Γοργίας, ου, ὁ, of Leontini in Sicily, a noted rhetorician and sophist, after whom a dialogue of Plato is named §§ 94, 97.
Γοργώ, οῦς, ἡ, daughter of Kleomenes, wife of Leonidas § 115.
Γοργών, όνος, or Γοργώ, οῦς, ἡ, a Gorgon; name given to each of the 3 sisters Stheno, Euryale, and Medusa §§ 38, 125.
γοῦν, (γε, οὖν), at least; for instance.
γοώδης, ες, mournful.
γραῖα, ας, ἡ, (γραῦς, γέρων), an old woman.
Γραῖαι, ῶν, αἱ, the 3 daughters of Phorkys and Keto, born gray; they had but one tooth and one eye between them, which was stolen by Perseus, who then had his way clear to the Gorgons.
Γραικοί, ῶν, οἱ, = Lat. Graeci § 98.
γράμμα, ατος, τό, (γράφω, *anagram, epigram, monogram*), a letter; pl. the letters, the alphabet; a picture §§ 111, 118,

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plur. = *litterae*, a letter, writings, papers, literature.

γραμματική, ῆς, ἡ, (sc. τέχνη), grammar.

γραμματικός, ή, όν, (whence *grammatical*), skilled in grammar, a teacher of grammar, a scholar.

γραμματοδιδάσκαλος, ου, ὁ, a schoolmaster.

γραμμή, ῆς, ἡ, a line.

Γράνικος, ου, ὁ, a small river of lesser Mysia, rising in Mt. Ida and flowing into the Hellespont; here Alexander first defeated the Persians B.C. 334.

γραῦς, αός, ἡ, an old woman.

γραφεῖον, ου, τό, a pen, stilus.

γραφεύς, έως, ὁ, a painter.

γραφή, ῆς, ἡ, drawing, painting, writing; a picture, a letter; a prosecution.

γραφικός, ή, όν, (whence *graphic*), skilled in painting; ἡ γ. (τέχνη), the art of painting.

γράφω, (*grave*, *engrave*), to draw § 98; to paint, to write; to compose § 113; to propose a law; midd. γράφεσθαί τινα with gen. of crime, to indict one for —.

Γρύλλος, ου, ὁ, son of Xenophon § 129.

Γύλιππος, ου, ὁ, the commander of the Spartan troops sent to assist the Syracusans (B.C. 414) against the Athenian invasion.

γυμνάζω, άσω, (γυμνός), to train naked, to train for athletic exercises; med. to practise, exercise oneself.

γυμναστέος, α, ον, verb. adj., to be practised; neut. one must practise § 85.

γυμνικός, ή, όν, *e. g.* ἀγών, a gymnastic contest.

γυμνός, ή, όν, (*gymnastics*), naked, unarmed; bare of, with gen.; lightly-clad, in undress.

γυναικεῖος, ον, or ος, α, ον, belonging to women.

γυναικώδης, ες, (γυνή, εἶδος), womanish, effeminate.

γυνή, αικός, voc. γύναι (γίγνομαι), a woman, a wife; of animals, the female.

γύψ, γυπός, ὁ, a vulture.

δαί = δή, with interrogatives, in conversation, τί δ. what then? § 113.

Δαίδαλος, ου, ὁ, (δαιδάλλω, *daedal*), of Athens, the greatest artist of mythical Greece, designer of the labyrinth, reputed inventor of many implements § 44.

δαιμόνιον, ου, τό, the Deity (hence *demon*, *demoniac*, etc.).

δαίμων, ονος, ὁ and ἡ, a deity; fortune.

δαίς, τός, ἡ, (δαίω, to divide), a meal, banquet.

δάκνω, δήξομαι, δέδηχα, to bite; sting.

δάκρυ, υος, τό, poetic for δάκρυον.

δάκρυον, ου, τό (*lacrima*, *tear*), a tear.

δακρύω, σω, to shed tears, lament.

δάκτυλος, ου, ὁ, (*digitus*, *dactyl*, δέχομαι), a finger.

δάμαρ, αρτος, ἡ, (δαμάζω, *tame*), a wife. Poetic.

Δανάη, ης, ἡ, daughter of Akrisios, king of Argos; she bore Perseus to Zeus, who made his way to her prison in the shape of a golden shower.

Δαναΐδες, ων, αἱ, the 50 daughters of Danaos, who all, except Hypermnestra, slew their husbands, and in the infernal regions were condemned to

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pour water into a leaking vessel § 124.

Δαναός, οῦ, ὁ, son of the Egyptian king Belos; he migrated to Argos.

δαπανάω, Att. **ῶ, ήσω,** (**δάπτω,** to devour), to spend.

δαπάνη, ης, ἡ, expense.

Δαρεικός, οῦ, ὁ, a gold stater, worth a little more than a guinea; named from Dareios Hystaspes, under whose reign they were coined; cf. a Jacobus, a Napoleon.

Δαρεῖος, ου, ὁ, (a Persian word, 'the mighty') I. son of Hystaspes, 4th king of Persia B.C. 521—485, the invader of Skythia and Greece; II. Ochos, illegitimate son of Artaxerxes Longimanus, king of Persia, B.C. 423—404; III. Codomannos, last king of Persia, B.C. 336—330, defeated by Alexander § 114.

δᾷς, δᾷδος, ἡ, (**δαίω,** to kindle), a torch.

Δᾶτις, ιδος, ὁ, a Persian general, defeated at Marathon, B.C. 490 § 31.

δάφνη, ης, ἡ, the bay-tree § 129.

δαψιλῶς, adv. (**δάπτω,** to devour), lavishly.

δέ, but; often used simply to denote transition to a new clause; often preceded by **μέν,** *it is true, but still,* like the Lat. *tamen* after *quidem;* often begins the apodosis where it may sometimes be translated *then,* but is often not to be translated; on resuming, after a parenthesis, *I say;* **καί—δέ,** and also.

δέδια (**δίω**), to fear, perf. used as pres.; of the ind. 3 sing. and 1, 2, 3 plur. are used in prose; and of the plup. 2 and 3 sing. and 1, 2, 3 plur.; the other moods throughout.

δέδοικα (**δείδω**), to fear, perf. used as pres.; aor. **ἔδεισα.**

δεῖ, see **δέω.**

δεῖγμα, ατος, τό, (**δείκνυμι**), a sample § 50.

δείκνυμι, ξω, (*digitus, indico*), to shew, display, explain, prove.

δειλός, ή, όν, (**δέος**), cowardly; caitiff, poor, miserable.

Δεῖμος, ου, ὁ, (**δέος**), Dismay, son and attendant of Ares in Homer and Hesiod.

δεῖνα, ὁ, ἡ, τό, δεῖνος, δεῖνι, δεῖνα, so and so; such a one; what d'ye call it.

δεινός, ή, όν, (**δέος**), I. terrible, fearful, dangerous; **δεινόν ἐστι,** it is a shame, with inf., there is a danger of; **δεινὴ νόσος,** a severe illness; **δεινὰ παθεῖν,** to be ill-used; **δεινὸν ποιεῖσθαι** = *aegre ferre.* II. strange, mighty. III. skilful, capable; **περί τι,** in something; **δ. λέγειν,** an able speaker; often with inf., he is a rare man to —, it is his way to; liable to; **τὸ δ.** as subst. danger, suffering.

δειπνέω, Att. **ῶ, ήσω,** syncop. perf. **δεδειπνάναι** § 128, to dine.

δειπνίζω, ιῶ, to entertain at dinner.

δεῖπνον, ου, τό, (**δάπτω**), dinner.

δεισιδαίμων, ον, fearing the gods, in good or bad sense; religious; superstitious.

δέκα, *οἱ, αἱ, τά,* (*decem, decad*), ten.

δεκάπηχυς, υ, ten cubits in length.

δεκάτη, ης, ἡ, (*i. e.* **μοῖρα**) a tenth part, a tithe §§ 112, 154.

δέκατος, η, ον, tenth.

δέλτος, ου, ἡ, (from the shape Δ), a writing-tablet.

δελφίς, ῖνος, ὁ, a dolphin.

Δελφοί, ῶν, οἱ, a town in Phokis

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on mt. Parnasos, famous for the oracle and temple of Apollo and for the Pythian games.

δένδρον, ου, τό, a tree.

δεξιά, ᾶς, ἡ, (sc. χείρ) the right hand (or arm); δεξιὰν διδόναι, to shake hands; Germ. *die Hand geben.*

δεξιός, ά, όν, (*dexter*, *dexterous*), on the right hand; fortunate; adroit.

δέομαι, see δέω.

δέον, see δέω.

δέος, ους, τό, fear.

δέπας, αος, τό, a goblet.

δέρας, ατος, τό, poet. for δέρμα.

Δερκετώ, οῦς, ἡ, a Syrian goddess.

δέρκομαι, with perf. as pres. δέδορκα, to see; aor. ἔδρακον, aor. pass. ἐδέρχθην. Poetic.

δέρμα, ατος, τό, (δέρω), skin, hide, leather.

δέρω, ρῶ, aor. pass. ἐδάρην, to flay; to flog § 106.

δεσμός, οῦ, ὁ, (δέω), pl. οἱ or τά, a bond.

δεσπότης, ου, ὁ, (allied to πόσις; hence *despot*), a master, lord, owner.

Δευκαλίων, ωνος, ὁ, a Thessalian, prince of Phthia, son of Prometheus and husband of Pyrrha. He and his wife were saved in a ship from the deluge which overwhelmed the sinful world around them § 95.

δεῦρο, adv., hither.

δεύτερος, α, ον, (comparative form from δύο), second; τὸ δεύτερον, ὁ. or δεύτερα, in the second place; δεύτερον τίθεσθαι τί τινος, to make something of less account than something else, to prefer the other thing to it.

δέχομαι, ξομαι, to receive, accept, entertain.

δέω, ήσω, aor. pass. δεθείς, to bind §§ 87, 99, 131; δεθεὶς τὰ κέρατα, with its horns bound.

δέω, ήσω, to lack; πολλοῦ δ., I am far from, with inf.; ἔτη ὀλίγου δέοντα ἑκατόν, 100 years within a little; generally impersonal, δεῖ με λέγειν, I must speak; δεῖ μοί τινος, I need something; ὀλίγου δεῖν, so as to want a little, all but; ἤν δέῃ, if it be necessary; τὰ δέοντα, what is necessary § 153 n. 13; εἰς τὸ δέον, for needful purposes; πλέον τοῦ δέοντος, more than is right; acc. abs. δέον, like δόξαν, there being need.

δέομαι, ήσομαι, to require, want, with gen.; to beg, entreat of a person, with 2 genitives.

δή, indeed, then. σὺ δή, you of all men; in questions, like *tandem*, pray § 114. καὶ δὴ καί, aye and.

δῆθεν, adv., really; ironical, as he pretended § 105.

Δηϊάνειρα, ας, ἡ, wife of Herakles.

δῆλος, η, ον, manifest; δῆλος ἦν θαυμάζων, he betrayed his admiration of § 111; δήλω ἐγενέσθην ἐξ ὧν ἐπραξάτην, they shewed it by their acts; δῆλον ὅτι, evidently.

Δῆλος, ου, ἡ, the sacred island of Greece, the smallest of the Kyklades in the Aigaian, which lie around it; a famous mart, the seat of the temple and oracle of Apollo.

δηλόω, Att. ῶ, ώσω, to make known, to manifest.

Δημάδης, ου, ὁ, an Athenian orator, an opponent of Demosthenes, noted for prodigality §§ 80, 158.

Δημήτηρ, τρός, (mother earth),

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the goddess of agriculture and of fruitfulness § 29.

Δημήτριος, ου, ὁ, I. Poliorketes (city-taker) son of Antigonos, born 337 B.C., took a leading part in the wars of Alexander's successors; captured Athens, B.C. 307, and was received with royal honours; took the name of king B.C. 306; he died, after many reverses, B.C. 283 at Apamea in Syria. II. Phalereus, a statesman and politician, pupil of Theophrastus and Menander, born cir. 345 B.C. died 283; entrusted by Cassander with the government of Athens B.C. 317—307; afterwards summoned to the council of Ptolemaios Lagi.

δημουργέω, Att. *ῶ, ήσω,* to fabricate, construct.

δημιουργός, οῦ, ὁ, a handicraftsman, a maker.

δημοκρατία, ας, ἡ, democracy.

δῆμος, ου, ὁ, I. the commons; the people. II. a township, subdivision of the tribe.

Δημοσθένης, ους, ὁ, the greatest Athenian orator, and head of the opposition to Philip §§ 82, 111, 157, 160.

δημόσιος, α, ον, public; *δημοσίᾳ* § 118, generally = *vulgo*.

Δημῶναξ, ακτος, ὁ, a cynic philosopher of the time of Hadrian, of humane disposition and generally esteemed. His friend Lucian describes him in his *Demonax* §§ 73, 110.

δήποτε, adv., at some time; *τί δ.,* why in all the world?

δήπου, and *δήπουθεν,* adv., doubtless, surely.

δῆτα, adv., to be sure, indeed; in answers, with a word that echoes the question, yes to be sure; *τί δ.,* why then?

Δί-α, see *Ζεύς*.

διά, prep., through; I. with gen. 1. of place, through; *διὰ τέλους,* continually; at a distance; *διὰ πολλοῦ,* at a great distance; 2. of time, throughout, during, *διὰ παντὸς τοῦ βίου,* or *διὰ βίου,* during his whole life; of interval of time, *διὰ χρόνου,* after a time, *διὰ πολλοῦ,* after a long time; of the instrument or means, *δι' ὁμονοίας,* in concord; of the way or manner, *δι' ὀργῆς,* in passion; *διὰ φροντίδος ἔχειν,* to have on the mind. II. with acc. of the cause; *διὰ ταῦτα,* for these reasons; *διὰ τί,* why? *διὰ τὸ πεπονθέναι ἡμᾶς κακῶς,* because we have been ill-treated.

διαβαίνω, βήσομαι, to stride; to cross over.

διαβιῶναι, aor. (in use) of *διαζάω*.

διαβολή, ῆς, ἡ, slander (from *διάβολος,* slanderer, we have *devil, diabolical*).

διαγιγνώσκω, γνώσομαι, to distinguish, determine, decide.

διαγραφή, ῆς, ἡ, a register § 113.

διαγρυπνέω, Att. *ῶ, ήσω,* to lie awake.

διάγω, ξω, aor. *διήγαγον,* to pass; with or without *βίον,* to spend life, to live; *ποιῶν τι,* to spend one's life in such a pursuit § 125.

διαγωνίζομαι, ιοῦμαι, to contend.

διαδέχομαι, ξομαι, to succeed to, a person or office.

διαδέω, ήσω, to bind around; *διαδέδεμαι τὴν κεφαλὴν διαδήματι,* I have a diadem bound about my head § 116.

διάδημα, ατος, τό, the blue and white band round the Persian king's tiara; diadem § 116.

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διαδίδωμι, δώσω, to pass from hand to hand; λόγον, to spread a report.

διαζάω, Att. ῶ, fut. in use διαβιώσομαι, aor. διεβίων, to pass through life.

διαθήκη, ης, ἡ, (διατίθημι), a will, a testament; also in plur. § 89.

διαθρέω, Att. ῶ, ήσω, to search for § 98.

διαιρέω, Att. ῶ, ήσω, aor. διεῖλον, to divide, break open § 80; to distinguish; midd., to share. (Hence *diaeresis*, the mark to denote that two vowels are to be pronounced separately.)

δίαιτα, ης, ἡ, (*diet*), mode of life § 20.

διακαθαίρω, αρῶ, to cleanse thoroughly, to purge.

διακαρτερέω, Att. ῶ, to hold out, to endure to the end.

διάκειμαι, to be in a certain state, to be disposed, to feel. Used as pass. of διατίθημι.

διακληρόω, Att. ῶ, ώσω, to assign by lot; midd. to share by lot.

διακονέω, Att. ῶ, ήσω, to minister; γάμους, to supply a wedding feast.

διάκονος, ου, ὁ, (*deacon, diaconate*), a servant.

διακόσιοι, αι, α, two hundred.

διακρίνω, ῎ινῶ, to separate, distinguish, decide.

διακωλύω, σω, to hinder.

διαλαμβάνω, λήψομαι, to take separately, to distribute, distinguish.

διαλάμπω, ψω, to shine forth; to be famous.

διαλέγομαι, ξομαι, to converse with, τινί; to discourse.

διαλείπω, ψω, to leave an interval; to cease; οὐ διαλείπω τρέχων, I run without stopping; διαλιπὼν ὀλίγας ἡμέρας, after a few days' interval.

διαλεκτικός, ή, όν, skilled in argument; ὁ δ., a reasoner.

διαλογίζομαι, ιοῦμαι, to calculate, cast up accounts.

διάλυσις, εως, ἡ, dissolution; plur., treaty.

διαλύω, σω, to release § 110; to resolve, disband; to pay in full; midd. to be reconciled.

διαμένω, νῶ, to last, endure.

διαμονή, ῆς, ἡ, permanence.

διαμφισβητέω, Att. ῶ, to dispute, debate.

διανεύω, σω, to nod.

διάνοια, ας, ἡ, thought, purpose; mind; meaning.

διαπείρω, ερῶ, to drive through, to bore.

διαπέτομαι, πτήσομαι, aor. διέπτην, to fly across.

διαπλάττω, σω, to mould, shape.

διαπλέω, Att. ῶ, πλεύσομαι, to sail across.

διαπορέω, Att. ῶ, to be at a stand; to be in difficulties.

διαπορθέω, Att. ῶ, ήσω, to ravage.

διαπορθμεύω, σω, to ferry over, to carry across.

διαπράττω, ξω, to accomplish; midd. to attain, manage.

διαπρεσβεύω, σω, to send embassies to and fro, to negotiate.

διάπυρος, ον, red-hot § 82.

διαπυτίζω, ιῶ, to spirt out § 118.

διαρπάζω, άσομαι, to plunder.

διαρρέω, Att. ῶ, ρεύσομαι, to fall away, to wane, of the moon § 101.

διαρρήγνυμι, ρήξω, to burst; pass., to burst in pieces; intrans. perf. part. διερρωγώς, torn; διαρραγῆναι κεκραγότα, to shout till one bursts.

διασκάπτω, ψω, to dig through; make a canal through § 145.

διασπάω, Att. ῶ, σω, to tear asunder.

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διάστασις, εως, ἡ, disagreement, separation.

διασώζω, σω, to keep safe; midd. to escape.

διαταράττω, ξω, to disturb.

διατειχίζω, ιῶ, to wall off.

διατελέω, Att. ῶ, fut. ῶ, to accomplish; διατελεῖ λέγων, he continues speaking.

διατηρέω, Att. ῶ, to observe.

διατίθημι, θήσω, to arrange, manage; to dispose in such and such a way, to give such a disposition to, to bring into such a state; οὐδὲν χεῖρον διετέθην, I suffered no inconvenience from it, felt none the worse §§ 74 n. 19, 132. διάκειμαι is used as pass.

διατίλλω, to pluck bare § 107.

διατρέχω, δραμοῦμαι, aor. διέδραμον, to run through, to run about.

διατριβή, ῆς, ἡ, an occupation, a pastime § 128 n. 18; discussion § 97; delay.

διατρίβω, ψω, to consume; esp. χρόνον, to spend time, employ oneself.

διατρώγω, τρώξομαι, διέτραγον, to gnaw through.

διαφαυλίζω, ιῶ, to disparage.

διαφερόντως, adv., eminently.

διαφέρω, διοίσω, to go through with, endure; intrans., to differ, τινί τινος, from some one in some thing; to excel § 102; midd. to quarrel.

διαφεύγω, ξομαι, to escape.

διαφθείρω, ερῶ, to destroy, spoil, ruin; 2 perf. διέφθορα sometimes intrans. (§ 90 n. 11), to be corrupted.

διαφορέω, Att. ῶ, ήσω, to scatter, waste.

διάφορος, ον, (διαφέρω), different; eminent § 14; profitable; τὸ δ., the difference; odds, advantage.

διαφυλάττω, ξω, to guard, maintain.

διαφωνία, ας, ἡ, discord.

διαψέγω, to find fault with.

διδακτός, ή, όν, capable of being taught; διδακτόν § 61 n. 1.

διδασκαλεῖον, ου, τό, a school.

διδασκαλία, ας, ἡ, teaching, education.

διδάσκαλος, ου, ὁ, a teacher, master.

διδάσκω, (root δάημι; cf. *disco*, *doceo*, *teach*), to teach, τινά τι; pass., to learn.

δίδημι, to bind § 129 n. 5.

δίδυμος, η, ον, or ος, ον, (δίς, δύο), double, twofold, twin.

δίδωμι, δώσω, (*do*, to give), in pres. and imperf., to offer § 77 n. 20; δ. πιεῖν, to give to drink. See δίκη, λόγος.

διειδής, ές, limpid.

διείργω, ξω, to keep asunder.

διεκπεραίνω, ανῶ, to finish.

διελαύνω, ελῶ, to ride through; to thrust through.

διεργάζομαι, άσομαι, to destroy, dispatch.

διέργω, see διείργω.

διέρπω, to creep through.

διέρχομαι, fut. (in use) δίειμι, aor. διῆλθον, to pass through; to complete; to recount.

διεσθίω, διέδομαι, aor. διέφαγον, to eat up, consume.

διηγέομαι, Att. οῦμαι, ήσομαι, to narrate, to state.

διΐστημι, διαστήσω, intrans. perf. διέστηκα, to set apart; pass. with 2 aor. and perf., to stand apart; to differ; to be distant.

δίκαιος, α, ον, just, right; δίκαιός εἰμι τοῦτο ποιεῖν, I have a right to do this; τὸ δίκαιον, right; τὰ δίκαια, rights, just claims.

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δικαιοσύνη, ης, ἡ, justice.
δικαίως, adv., justly, fairly.
δικαστήριον, ου, τό, a court of justice.
δικαστής, οῦ, ὁ, judge, juror.
δίκη, ης, ἡ, right, justice, a suit at law, punishment, satisfaction; σὺν δίκῃ, deservedly; δίκην τίνειν, to pay a penalty; δίκην διδόναι and ὑπέχειν, to give satisfaction, to be punished; δίκην λαμβάνειν, to recover satisfaction; δίκην φεύγειν, to be defendant in a trial; δίκην λαγχάνειν τινί, to accuse a man. δίκην with gen., after the manner of, like.
Δίκη, ης, ἡ, the goddess of justice, one of the Horai.
Δίκτη, ης, ἡ, a mountain sacred to Zeus in the E. of Kreta.
δίκτυον, ου, τό, (δικεῖν, root of *iacio*), a net.
διό, conj. = δι' ὅ, *quapropter*, wherefore.
Διογένης, ους, ὁ, a Cynic philosopher of Sinope, resident at Athens in the time of Alexander.
διοικέω, Att. ῶ, ήσω, (*diocese*), to manage, govern.
διόλλυμι, ολῶ, to destroy utterly; pass. with 2 perf. διόλωλα, to perish utterly.
Διομήδης, ους, ὁ, I. son of Ares, king of the Thrakian Bistonians, who fed his mares on human flesh § 13; II. son of Tydeus, one of the chief Greek heroes in the Trojan war § 83.
Διονύσια (*i. e.* ἱερά), τά, the festivals of Dionysos, esp. at Athens, at which dramas were exhibited.
Διονύσιος, ου, ὁ, I. tyrant of Syracuse 405—367 B.C.; it is of his cruelty and suspicion that most of the anecdotes are told; it was he who composed tragedies. II. his son, the patron of Plato and Aristippos, twice expelled from the tyranny, 1. by Dion, 2. by Timotheos B.C. 343, when he retired to Corinth.
Διόνυσος, ου, ὁ, Bacchos, son of Zeus and Semele; the god of wine.
Διοπετής, ές, fallen from Zeus, ἀστήρ § 145.
διορύττω, to dig through; to undermine; to burrow through.
Διόσκουροι, ων, οἱ, sons of Zeus (or of Tyndareos), Kastor and Polydeukes, brothers of Helene.
διότι, because; (in indirect questions) why.
διπλάσιος, α, ον, double; twice as much (or, as many), with ἤ or gen.
διπλοῦς, ῆ, οῦν, double; διπλοῦν ὁρᾶν § 105 n. 33.
δίπους, ποδος, ὁ, ἡ, biped, of two feet.
δίπτυχος, ον, (πτύσσω), doubled; two § 96.
δίς, (δύο, *bis*), twice.
δισκεύω, σω, to throw the quoit.
δίσκος, ου, ὁ, (*disc*, *dish*, *desk*, Germ. *Tisch*; δικεῖν), a quoit.
δισχίλιοι, αι, α, two thousand.
διττός, ή, όν, (δίς), double, twofold, two.
δίχα, adv., apart, at two; prep. with gen., without.
δίψα, ης, ἡ, thirst.
διψάω, Att. ῶ, ήσω, inf. διψῆν, to thirst, with gen.
δίψος, ους, τό = δίψα.
διωκτέον, one must pursue.
διώκω, ξω, to pursue; to prosecute; φεύγω is often used as pass.

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δοκέω, Att. ῶ, δόξω or poet. δοκήσω, to think; to resolve; δέδοκται, it has been resolved; to seem, to be reputed; δόξαν, when it had been resolved. See § 98 n. 15, § 143 n. 5.

δοκιμάζω, άσω, to test, examine, approve.

δόκιμος, ον, approved, notable.

δοκός, οῦ, ἡ, a beam.

Δολαβέλλας, ου, ὁ, P. Cornelius Dolabella, a spendthrift, married Cicero's daughter Tullia. He was consul B.C. 44.

δόλος, ου, ὁ, (Lat. *dolus*), a trick; cunning.

Δόλων, ωνος, ὁ, a Trojan spy, slain by Diomedes.

δόμος, ου, ὁ, (δέμω, *domus*, *dome*, *domestic*), a house; a household.

δόξα, ης, ἡ, (δοκέω), expectation, opinion, fame.

δορά, ᾶς, ἡ, (δέρω), hide.

δοράτιον, ου, ὁ, diminutive of δορύ.

δόρυ, ατος, τό, (δρῦς), a spear.

δουλεία, ας, ἡ, slavery.

δουλεύω, σω, to be a slave; to serve, with dat.

δοῦλος, ου, ὁ, a slave; also δοῦλος, η, ον, slavish; τὸ δ., slavery, or (collective for) slaves.

δουλόω, Att. ῶ, ώσω, to enslave.

Δράκων, οντος, ὁ, of Athens, archon B.C. 624, and legislator; his laws ordained for all offences one penalty, death; hence they were said to be written with blood § 83.

δράκων, οντος, ὁ, (δέρκομαι), a dragon, a serpent.

δρᾶμα, ατος, τό, (δράω, *drama*, *dramatic*), an action, a play.

δραχμή, ῆς, ἡ, (δράττομαι, to grasp) properly a handful, (hence *drachm*, *dram*), a silver coin = 6 obols = $\frac{1}{100}$ of a *mina*, about a French franc.

δράω, Att. ῶ, άσω, to do, to act; τινὰ κακῶς § 145 n. 11.

δρόμος, ου, ὁ, (δραμεῖν), a course; a race, running. δρόμῳ, at full speed.

Δρυάς, άδος, ἡ, (δρῦς), a wood nymph.

Δρύας, αντος, ὁ, son of Lykurgos, who slew him with an axe § 93.

δρῦς, υός, ἡ, (δένδρον, *tree*), the oak.

δύναμαι, ήσομαι, aor. ἠδυνήθην, (whence *dynamics*), to be able; τὰ ἴσα, to be of equal power.

δύναμις, εως, ἡ, power, force; κατὰ δύναμιν, to the best of one's power; forces = *copiae*; capacity or faculty; αἱ τῶν ἀστέρων δυνάμεις, astral influences.

δυναστεία, ας, ἡ, (hence *dynasty*), dominion, tyranny.

δυναστής, οῦ, ὁ, a ruler.

δυνατός, ή, όν, I. act. able, with inf.; powerful; II. pass. possible.

δύο, gen. and dat. δυοῖν (*duo*), two (which is of same root).

δύσβατος, ον, (βαίνω), impassable.

δυσγένεια, ας, ἡ, low birth.

δυσγενής, ές, low-born.

δυσείμων, ον, ill-clad.

δυσίατος, ον, hard to cure.

δύσις, εως, ἡ, setting (of sun or stars).

δύσκολος, ον, surly; (of things) annoying.

δύσμαχος, ον, hard to fight with.

δυσμενής, ές, hostile; with gen. § 142.

δυσμεταχείριστος, ον, hard to manage.

δύσμορφος, ον, uncomely, misshapen.

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δυσπολέμητος, ον, hard to war with.
δυσπραξία, ας, ἡ, misfortune, adversity.
δυσσεβής, ές, impious.
δύστηνος, ον, wretched.
δυστυχέω, Att. ῶ, ήσω, to be unfortunate.
δυστύχημα, ατος, τό, a calamity.
δυστυχής, ές, unfortunate.
δυσφορέω, Att. ῶ, ήσω, *aegre ferre*, to bear ill; to be angry.
δυσχεραίνω, ανῶ, to be vexed.
δυσχερής, ές, difficult; vexatious.
δυσχωρία, ας, ἡ, difficult ground.
δώδεκα, οἱ, αἱ, τά, (δύω, δέκα, *duodecim*), twelve.
δωδεκαταῖος, α, ον, on the 12th day.
Δωδώνη, ης, ἡ, a town of Molossis in Epeiros, famous for the temple, grove and oracle of Zeus.
δῶμα, ατος, τό, (δέμω), a house.
δωρεά, ᾶς, ἡ, (δίδωμι), a free gift.
δωρέομαι, Att. οῦμαι, ήσομαι, to give freely.
Δῶρις, ιδος, ἡ, a slave girl's name § 115.
δῶρον, ον, τό, (δίδωμι), a gift.

ἐάν, conj. (εἰ ἄν, also ἤν, ἄν), if, followed by the conjunctive; ἐὰν καί, even if; ἐὰν μή, unless.
ἔαρ, or ἦρ, ἦρος, τό, (*ver, vernal*), spring.
ἑαυτοῦ, ῆς, οῦ, (οὗ, αὐτός, *sui*), of himself, herself, itself; often used for the 1st and 2nd persons, myself, thyself; in plur. often = ἀλλήλων, one another; αὐτῆς εὐγενεστάτη § 101 n. 10.
ἐάω, Att. ῶ, άσω, I. to allow; οὐκ ἐ., to prevent, forbid. II. to let alone, let be.
ἑβδομάς, άδος, ἡ, (*hebdomadal*), the number 7 § 47.
ἑβδομήκοντα, οἱ, αἱ, τά, seventy.
ἔγγονος, ου, ὁ, a descendant.
ἐγγράφω, ψω, to write, paint, or engrave on (or in); to enrol.
ἐγγυάομαι, Att. ῶμαι, ήσομαι, to go bail for.
ἐγγύς, adv.; compar. ἐγγυτέρω, τάτω or ἐγγύτατα; also ἔγγιον, ἔγγιστα; near, of place or time; nearly, of number or of quality; sometimes has a gen.
ἐγείρω, ερῶ; to wake up, rouse, erect; in pass. with perf. ἐγρήγορα as pres., to awake.
ἐγκαλέω, Att. ῶ, fut. ῶ, to bring an accusation against a man, τινί τι, also τινί alone, to accuse.
ἐγκαλλωπίζομαι, ιοῦμαι, to take a pride in. Late word.
ἐγκαλύπτω, ψω, to be wrapt up; midd. to hide one's face.
ἐγκάπτω, ψω, to gulp in, snap up.
ἐγκαρτερέω, Att. ῶ, ήσω, to persist in, to endure.
ἐγκαταλέγω, ξω, to enrol, to reckon amongst. Late use.
ἐγκαταλείπω, ψω, to leave behind.
ἐγκέφαλος, ου, ὁ, (prop. adj. sc. μυελός), the brain.
ἐγκολάπτω, ψω, to carve upon.
ἐγκονέω, ῶ, ήσω, to hasten.
ἐγκράτεια, ας, ἡ, continence.
ἐγκρατέστατος, superl. of ἐγκρατής, ές, continent.
ἐγκρύπτω, ψω, to hide in.
ἐγκωμιάζω, άσω or άσομαι, to praise.
ἐγκώμιον, ου, τό, (prop. adj. sc. ἔπος, *encomium*, κῶμος), a eulogy.
ἐγχείρεω, Att. ῶ, ήσω, to take in hand, undertake.
ἐγχειρίδιον, ου, (χείρ), τό, a dagger; a hand-book.

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ἐγχειρίζω, ιῶ, to commit into one's hands, to entrust.
ἔγχελυς, υος, ἡ, an eel.
ἐγχέω, Att. ῶ, fut. ῶ, aor. ἐνέχεα, to pour into; to fill the cup.
ἐγχώριος, ον, or ος, α, ον, of the country.
ἐγώ, ἐμοῦ, I.
ἔγωγε, I for my part, *I*.
ἔδομαι, (Lat. *edo*), future of ἐσθίω.
ἐδωδή, ῆς, ἡ, (cf. *edible*), food.
ἐθέλω, (or θέλω), ἐθελήσω or θελήσω, to will, desire; τί θέλει; =*quid vult?* what does it mean? εἰ θέλεις, if you will.
ἐθίζω, ιῶ, to accustom.
ἐθιστέον, verbal adj., one must accustom.
ἔθνος, ους, τό, (*ethnic, ethnology*), a race; a nation.
ἔθος, ους, τό, custom, habit.
εἰ, if; in indirect questions, whether; καὶ εἰ, although; εἰ μή, unless, except; εἰ δὲ μή, otherwise § 119; εἰ γάρ with opt., would that!
εἶδον, aor. of ὁράω.
εἶδος, ους, τό, (*kaleidoscope*), form, figure, class.
εἴδωλον, ου, τό, (*idol*), an image, a likeness.
εἰκάζω, άσω, (εἰκός), to compare; conjecture; make like § 100.
εἰκονίζω, ιῶ, (εἰκόν), to represent.
εἴκοσι, (Lat. *viginti, vicies*), twenty.
εἰκοστός, ή, όν, the twentieth.
εἴκω, ξω, to yield, τινί; to grant, τινί τι.
εἰκότως, (ἔοικα), fairly, reasonably.
εἰκών, όνος, ἡ, (ἔοικα), an image, a likeness.
εἰκώς, ῦῖα, ός, see ἔοικα.
εἴλισσω, poet. and Ion. for ἕλισσω.
εἰμί, ἔσομαι, (same word as Lat. *sum*, Engl. *am*), to be; to exist § 131 n. 7; really to be, τῷ ὄντι, in reality; ἔστι λογίζεσθαι, one may conceive; ἔστι μοι, I have; ἀνθρώπου ἐστὶν ἁμαρτάνειν, *hominis est errare;* ἔστω and εἶεν, be it so; τὰ ὄντα, one's property; all that exists; ἔστιν ὅς, ὅτε, etc. =*est qui, ubi* etc.
εἶμι, εἶ, εἴσι, (Lat. *eo, iter*), used in indicative as fut. of ἔρχομαι, and in the other moods as pres. of ἔρχομαι; imperf. ᾖα used as imperf. of ἔρχομαι; ἴθι or ἴθι δή, come, come now.
εἶναι, inf. pres. of εἰμί.
εἕνεκα, Ion. and poet. for ἕνεκα.
εἶπον aor. (in use) of λέγω.
εἰρήνη, ης, ἡ, I. peace; II. one of the Horai § 12 n. 2; the goddess of peace.
εἷς, μία, ἕν, (*unus*), one; οὐδὲ εἷς, not even one; εἷς τις, some one.
εἰς or ἐς, prep. with acc., into; I. of place; towards; εἰς Ἅιδου (δόμον), to (the abode of) Hades. II. of time; till, up to, for. III. of measure, up to, as much as § 113 n. 27. IV. of relation, ἀσεβεῖν εἰς, against; σκώπτειν εἰς, at. V. of purpose, εἰς ταῦτα for these ends; χρήματα ἀναλίσκειν εἰς, upon, for.
εἰσάγω, ξω, to bring in, to introduce, to bring forward.
εἴσειμι (εἶμι) supplies fut., imperf. and moods of pres. to εἰσέρχομαι.
εἰσέρχομαι, fut. εἴσειμι, to enter; πρός τινα, to visit; εἰσέρχεταί μέ τι, occurs to me, comes upon me.
εἰσηγέομαι, Att. οῦμαι, ήσομαι, to introduce, to propose.
εἰσοράω, Att. ῶ, εἰσόψομαι, to behold, look at.
εἰσπηδάω, ῶ, ήσω, to leap into.

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εἰσπλέω, εὐσομαι, to sail into; to be imported.

εἰσφέρω, οἰσω, to bring in (or upon), to contribute § 119 n. 25; to propose.

εἶτα, (*ita*), then, thereupon; after partic., straightway; in indignant questions, then.

εἴτε ... εἴτε, either ..., or; whether ..., or; Lat. *utrum..., an; sive ...sive.*

εἴ τις, εἴ τι, if any one.

ἐκ, before a vowel **ἐξ,** prep. with gen., from out of. I. of place; from; **ἐκ δεξιᾶς,** on the right hand; from amongst; of change of state; **θεὸν ἐκ θνητοῦ γίγνεσθαι,** of a mortal to become a god. II. of time; **ἐξ οὗ,** *ex quo,* since; **ἐκ παιδός,** of a child. III. of origin, material, cause; **εἶναι ἐκ τινος,** to be descended from some one.

ἕκαστος, η, ον, (superl. from **ἑκάς,** apart, the Lat. *secus*), each; **καθ' ἕκαστον,** singly.

ἑκάτερος, α, ον, (compar. from **ἑκάς**; see **ἕκαστος**), either, each of two, *alteruter.*

ἕκατι, adv. with gen., on account of.

ἑκατόγχειρ, ος, ὁ, ἡ, hundred-handed.

ἑκατόν, (*centum,* Germ. *hundert*), a hundred.

ἐκβαίνω, βήσομαι; to go out of, depart; to turn out, to prove.

ἐκβάλλω, λῶ, to cast out, banish, let fall; **ἐκπίπτω** is often used as the passive.

ἐκβοάω, Att. **ῶ, ήσομαι,** to cry out.

ἐκβράττω, σω, intrans., to gush forth. § 124.

ἔκγονος, ου, ὁ, descendant.

ἐκδέρω, ρῶ, to flay; to flog.

ἐκδιδράσκω, ἐκδράσομαι, to run away.

ἐκδίδωμι, ἐκδώσω, to give up, surrender; **θυγατέρα ἐκδοῦναι** or **ἐκδόσθαι,** to give a daughter in marriage § 135.

ἐκεῖ, there.

ἐκεῖνος, η, ο, (poetic **κεῖνος**), that, Lat. *ille;* the well-known § 110 n. 15; **ἀπ' ἐκείνου,** from that time forth.

ἐκεῖσε, thither.

ἐκκαθαίρω, αρῶ, to clear; **τινός,** of something.

ἐκκαλύπτω, ψω, to unveil; midd., to uncover one's face.

ἐκκλησία, ας, ἡ, (**ἐκκαλέω,** *ecclesiastic, église*), a public assembly.

ἐκκλησιάζω, άσω, to hold an assembly.

ἐκκλίνω, νῶ, to turn away; to shun.

ἐκλάμπω, ψω, to shine forth.

ἐκλείπω, ψω, to forsake, desert; intr., to die, to cease.

ἐκμετρέω, Att. **ῶ, ήσω,** to measure out.

ἑκούσιος, α, ον, or **ος, ον,** (**ἑκών**), willing, voluntary.

ἑκουσίως, adv., of free will.

ἐκπέμπω, ψω, to send out.

ἐκπεραίνω, ανῶ, to complete, fulfil.

ἐκπίνω, πίομαι, to quaff.

ἐκπίπτω, πεσοῦμαι, to fall out, to be cast down from; used as pass. of **ἐκβάλλω,** to be banished.

ἐκπλέω, fut. **ἐκπλεύσομαι,** to sail out.

ἐκπληρόω, Att. **ῶ, ώσω,** to make up (a number).

ἐκπλήττω, ξω, to strike out; to amaze; gen. in aor. pass. **ἐξεπλάγην,** to be amazed.

ἐκπονέω, Att. **ῶ, ήσω,** to execute (of a work of art) § 107.

ἐκπρεπέστατος, η, ον § 19, superl. of **ἐκπρεπής, ές,** conspicuous.

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ἐκρίπτω, ψω, to cast out.
ἐκσώζω, σω, to keep safe.
ἐκτίνω, τίσω, to pay in full; midd., to avenge.
ἐκτός, adv., without; prep. with gen., out of, beyond, except.
ἕκτος, η, ον, sixth.
ἐκτρέφω, θρέψω, to bring up, to rear.
ἐκτυφλόω, Att. ῶ, ώσω, to blind.
Ἕκτωρ, ορος, ὁ, (to *hector*), son of Priamos and Hekabe, the foremost Trojan warrior, slain by Achilles.
ἐκφέρω, ἐξοίσω, to carry out; to bring forth; to display.
ἐκφεύγω, ξομαι, to escape, to be acquitted.
ἐκχέω, fut. χεῶ, aor. ἐξέχεα, to pour out, shed, waste.
ἑκών, οῦσα, όν, willing.
ἐλάα, ας, ἡ, (*olea*), the olive-tree; an olive.
ἔλαιον, ου, τό, (*oleum*, *oil*), olive-oil.
ἐλαττόω, Att. ῶ, ώσω, to lessen; pass., to be lessened, to be worsted.
ἐλάττων, ον, (from epic ἐλαχύς, Lat. *levis*, light; cf. under ἐλεύθερος), less. See ἐλάχιστος.
ἐλαύνω, ἐλῶ, to drive, to march, to carry off, to expel, to harass; to strike, to forge; to run (a wall or trench).
ἐλαφηβόλος, ον, hunting deer, a deer-stalker; epithet of Artemis.
ἔλαφος, ου, ὁ or more usually ἡ, a deer; hart or hind.
ἐλάχιστος, η, ον, (see ἐλάττων), least, shortest.
ἔλεγχος, ου, ὁ, proof, confutation, trial.
ἐλέγχω, γξω, to refute, convict, accuse, examine.
ἐλεέω, Att. ῶ, ήσω, to pity.
Ἑλένη, ης, ἡ, daughter of Zeus and Leda, wife of Menelaos; her flight with Paris was the occasion of the Trojan war.
Ἕλενος, ου, ὁ, son of Priamos and Hekabe, a warrior and seer, who went over to the Greeks § 149.
ἔλεος, ου, ὁ, pity. Ἔλεος, personified as a god, had an altar in the market-place at Athens, a sanctuary for suppliants § 110.
ἐλευθερία, ας, ἡ, freedom.
ἐλευθερίος, ον, or ος, α, ον, generous, liberal.
ἐλεύθερος, α, ον, (Lat. *liber*; cf. under ἐλάττων), free.
ἐλευθερόω, Att. ῶ, ώσω, to set free, to release from.
ἐλέφας, αντος, ὁ, the elephant.
ἑλίττω, ξω, to turn round, to roll, to wind, to twist.
ἕλκος, ους, τό, a wound.
ἕλκω, ξω, aor. εἵλκυσα, (cf. Lat. *sulcus*), to drag, to draw, to weigh.
Ἑλλάς, άδος, ἡ, Greece.
Ἕλλη, ης, ἡ, daughter of Athamas and sister of Phrixos, who gave name to the Hellespont § 157.
Ἕλλην, ηνος, ὁ, son of Deukalion, mythical ancestor of the Greeks.
Ἕλλην, ηνος, ὁ, a Greek; also adj. § 137 n. 23.
Ἑλληνικός, ή, όν, Greek.
Ἑλλησίς, ίδος, ἡ, Grecian § 46.
Ἑλλήσποντος, ου, ὁ, the Hellespont § 157; the Dardanelles.
ἐλλιπής, ές, defective.
ἐλλοχάω, Att. ῶ, ήσω, to lie in wait for.
ἐλπίζω, ιῶ, to hope.
ἐλπίς, ίδος, ἡ, (Lat. *voluptas*), hope; παρ' ἐλπίδα, contrary to expectation.

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ἐμαυτοῦ, ῆς, of myself; pl. ἡμῶν αὐτῶν, etc.
ἐμβάλλω, βαλῶ, to throw in, into, against; φόβον τινί, to bring fear upon a man, to inspire him with fear; intr., to fall upon, break into.
ἐμμελῶς, adv., fitly, gracefully.
ἐμμένω, νῶ, to abide in, be true to.
ἐμός, ή, όν, my.
ἐμπαιδεύω, σω, to bring up in.
ἐμπειρία, ας, ἡ, experience.
ἐμπίμπλημι, πλήσω, to fill; midd., to take one's fill, τινός.
ἐμπίμπρημι, to set on fire.
ἐμπίπτω, πεσοῦμαι, to fall upon, to light upon, to attack.
ἔμπνους, ουν, (πνέω), breathing, living.
ἐμπορεύομαι, σομαι, to travel to; to traffic.
ἐμπορία, ας, ἡ, commerce.
ἐμπόριον, ου, τό, (*emporium*), a factory; at Athens, the exchange.
ἔμπροσθεν, adv. and prep. with gen., before, of place or time.
ἐμπτύω, σω, to spit upon.
ἐμφαίνω, φανῶ, to display.
ἐμφανής, ές, manifest, open.
ἐμφράττω, ξω, to block up, stop.
ἐμφύω, σω, to implant; pass. with 2 aor. ἐνέφυν and perf. ἐμπέφυκα, to grow in, to be inbred, to cling to.
ἐν, (Lat. and Engl. *in*), prep. with dat. I. of place; in, on, amongst, ἐν Ἅιδου (δόμῳ), in (the abode) of Hades. II. of a state; ἐν ἀξιώματι, in repute. III. of the instrument or means; ἐν ὀφθαλμοῖς ὁρᾶν, to see with the eyes. IV. of time; ἐν τούτῳ, meanwhile.
ἐναντίος, α, ον, opposite, contrary; τοὐναντίον, on the contrary.
ἐναρόω, Att. ῶ, όσω, to implant. A word of no authority.
ἐναύω, σω, to kindle.
ἐνδεής, ές, lacking, τινός; deficient, inferior.
ἐνδείκνυμι, ξω, to point out, to inform against; midd., to display.
ἕνδεκα, (*hendecasyllabic*), eleven.
ἑνδέκατος, η, ον, the eleventh.
ἐνδέχομαι, ξομαι, to accept, to allow; ἐνδέχεται, impers., it is possible.
ἐνδίδωμι, δώσω, to surrender, afford, allow; intrans., to yield.
ἔνδον, adv., within, in doors, sometimes with gen.
ἔνδοξος, ον, famous.
Ἐνδυμίων, ωνος, ὁ, a youth of great beauty, endowed by Selene with perpetual youth and perpetual sleep. She descended to him nightly in his resting-place, a grotto in Mt. Latmos in Karia.
ἐνδύω, σω, (*induo*), to put on; midd. with 2 aor. ἐνέδυν and perf. ἐνδέδυκα, to put on oneself; to enter.
ἔνειμι, ἔσομαι, to be in; ἔνεστι or ἔνι, it is possible.
ἕνεκα, prep. with gen., often after its case; on account of, for the sake of, as for.
ἐνεργάζυμαι, σομαι, to produce in; φόβον τινί, to strike terror into.
ἔνθα, adv., where; when; there.
ἐνθάδε, adv., here.
ἐνθαλάσσιος, ον, by the sea.
ἔνθεν, adv., thence; whence.
ἔνθενδε, adv., hence; thereafter.
ἔνθεος, ον, inspired.
ἔνι = ἔνεστι. See ἔνειμι.
ἐνιαυτός, οῦ, ὁ, a year; κατ' ἐνιαυτόν, yearly.
ἔνιοι, αι, α, (ἔνι οἵ, there are who), some.
ἐνίοτε, (ἔνι ὅτε), sometimes.

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ἐνίστημι, ἐνστήσω, to put in; midd. with 2 aor. and perf., to threaten, to arise, to resist. ἐνεστώς, present.
ἐννέα, nine.
ἐννοέω, Att. ῶ, ήσω, to consider, to perceive, to mean, intend.
ἐνοικέω, Att. ῶ, ήσω, to inhabit.
ἐνοικοδομέω, Att. ῶ, ήσω, to build upon.
ἔνοικος, ον, inhabiting.
ἔνοπλος, ον, armed.
ἐνοχλέω, Att. ῶ, ήσω, to disturb, annoy.
ἔνοχος, ον, liable, with dat.; or with gen. of the crime (δίκῃ or γραφῇ understood).
ἐνταῦθα, adv., here; then; now; herein.
ἐντείνω, τενῶ, to tighten, to strain; to exert oneself; πληγὴν ἐ. τινί, to deal a blow at one.
ἐντελής, ές, full, perfect.
ἐντέλλομαι, to command, with dat.
ἐντεῦθεν and ἐντευθενί § 145, hence, thence; thereupon.
ἐντίθημι, ἐνθήσω, to put in.
ἔντιμος, ον, honoured, prized.
ἐντινάσσω, ξω, to throw at, to shake over.
ἐντός, adv. and prep. with gen., within, on this side, under, of place, time, and number.
ἐντυγχάνω, τεύξομαι, with dat., to meet with, to converse with.
ἐνύπνιον, ου, τό, a dream.
ἐξ, prep., see ἐκ. ἐξ ἀριστερῶν, from the left § 134.
ἕξ, οἱ, αἱ, τά, (*sex*, *hex*agon), six.
ἐξάγω, ξω, to lead out; ἑαυτὸν τοῦ βίου § 107, to commit suicide; to export, produce, excite.
ἐξαιρέω, Att. ῶ, ήσω, to take out, select, make away with.
ἐξαιτέω, Att. ῶ, ήσω, to demand; midd., to beg off.
ἑξάκις, six times, Lat. *sexies*.
ἐξαλείφω, ψω, to efface, destroy.
ἐξαμαρτάνω, ήσομαι, to fail, to sin.
ἐξανίστημι, αναστήσω, to raise up, to expel; midd. with perf. and 2 aor., to rise up from, to depart from.
ἐξαντλέω, Att. ῶ, ήσω, to pump out; to endure to the end.
ἐξαπατάω, Att. ῶ, ήσω, to deceive.
ἐξαπίνης, (ἅφνω), adv., on a sudden.
ἐξαρκέω, Att. ῶ, ήσω, to suffice for, to be satisfied with.
ἔξαψις, εως, ἡ, (ἅπτω), a kindling § 13.
ἔξειμι, (εἶμι), used in ind. as fut., and in the other moods as pres., of ἐξέρχομαι; ἐξῇα is used as imperf. § 92 n. 11.
ἔξειμι, (εἰμί), see ἔξεστι.
ἐξελαύνω, fut. ελῶ, to drive out, to banish § 90 n. 9.
ἐξελέγχω, ξω, to examine, to convict.
ἐξέλκω, ξω, ἐξείλκυσα, to draw out.
ἐξεπαίρω, αρῶ, to arouse.
ἐξεπλάγην, aor. pass. of ἐκπλήττω, to be amazed at.
ἐξέρχομαι, to go forth, to march out, to come out, to come to an end; see ἔξειμι.
ἔξεστι, εσται, it is allowed, = Lat. *licet*.
ἐξετάζω, άσω, to examine, test, inquire.
ἐξευρίσκω, to find out, to win.
ἑξήκοντα, οἱ, αἱ, τά, (*sexaginta*), sixty.
ἐξημερόω, Att. ῶ, ώσω, to tame, to reclaim.
ἐξῆς, (ἔχω), adv., in a row; next.

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ἐξισόω, Att. ῶ, ώσω, to make equal.
ἐξίστημι, to drive out of; midd., with perf. and 2 aor. act., to retire from, to abandon; ἐκστῆναι φρενῶν, to be distracted.
ἐξίτηλος, ον, (ἐξιέναι), fading, extinct.
ἔξοδος, ου, ἡ, a going out, a way out, an issue.
ἐξομοιόω, Att. ῶ, ώσω, to make like.
ἐξοπτάω, Att. ῶ, ήσω, to bake thoroughly § 111 n. 46.
ἐξορκόω, Att. ῶ, ώσω, to administer an oath to a man, to swear him.
ἐξουσία, ας, ἡ, (ἔξεστι), authority, power.
ἐξυφαίνω, ανῶ, to finish weaving.
ἔξω, adv., without, outside, on the surface § 143; as prep. with gen., clear of, beyond.
ἔοικα, ας, ε, perf. from root εἴκω, to be like; with dat., to seem likely; with inf., ἔοικε, it seems. εἰκός (ἐστι), it is right, probable.
ἑορτή, ῆς, ἡ, a feast.
ἐπ', see ἐπί.
ἐπαγγέλλομαι, to profess.
ἐπάγω, ξω, to bring in, set on, invite, apply, bring against, add.
ἐπαινέω, Att, ῶ, έσω, to approve, praise, agree.
ἔπαινος, ου, ὁ, praise.
ἐπαίρω, αρῶ, to raise, excite, elate.
Ἐπαμεινώνδας, ου, ὁ, a Theban statesman and general, born cir. 418 B.C.; defeated the Spartans at Leuktra B.C. 371, and at Mantineia B.C. 362, where he lost his life.
ἐπανέρχομαι, fut. ἐπάνειμι, to return, to go up.
ἐπανίημι, ανήσω, to relax, slacken.
ἐπανορθόω, Att. ῶ, ώσω, to correct.
ἐπαντλέω, Att. ῶ, ήσω, to pump on; λόγους τινί, to drown one with a flood of words.
ἐπαρκέω, Att. ῶ, έσω, to help, to supply, τινί; ἐπαρκεῖ, it is enough.
ἐπασκέω, Att. ῶ, ήσω, to practise.
ἐπαφίημι, φήσω, to discharge at, to set on.
ἐπεγείρω, ερῶ, to wake, to stir up.
ἐπεί, conj., when, since, else.
ἐπείγω, ξω, to urge on; pass., to hasten; ἔπειγε, make haste § 111 n. 50.
ἐπειδάν, conj. with conjunctive, (ἐπειδὴ ἄν), whenever.
ἐπειδή, conj., since, now that, because.
ἔπειμι, έσομαι, to be upon, to be over.
ἔπειμι (εἶμι), see ἐπέρχομαι.
ἐπεῖπον, used as aor. of ἐπιλέγω.
ἔπειτα, adv., then, thereupon, next, still.
ἐπελαύνω, λῶ, to lead against, to march against, to charge.
ἐπεξέρχομαι, ἐξειμι, to proceed against, to go over, to carry out, to discuss.
ἐπέρχομαι, fut. ἔπειμι, to approach, attack, come over, occur to, traverse; part. ἐπιών, succeeding, future.
ἐπερωτάω, Att. ῶ, ήσω, to question, to inquire.
ἐπέχω, ἐφέξω, to hold out, occupy, attack, hinder; intrans., to pause, to cease from, τινός; to prevail.
ἐπηρεάζω, to insult, abuse.
ἐπί, prep., upon. I. with gen. 1. of place, on, over, in, by; ἐπὶ τῆς οἰκίας, at home § 144;

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towards; πλεῖν ἐπὶ Σαλαμῖνος, to sail towards Salamis; μένειν ἐπί τινος, to remain engaged upon something; κρίνειν, λέγειν ἐπί τινος, to judge, speak, on a subject § 111 n. 13; 2. denoting the occasion; ὄνομα ἔχειν ἐπί τινος, to be called after some one; 3. of time, ἐπ' ἐμοῦ, in my time; ἐπὶ γήρως, in old age; ἐπὶ μιᾶς ἡμέρας, on one and the same day. II. with dat. 1. of place, upon, over, by, after, against; ἐπὶ τέρματι τοῦ βίου, at the close of life; ἐπὶ τούτοις, in addition to this; 2. of the occasion, condition, or purpose; ἐπὶ κακῷ τινος, for some one's hurt; ἐπὶ μισθῷ, for hire; χαίρειν ἐπί τινι, to rejoice at something; ἐπὶ τούτοις, on these terms; 3. of time, after. III. with acc. 1. of place; towards, to, up to, against; ἐπὶ πολύ, to a great degree, mostly; ἐπὶ τάδε, to this side; ἀναβαίνειν ἐφ' ἵππον, to mount a horse; 2. of time; for, during; ἐπ' ὀλίγον, for a short time; 3. of the purpose; ἐπὶ βοῦν ἰέναι, to go after (=to bring) an ox; of relation; τὸ ἐπ' ἐμέ, as regards me.

ἐπιβαίνω, βήσομαι, to step upon, to mount, to attack, to go to, to advance.

ἐπιβάλλω, λῶ, to send upon, to lay upon, to dart § 99; intrans., to fall to the share of § 113 n. 23; midd., to desire, to undertake.

ἐπιβουλεύω, σω, to plot against.

ἐπιβουλή, ῆς, ἡ, a plot.

ἐπίβουλος, ον, treacherous.

ἐπιγελάω, Att. ῶ, fut. άσομαι, to laugh at.

ἐπιγίγνομαι, γενήσομαι, to come after, to ensue, to fall upon, to come to pass.

ἐπιγράφω, ψω, (*epigraph*), to inscribe, to register.

ἐπιδείκνυμι, ξω, to display, show off, prove.

ἐπιδεικτέον, one must display.

ἐπιδημέω, ῶ, ήσω, to be at home; to sojourn, reside in a strange place.

ἐπιδημία, ας, ἡ, a staying at home, residence in a place § 25.

ἐπιδίδωμι, ἐπιδώσω, to give freely, to devote; intrans., to advance.

ἐπιείκεια, ας, ἡ, fairness, mildness.

ἐπιεικής, ές, (ἔοικα), fair, tolerable, fit.

ἐπιζητέω, Att. ῶ, ήσω, to seek after, miss.

ἐπιθυμέω, Att. ῶ, ήσω, to desire, τινός.

ἐπιθυμητής, οῦ, ὁ, a votary, passionate friend § 113.

ἐπιθυμία, ας, ἡ, desire.

ἐπικαλέω, Att. ῶ, fut. ῶ, to call on, to invoke, to call in; to call by surname; to bring an accusation against.

ἐπίκειμαι, σομαι, to be placed on, to lie on, to be imposed, to press hard, τινί; ἐπικείμενος τι, wearing. Used as pass. of ἐπιτίθημι.

ἐπικίνδυνος, ον, in danger, dangerous.

ἐπικουρέω, Att. ῶ, ήσω, to succour, to remedy, τινί.

ἐπίκουρος, ον, aiding; also subst., a protector; plur., mercenaries.

Ἐπίκουρος, ου, ὁ, (*epicure*), an Athenian philosopher, born at Samos B.C. 342, died B.C. 270. Like Aristippos, he

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taught that pleasure is the highest good; but he made pleasure consist in calmness of spirit and freedom from pain of spirit. His physical system, which is set forth by Lucretius, was borrowed from the atomistic philosophy of Demokritos § 135.

ἐπιλαμβάνω, λήψομαι, to take besides, to seize, overtake, reach; midd., to lay hold of, to obtain, τινός; to interrupt, take up.

ἐπιλανθάνομαι, λήσομαι, to forget, τινός.

ἐπιλέγω, ἐπερῶ, ἐπεῖπον, to say in addition, to say the while.

ἐπιλέγω, ξω, to select.

ἐπιμέλεια, ας, ἡ, pains, attention, superintendence; τινός, to or over a thing.

ἐπιμελέομαι, Att. οῦμαι, ήσομαι, to care for, to manage, τινός.

ἐπιμελής, ές, careful.

ἐπιμελητέον, verb. adj., one must take care.

ἐπιμελητής, οῦ, ὁ, a trustee, director.

ἐπιμελῶς, adv., carefully.

ἐπιμέμφομαι, ψομαι, to blame.

Ἐπιμηθεύς, έως, ὁ, brother of Prometheus, husband of Pandora, father of Pyrrha.

ἐπινοέω, ῶ, ήσω, to devise, purpose, perceive.

ἐπιορκέω, Att. ῶ, ήσω, to perjure oneself.

ἐπίπαν, ὡς ἐ. or τὸ ἐ., generally, commonly.

ἐπιπέμπω, ψω, to send upon, to send besides.

ἐπιπίνω, πίομαι, to drink after eating § 150.

ἐπιπίπτω, to fall upon.

ἐπιπλέω, εύσομαι, to sail against.

ἐπιπλήττω, ξω, to rebuke, τινί.

ἐπιπολῆς, adv., on the surface.

ἐπιπόνως, with labour, hardly; compar. νώτερον § 118.

ἐπιρροῆ, ῆς, ἡ, influx. κακῶν ἐ. flood of troubles.

ἐπίρρυτος, ον, overflowed.

ἐπιρρώννυμι, to encourage; pass., to pluck up heart § 159.

ἐπίσημος, ον, notable, famous.

ἐπισκιάζω, άσω, to overshadow.

ἐπισκοπέω, Att. ῶ, σκέψομαι, to inspect, to consider, to visit.

ἐπίσταμαι, ήσομαι, to know; ποιεῖν τι, how to do a thing; ποιῶν τι, that one is doing a thing § 102 n. 22.

ἐπιστατέω, Att. ῶ, ήσω, to be set over, to have charge of, τινός § 107.

ἐπιστήμη, ης, ἡ, knowledge, science.

ἐπιστήμων, ον, skilled in, τινός; wise.

ἐπιστολή, ῆς, ἡ, (*epistle, epistolary*), an injunction § 141; a letter.

ἐπιστρέφω, ψω, to turn round, to turn towards; midd., to go to and fro; to regard, τινός.

ἐπισύρω, to drag on.

ἐπισφάζω, ξω, to slaughter upon, to slaughter besides.

ἐπισφαλής, ές, unsteady, dangerous.

ἐπιτάττω, ξω, to enjoin, τινί; to post next; to post behind.

ἐπιτάφιος, ον, (*epitaph*), at a tomb; ὁ ἐ. (ἀγών), funeral games § 144 n. 22.

ἐπιτελέω, Att. ῶ, fut. ῶ, to fulfil; to pay in full.

ἐπιτήδειος, α, ον, fit, serviceable; τὰ ἐ., necessaries; οἱ ἐ., one's intimates, *necessarii*.

ἐπιτηδές, adv., on purpose.

ἐπιτήδευμα, ατος, τό, a pursuit, custom.

ἐπιτηδεύω, σω, to practise.

ἐπιτίθημι, θήσω, to put on, to im-

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pose; midd., to apply oneself to.

ἐπιτιμάω, Att. ῶ, ήσω, to censure, τινί; to raise the price of § 114.

ἐπιτρέπω, ψω, to entrust, allow § 67; refer to, τινί.

ἐπιτυγχάνω, τεύξομαι, to fall in with; ὁ ἐπιτυχών, any chance comer; to gain one's end, τινός.

ἐπιφανής, ές, superl. ἔστατος, famous, distinguished.

ἐπιφέρω, ἐποίσω, to bring upon, to impute.

ἐπιφθέγγομαι, to say upon, to say further.

ἐπίφθονος, ον, invidious; envious.

ἐπιχαίρω, to rejoice at, τινί.

Ἐπίχαρμος, ου, ὁ, of Kos, settled early in Sicily, where he lived under Hiero I. and died B.C. 452 or 448 at the age of 90 or 97 years; the principal master of Dorian comedy.

ἐπιχειρέω, Att. ῶ, ήσω, to take in hand, put one's hand to; to attack, τινί.

ἐπιχέω, fut. χεῶ, to pour over.

ἕπομαι, ἕψομαι, (*sequor*), to follow, obey, τινί.

ἔπος, ους, τό, a word § 101; a saying; an epic verse § 151.

ἑπτά, οἱ, αἱ, τά, (*septem*, *heptarchy*), seven.

ἑπτακοσιοστός, ή, όν, seven hundredth.

ἐπῳδή, ῆς, ἡ, (ᾄδω), a spell.

ἐπωπάω, ῶ, to inspect.

ἔρανος, ου, ὁ, a pic-nic; a subscription § 119 n. 25.

ἐραστής, οῦ, a lover, τινός.

ἐράω, Att. ῶ, to love.

ἐργάζομαι, άσομαι, to work, to make, to do, to earn, to trade.

Ἐργάνη, ης, ἡ, (ἔργον), worker; epithet of Athene as patroness of skilled labour, esp. of weaving.

ἐργασία, ας, ἡ, work, business gain.

ἐργάτης, ου, ὁ, a workman; a doer.

Ἐργῖνος, ου, ὁ, son of Klymenos, and king of the Minyai in Orchomenos, slain by Herakles § 20.

ἔργον, ου, τό, (Germ. *Werk*), a work; ἔργα esp. of field-labours; a deed, action, reality; σὸν ἔργον ἐστί, it is your work; ἔργον ἐστί with inf., it is hard.

ἐργώδης, ες, troublesome.

Ἐρετριεύς, έως, ὁ, an Eretrian, inhabitant of Eretria, a town in the W. of Euboia.

Ἐρετρικός, ή, όν, Eretrian.

ἐρέττω, to row.

ἐρημία, ας, ἡ, a desert.

ἔρημος, η, ον, (*hermit*, *eremite*), desolate, desert; destitute of, τινός.

ἐρίζω, (*rixor*), to strive with, to rival, τινί.

ἐρινόν, οῦ, τό, a wild fig § 139 ad fin.

Ἐρινύς, ύος, ἡ, an avenging deity, like the Lat. *Furia*; later authors make three, Tisiphone, Megaira, Alekto.

ἔρις, ιδος, ἡ, strife.

ἔριφος, ου, ὁ and ἡ, a kid.

Ἐριχθόνιος, ου, ὁ, king of Athens, introduced the worship of Athene there § 140.

ἑρμηνεύς, έως, ὁ, (Ἑρμῆς, *hermeneutics*), an interpreter.

Ἑρμῆς, οῦ, ὁ, (*hermetically*), son of Zeus and Maia, the herald of the gods, the god of gymnastic exercises, of eloquence, of trade and of roads, of gain, the leader of the shades to the lower world.

Ἑρμογένης, ους, ὁ, a rhetorician § 25 n. 26.

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Ἕρμων, ωνος, ὁ, a character in a comedy § 143.

ἕρπω, aor. εἷρπυσα, (*serpo*, *repo*), to creep.

Ἐρύθεια, ας, ἡ, an island near Gadeira (Cadiz).

ἐρυθραίνομαι, to blush.

ἐρυθριάω, Att. ῶ, to colour up.

ἐρυθρός, ά, όν, (*ruber*, *rufus*), red; ἡ ἐ. θάλαττα, the Red sea, p. 166.

Ἐρυμάνθιος, α, ον, of Erymanthos, a mountain of Arkadia, on the borders of Achaia and Elis, famous for the boar taken by Herakles, and for the bear, which had been Kallisto, and became the constellation.

ἔρχομαι, εἶμι, aor. ἦλθον, perf. ἐλήλυθα, to come, to go. See εἶμι.

ἐρῶ, used as fut. of λέγω.

ἔρως, ωτος, ὁ, love.

ἐρωτάω, ήσω, aor. in common use ἠρόμην, to ask, τινά τι.

ἐς = εἰς.

ἐσθής, ῆτος, ἡ, (ἔννυμι, *vestis*), attire.

ἐσθίω, ἔδομαι, ἐδήδοκα, aor. ἔφαγον, to eat.

ἐσθλός, ή, όν, good.

ἑσπέρα, ας, ἡ, (*vesper*), evening; the west.

Ἑσπερίδες, ων, αἱ, sisters who owned a garden in Libya with golden apples, guarded by a dragon. Herakles slew the dragon and carried off the apples.

ἕστε, conj., until, whilst.

Ἑστία, ας, ἡ, (*Vesta*, *Vestal*), a virgin goddess of the altar-fire, of the hearth (ἑστία) and home.

ἑστιάω, Att. ῶ, άσω, (ἑστία), to receive at one's hearth, to feast. ἑστιᾶν γάμους, to give a marriage feast; pass., to be feasted.

ἔσχατος, η, ον, (superl. from ἐκ), extreme, last, worst.

ἔσω, more commonly εἴσω, adv. with gen., within, on this side.

ἑταιρικός, ή, όν, proper to comrades, social § 48.

ἑταῖρος, ου, ὁ, a comrade.

Ἐτεοκλῆς, έους, ὁ, son of Oidipus and Iokaste, brother of Polyneikes § 122.

ἕτερος, α, ον, (*alter*, *other*), the other, one of two; second; different.

ἔτι, adv., (*et*, *etiam*), still, yet, further; of time or degree.

ἑτοιμάζω, άσω, to prepare.

ἕτοιμος, (or in older writers ἑτοῖμος), η, ον, or ος, ον, ready, prepared.

ἔτος, ους, τό, a year; κατ' ἔτος, yearly.

εὖ, adv., well; εὖ ἔχει, it is well; εὖ πράττειν, to fare well.

Εὐαγόρας, ου, ὁ, king of Salamis in Kypros B.C. 410—374, an ally of Athens, praised in the 9th oration of Isokrates, which bears his name.

εὐανδρία, ας, ἡ, I. abundance of men; II. manliness.

εὔβουλος, ον, prudent.

εὐγένεια, ας, ἡ, high birth, nobility.

εὐγενής, ές, high-born, generous; superl. εὐγενέσταατος.

εὐδαιμονέω, Att. ῶ, ήσω, to be happy.

εὐδαιμονία, ας, ἡ, prosperity, happiness.

Εὐδαιμονίδας, ου, ὁ, a Spartan § 124.

εὐδαιμονίζω, ιῶ, to count happy, to felicitate, τινά τινος. Cf. μακαρίζω.

εὐδοκιμέω, Att. ῶ, ήσω, to be in good repute, to be famous.

εὐδόκιμος, ον, famous, in good repute.

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εὕδω, ήσω, to sleep, to be still. In prose mostly καθ-.
εὐελπις, ι, gen. ιδος, hopeful, in good heart.
εὐεξία, ας, ἡ, good habit of body, robust health.
εὐεργεσία, ας, ἡ, a kindness, service, good office.
εὐεργετέω, Att. ῶ, ήσω, do good to, τινά τι § 113.
εὐεργέτης, ου, ὁ, a benefactor.
εὐεργετητέον, verbal adj., one must do good to.
εὐεργέτις, ιδος, ἡ, a benefactress.
εὔζωρος, ον, unmixed, neat, of wine. Lat. *merus*.
εὐήθης, ες, guileless, good-natured; simple, weak § 113.
εὐθαλής, ές, blooming.
εὐθαρσῶς, adv., stoutly, courageously.
εὐθέως, adv., straightway.
εὐθύ, adv., (neut. of εὐθύς), straight towards, with gen.
Εὐθύδημος, ου, ὁ, proper name of a man § 123.
εὐθύνω, νῶ, to direct; keep straight, censure.
εὐθύς, εῖα, ύ, straight, direct; straightforward. A pun on these two meanings § 159. ἡ εὐθεῖα (ὁδός), the straight road; or (γραμμή), a straight line.
εὐθύς, adv., at once, directly; εὐθὺς ἀπ' ἀρχῆς, from the very first.
Εὐθύφρων, ονος, ὁ, an Athenian soothsayer, an interlocutor in the dialogue of Plato which bears his name.
εὔκαιρος, ον, seasonable.
εὐκατέργαστος, ον, easy to work, easy to accomplish.
εὐκλεής, ές, famous.
εὔκλεια, ας, ἡ, glory.
Εὐκλείδης, ου, ὁ, the mathematician, born 308 B C. at Gela in Sicily, taught under Ptolemaios Lagi at Alexandria § 138.
εὐκτός, ή, όν, to be wished for; τὰ εὐκτά, objects of desire.
εὐλάβεια, ας, ἡ, caution; piety.
εὐλή, ῆς, ἡ, a worm, a maggot.
εὐλογέω, Att. ῶ, ήσω, to praise.
εὔλογος, ον, sensible, fair.
εὐμαρής, ές, (μάρη obsolete = χείρ, εὐχερής) easy; ἐν εὐμαρεῖ ἐστι, it is easy, with inf.
εὐνάζω, άσω, to lay to sleep; also metaph. of death's sleep.
εὐνή, ῆς, ἡ, a bed.
εὐνοέω, Att. ῶ, ήσω, to wish well, τινί.
εὔνοια, ας, ἡ, good-will.
εὐνοικῶς, adv., favorably; εὐν. ἔχειν, to be friendly disposed § 53 *ad fin.*
εὐνομία, ας, ἡ, I. order, II. Εὐνομία, daughter of Themis § 12.
εὔνομος, ον, well-ordered.
εὔνους, ουν, friendly.
εὐπειθής, ές, obedient.
Εὔπολις, ιδος, ὁ, a poet of the old Attic comedy, younger than Kratinos, older than Aristophanes.
εὐπορέω, Att. ῶ, ήσω, to thrive, to have plenty of, τινός; to furnish, τι.
εὔπορος, ον, easy; ready; rich in, τινός.
εὐπραγία, ας, ἡ, and εὐπραξία, ας, ἡ, weal, welfare.
εὐπρεπέστερον, more speciously; compar. adv. from εὐπρεπής, ές, fair, seemly, specious.
εὕρεσις, εως, ἡ, invention.
εὑρετής, οῦ, ὁ, a discoverer.
εὑρετός, ή, όν, to be discovered.
εὕρημα, ατος, τό, a windfall, a discovery.
Εὐριπίδης, ου, ὁ, the Athenian tragedian, born B.C. 480, on the day of the battle of Sa-

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lamis, died B.C. 405; a pupil of Anaxagoras and Prodikos, and friend of Sokrates; he spent his last years at the court of Archelaos. His characters have sunk from the heroic ideal to the ordinary level of mankind; he often burdens the dialogue with philosophic discussion; his chorus has little connexion with the play; the prologue and epilogue, introduced by him, are scarcely more artistic than a modern play-bill. His great merit, beside perfect simplicity of diction, is mastery in delineating the passions. Eighteen of his tragedies and one satyric drama are extant.

εὑρίσκω, ήσω, to find, invent, gain.

Εὐρυβιάδης, ου, ὁ, a Spartan, admiral of the united Greek fleet in the war against Xerxes, B.C. 480 § 123.

Εὐρυδίκη, ης, ἡ, wife of Orpheus § 156.

Εὐρυσθένης, ους, ὁ, son of Aristodemos, ancestor of one of the two royal families of Sparta § 31.

Εὐρυσθεύς, έως, ὁ, king of Mykenai, who imposed on Herakles his 12 labours.

εὐρυχωρία, ας, ἡ, room, open space.

Εὐρώπη, ης, ἡ, I. daughter of king Agenor, ravished by Zeus §§ 9, 93, 100. II. the continent of Europe § 27.

Εὐρώτας, α, ὁ, the chief river of Lakonika, now *Basilipotamo*.

εὐσέβεια, ας, ἡ, piety.

εὐσεβέω, Att. *ῶ*, to live piously, to be reverent.

εὐσεβής, ές, pious, dutiful, holy.

εὐσθενέω, Att. *ῶ, ήσω*, to be strong.

εὐταξία, ας, ἡ, good order.

εὐτεκνία, ας, ἡ, the blessing of children.

εὐτέλεια, ας, ἡ, cheapness, thrift.

εὐτελής, ές, cheap, frugal, mean.

εὐτεχνία, ας, ἡ, skill in art.

εὐτρεπίζω, ιῶ, to get ready, to prepare.

εὐτυχέω, Att. *ῶ, ήσω*, to be prosperous, to succeed.

εὐτύχημα, ατος, τό, success.

εὐτυχής, ές, successful, fortunate.

εὐτυχία, ας, ἡ, good luck.

Εὐφορίων, ωνος, ὁ, § 51.

εὐφραίνω, ανῶ, to gladden; midd., to enjoy oneself.

Εὐφράτης, ου, ὁ, a great river of western Asia, rising in Armenia, the boundary of Armenia and Cappadocia, and then of Syria and Mesopotamia, unites with the Tigris, and falls into the Persian gulf.

εὐφρόνη, ης, ἡ, night.

εὐφροσύνη, ης, ἡ, merriment.

εὐφυής, ές, goodly, capable, of parts.

εὐχερῶς, adv., easily.

εὐχή, ῆς, ἡ, a wish § 62; a vow § 113; a prayer.

εὔχομαι, ξομαι, to pray, to long for, to vow, to boast.

εὐψυχία, ας, ἡ, stoutness of heart.

εὔψυχος, ον, stout, courageous.

εὐψύχως, adv., stoutly.

εὐωχέομαι, Att. *οῦμαι*, to feast.

ἑφέπομαι, ψομαι, to follow.

Ἔφεσος, ου, ἡ, one of the 12 Ionian cities in Asia Minor, seat of the worship of Artemis; under the Romans, capital of the province of Asia.

ἐφευρίσκω, ήσω, to discover, to invent.

ἐφήδομαι, to exult over.

ἐφήμερος, ον, lasting but a day, short-lived § 115; *βίος*, from hand to mouth.

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ἑφθός, ή, όν, (ἕψω), boiled.
ἐφίημι, ἥσω, to send upon, to throw at, to allow; midd., to enjoin, to desire, τινός.
ἐφικτός, ή, όν, attainable.
ἐφίστημι, ἐπιστήσω, to set over, to institute, to stop; midd., with perf. and 2 aor., to stand upon or near, to be set over, to be at hand.
ἐφόδιον, ου, τό, supplies for a journey, stores.
ἔφοδος, ου, ἡ, an approach, an attack.
ἐφοράω, Att. ῶ, ἐπόψομαι, to observe, inspect.
ἔφορος, ου, an overseer; at Sparta five magistrates, who had control even over the kings.
ἐχθαίρω, αρῶ, to hate.
ἐχθές, adv., = χθές, yesterday.
ἔχθιον, comparat. adv., from ἐχθρῶς, maliciously.
ἔχθος, ους, τό, } hatred.
ἔχθρα, ας, ἡ, }
ἐχθρός, ά, όν, hated, hostile. ὁ ἐ., an enemy.
ἐχυρός, ά, όν, (ἔχω), strong, secure.
ἔχω, ἕξω, 1. to have, to hold, to enjoy; οἱ ἔχοντες, men of substance § 111 n. 16; μεταβολάς, to be subject to changes; χάριν, to be thankful; ἐν ὀργῇ τινα, to be angry with some one; 2. to be able; οὐκ ἔχω εἰπεῖν, I cannot say; 3. intrans. with adv., to be in a certain state §§ 91 n. 8, 92 n. 13, 143 n. 11, 147 n. 13. Midd., to lay hold of, to claim, to be near, τινός.
ἕωθεν, from dawn, early.
ἕως, ἕω, ἡ, the dawn, the east § 7.
ἕως, conj., until, while; ἕως ἄν with conjunctive. ἕως εἰς = *usque ad* § 110.
Ζάλευκος, ου, ὁ, the legislator of the Epizephyrian Lokrians B.C. 663. His laws were of great rigour §§ 79, 125.
ζάλη, ης, ἡ, surge; πυρός, stream of fire.
Ζάμολξις, ιδος, ὁ, a Geta, slave and scholar of Pythagoras, a reformer of his countrymen the Getai, who after his death deified him §§ 6, 24, 97.
ζάω, Att. ζῶ, fut. ζήσω or σομαι, more commonly βιώσομαι, perf. βεβίωκα, aor. ἔβιων, to live § 102 n. 17.
ζεύγνυμι, ξω, (*iungo, yoke*), to yoke, to join, to wed, to bridge over.
Ζεῦξις, ιδος, ὁ, the famous painter of Herakleia, contemporary of Sokrates.
Ζεύς, Διός or Ζηνός, (*Iupiter, Iovis*), son of Kronos, king of gods and men.
ζέω, to seethe.
ζῆλος, ου, ὁ, (*zeal, jealous*), rivalry, emulation.
ζηλόω, Att. ῶ, ώσω, to rival, envy, admire, τινά τινος; to prosecute § 160.
ζηλωτής, οῦ, ὁ, an imitator, admirer § 110.
ζηλωτός, ή, όν, enviable, worthy of imitation.
ζημία, ας, damage, = Lat. *damnum;* a penalty.
ζημιόω, Att. ῶ, ώσω, to cause loss, to fine, to punish.
Ζήνων, ωνος, ὁ, the founder of the Stoic school, so named from the cloister (στοὰ ποικίλη) at Athens in which he lectured. Flor. cir. 300 B.C.
ζητέω, ῶ, ήσω, to seek, examine, desire.
ζήτησις, εως, ἡ, search, inquiry.
ζοφερός, ά, όν, murky.

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ζυγός, οῦ, ὁ, plur. ζυγά, τά, (*iugum*), a yoke.
ζωγραφέω, Att. ῶ, ήσω, to paint.
ζωγράφος, ου, ὁ, (ζῷον, γράφω), one who paints from the life, a painter.
ζωή, ῆς, ἡ, life.
ζωμός, οῦ, ὁ, broth.
ζῷον, ου, τό, an animal, a living thing; a figure, in the arts.
Ζώπυρος, ου, ὁ, a Persian, who obtained possession of Babylon for Dareios Hystaspis.

ἤ, conj., 1. or; ἤ—ἤ, either—or; 2. after comparatives, and after ἄλλος, ἐναντίος, and other adjectives, than. Lat. *quam*.
ἦ, adv., I. of a truth, surely; esp. ἦ μήν, in oaths. II. interrog., ἦ γάρ, is it not so?
ᾗ, (dat. fem. of ὅς), which way, whither, how, as.
ἥβη, ης, ἡ, (ἁβμός), the prime of youth, puberty.
ἡγεμονία, ας, ἡ, command, sovereignty § 101. τῶν Ἑλλήνων, the supreme conduct of foreign affairs in Greece, esp. of war.
ἡγεμών, όνος, ὁ, a guide, commander.
ἡγέομαι, Att. οῦμαι, ήσομαι, I. to guide, lead, command, τινός or τινί. II. to hold, regard, think =Lat. *duco*.
ἡγητέον, verbal adj., one must lead; one must think.
ἡδέως, adv., gladly, pleasantly.
ἤδη, adv., already.
ἥδομαι, ἡσθήσομαι, to enjoy, take delight.
ἡδονή, ῆς, ἡ, pleasure, enjoyment.
ἡδυπάθεια, ας, ἡ, voluptuousness.
ἡδύς, εῖα, ύ, compar. ἡδίων, superl., ἥδιστος, sweet, pleasant, friendly.
Ἤδωνοί, ῶν, οἱ, a Thrakian tribe; between the rivers Strymon and Nestos.
ἦθος, ους, τό, (*ethics*), character, habit, plur., manners.
ἥκιστα, superl. adv.; the compar. is ἧττον; least, not at all, *minime*.
ἥκω, ξω, (ἵκω), to be come, to have arrived; cf. οἴχομαι.
ἡλικία, ας, ἡ, time of life, manhood.
ἡλίκος, η, ον, as large as; how large, *quantus*.
ἡμεῖς, plur. nom. of ἐγώ.
ἡμέρα, ας, ἡ, (*ephemeral*), day; καθ' ἡμέραν, day by day.
ἥμερος, ον, tame, gentle.
ἡμερόω, ῶ, ώσω, to tame, to reclaim, to soften.
ἡμέτερος, α, ον, our.
ἥμισυς, εια, υ, (*semi—semis*), half; τὸ ἥμισυ § 149, the half.
ἡμισφαίριον, ου, τό, a hemisphere § 142 n. 19.
ἡμίτομον, ου, τό, (τέμνω), half.
ἤν, contracted from ἐάν.
ἡνίκα, conj., when.
ἡνίοχος, ου, ὁ, a charioteer § 140 n. 4.
ἧπαρ, ατος, τό, (*iecur*), the liver.
Ἤπειρος, ου, ἡ, (properly *mainland*), a country of northern Greece, bounded on the W. by the Adriatic, on the N. by Illyricum, on the S. by Akarnania and Aitolia.
ἤπερ, adv., than.
Ἤρ, ός, ὁ, a Pamphylian whose adventures in the other world are noticed by Plato *Rep.* 10, p. 614 *b*. § 47.
ἦρ, contracted form of ἔαρ, spring.
Ἥρα, ας, ἡ, daughter of Kronos,

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sister and wife of Zeus, queen of gods and men.

'Ηρακλείδης, ου, ὁ, a descendant of Herakles §§ 31, 79.

'Ηρακλεώτης, ου, ὁ, a native of Herakleia (now *Erekli*) in Bithynia.

'Ηρακλῆς, έους, ὁ, son of Zeus and Alkmene, the ideal of heroic strength and fortitude, famous for the 12 labours undergone at the bidding of Eurystheus, deified after death. The voc. 'Ηράκλεις, § 114, is used as an exclamation of amazement, heavens! my stars! cf. Lat. *Hercle!*

ἠρόμην, aor. (in use) of ἐρωτάω.

ἥρως, ωος, ὁ, demigod, hero.

'Ησίοδος, ου, ὁ, the next Greek poet in antiquity to Homer, and the founder of the didactic (Boeotian) school of epic poetry, born at Askra in Boeotia. His works are *Works and Days* (the model of Virgil's Georgics), *Theogony*, *shield of Herakles* § 156.

'Ησιόνη, ης, ἡ, daughter of Laomedon king of Troy, delivered by Herakles from a sea-monster, to which she was exposed to deliver her land from a flood § 157.

ἡσυχάζω, άσω, to keep still.

ἡσυχῇ, adv., quietly, softly.

ἡσυχία, ας, ἡ, rest, quiet, stillness.

ἤτοι, I. (ἦ τοι), verily; then indeed. II. (ἦ τοι), ἤτοι — ἤ, either—or.

ἧττα, ης, ἡ, a defeat.

ἡττάομαι, Att. ῶμαι, to be inferior to, to give way to, τινός; to be defeated.

ἥττων, ον, compar. of κακός, (cf. ἥκιστα), less, weaker than, a slave to, τινός. ἧττον as adv., less.

'Ηφαιστος, ου, ὁ, son of Zeus and Hera, god of fire and of the arts which employ fire.

'Ηφαιστότευκτος, ον, fashioned by Hephaistos.

ἦχος, ου, ὁ, (*echo*), a sound.

θάλαττα, ης, ἡ, (ἅλς; cf. ἅμα, θαμά), the sea.

θαλάττιος, α, ον, or ος, ον, of the sea; nautical.

θαλαττοκρατέω, Att. ῶ, ήσω, to be master at sea.

Θαλῆς, Θάλεω, Θαλῆ, Θαλῆν, ὁ, later gen. Θαλοῦ, of Miletos, one of the seven wise men of Greece, B.C. 639—546, a statesman, astronomer and philosopher, whose name became proverbial. 'The man's a Thales!' He taught that water is the first element of all visible things § 110.

θάλλω, perf. τέθηλα, (cf. θῆλυς, τιθήνη), to be luxuriant, to bloom, to prosper.

θάλπος, ους, τό, warmth.

θάλπω, ψω, to heat, to inflame.

θάνατος, ου, ὁ, (θνήσκω), death.

θάπτω, ψω, (τάφος), to honour with funeral rites, to burn a body and bury the ashes.

θαρρέω, Att. ῶ, ήσω, to be of good courage; θάρρει, cheer up! §§ 29, 110.

θᾶττον, adv., quicker. See ταχύς.

θαῦμα, ατος, τό, (cf. θέα), wonder, a wonder.

θαυμάζω, άσω, to wonder at; τινά τινος, one for a thing; τι τινός, a thing in some one; θ. εἰ, I wonder if = I wonder that.

θαυμάσιος, α, ον, surprising, marvellous; excellent.

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θαυμαστός, ή, όν, wonderful, strange.

θεά, ᾶς, ἡ, (*dea*), goddess.

θέα, ας, ἡ, a view, a sight, a spectacle.

θέαμα, ατος, τό, a show, a spectacle.

θεάομαι, Att. *ῶμαι, ήσομαι*, (*θέα*), to behold; to see upon the stage; to attend the theatre.

θεατέον, verbal adj., one must behold.

θεατής, οῦ, ὁ, a spectator.

θέατρον, ου, τό, a theatre; metaph. § 83.

θεῖος, α, ον, (*θεός*), divine, sacred, wondrous; *τὸ θεῖον*, the Divine Being § 53; *τὰ θεῖα*, the course of providence § 101; religion.

θέλω, see *ἐθέλω*.

θεμέλιος, ον, (*τίθημι*). *ὁ θ.* (*λίθος*), a foundation-stone.

Θέμις, ιδος, ἡ, (*τίθημι*), the goddess of justice and order.

Θεμιστοκλῆς, έους, ὁ, the great Athenian statesman and general, creator of the naval power of Athens, present at Marathon B.C. 490, commander of the fleet at Artemision and Salamis B.C. 480, fortified the city and the harbour; banished 471 B.C., received by the Persian king Artaxerxes B.C. 465; he died in exile aet. 65.

Θέογνις, ιδος, ὁ, of Megara, flor. circ. 540 B.C. An elegiac poet, more than 1200 of whose verses are extant, which contain his aristocratic creed, and inculcate the political and domestic virtues of the Dorians §§ 52, 97.

Θεόδωρος, ου, ὁ, I. of Kyrene, an atheistic philosopher § 156; II. a tragic poet § 124.

Θεόπομπος, ου, ὁ, of Chios, a historian born circa 380 B.C. He wrote a history of Greece, and another of the times of Philip § 152.

θεός, οῦ, ὁ, (*deus, atheism, monotheism, theism*), God, a god.

Θεόφραστος, ου, ὁ, of Eresos in Lesbos, a pupil of Aristotle, flor. circ 312 B.C. His extant works, beside his characters, are on natural history, botany, mineralogy and fire § 80.

θεράπαινα, ης, ἡ, a maid servant.

θεραπεία, ας, ἡ, service, worship; courting; nurture, tending, rearing; a retinue § 107 n. 35.

θεραπευτέον, one must worship, court, care for.

θεραπεύω, σω, to worship, court, win, take care for; to cure § 160.

θεράπων, οντος, ὁ, an attendant, a servant.

θερίζω, ιῶ, (*θέρος*), to mow; to cut off § 107.

Θερμοπύλαι, ῶν, αἱ, Hot Gates, so called from sulphur springs, the narrow pass between Mt. Oita and the sea, which leads from Thessaly to Lokris. Here Leonidas and his Spartans withstood the Persians, B.C. 480 §§ 53, 133.

θερμός, ή, όν, (*thermometer, θέρος*), hot; hot-blooded, hasty; fresh.

Θερμώδων, οντος, ὁ, a river of Cappadocia, flowing into the Black Sea.

θέρος, ους, τό, (*θέρω, ferveo, fever*), summer; a crop; of a horse's mane § 107.

Θεσμοφόρος, ον, law-giving, epithet of Demeter § 57.

θεσπιῳδέω, Att. *ῶ, ήσω*, (*θεός, εἰπεῖν, ᾠδω*), to prophesy § 108.

Θέτις, ιδος, ἡ, a sea goddess, wife of Peleus and mother of Achilleus.

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θεωρέω, Att. ῶ, ήσω, (θέα, to *theorise*), to behold, to contemplate, to view as a spectator.
θεώρημα, ατος, τό, (*theorem*), a spectacle; a speculation; a theorem § 138.
θεωρία, ας, ἡ, (*theory*), a spectacle; the view of the public shows § 102.
Θῆβαι, ῶν, αἱ, the capital of Boeotia.
Θηβαῖος, α, ον, Theban.
θήκη, ης, ἡ, (τίθημι), a chest, a grave.
θῆλυς, εια, υ, (θήσασθαι, to suck the breast), female; effeminate; τὸ θῆλυ, the female sex.
θήρ, θηρός, ὁ, (*fera*), a wild beast, beast of prey, game.
Θηραμένης, ου, ὁ, an Athenian statesman in the latter part of the Peloponnesian war, famous, like the vicar of Bray, for changing sides, and thence nicknamed Κόθορνος, (the buskin fitting either foot). He was one of the Thirty, and forced by his colleagues to drink hemlock B.C. 404 § 126.
θηρεύω, σω, (θήρ), to hunt, to catch.
θηρίον, ου, τό, a beast, an animal.
θηριώδης, ες, (εἶδος), savage, bestial.
θηροκτόνος, ον, killing wild beasts.
θησαυρός, οῦ, ὁ, (τίθημι, *trésor*), a store, treasure, metaph. § 6; a treasury.
Θησεύς, έως, ὁ, son of Aigeus, legendary king of Attica, whose exploits almost rival those of Herakles.
θλίβω, ψω, to crush, to pinch, to vex.
θνήσκω, θανοῦμαι, aor. ἔθανον, to die, to perish; prose writers use ἀποθνήσκω, except in perf. τέθνηκα, I am dead, and plup.
θνητός, ή, όν, mortal.
Θούδιππος, ου, ὁ, an Athenian § 124.
θράσος, ους, τό, (see θαρρέω), boldness, rashness.
Θράσυλλος, ου, ὁ, a Cynic § 126.
θρασύς, εῖα, ύ, (*dare*), bold, rash.
θρέψω, fut. of τρέφω.
Θρῆκιος, α, ον, Thrakian.
θρηνέω, Att. ῶ, ήσω, to bewail, lament.
θρίξ, τριχός, ἡ, hair.
θρίψ, πός, ὁ, a wood-worm.
θρόνος, ου, ὁ, a seat, a throne.
θρυπτικός, ή, όν, delicate, luxurious § 115.
θρύπτω, ψω, to break small, to weaken; midd., to live voluptuously.
θυγάτηρ, (Germ. *Tochter*), ατρός, ἡ, a daughter.
θύελλα, ης, ἡ, (θύω), a hurricane.
Θυέστης, ου, ὁ, son of Pelops and brother of Atreus, by whose treachery he was made to eat the flesh of his own children.
θυηπόλος, ου, ὁ and ἡ, a priest or priestess.
θύλακος, ου, ὁ, a bag, a pouch.
θῦμα, ατος, τό, (θύω), a victim, an offering.
θυμιάω, Att. ῶ, ήσω, to burn incense.
θυμός, οῦ, ὁ, (θύω), the soul, temper, spirit, passion, courage, wrath.
θύρα, ας, ἡ, (*fores*, Germ. *Thüre*), a door.
θύραζε, properly θύρασδε, to the door, out, Lat. *foras*.
θυραῖος, α, ον, or ος, ον, out of doors, abroad, strange.
θυρίς, ίδος, ἡ, a window § 132; a door.
θυσία, ας, ἡ, a sacrifice.
θύω, σω, I. (θυσία, etc.), to offer, to sacrifice, to celebrate with

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sacrifices, γάμους. II. (θυμός, etc.), to hurry on, course.
θωπεύω, σω, (θώψ), to flatter.
θώραξ, ακος, ὁ, (*lorica*), a corslet.
θώψ, θωπός, ὁ, a flatterer; adj. θ. λόγος, fawning § 152 n. 11.

ἰάομαι, Att. ῶμαι, άσομαι, to heal.
Ἰάσων, ονος, ὁ, son of Aison, the king of Iolkos, leader of the Argonauts.
ἰατρικός, ή, όν, belonging to medicine, skilled in medicine; ἡ ἰ. (τέχνη), the medical art.
ἰατρός, οῦ, ὁ, a surgeon; a physician.
Ἴβηρες, ων, οἱ, (*Ebro*). I. natives of Iberia near Mt. Caucasus, (*Georgia*). II. natives of Spain.
ἶβις, ιος, ἡ, the ibis, a bird worshipped in Egypt.
Ἴβυκος, ου, ὁ, a lyric poet of Rhegion, contemporary with Polykrates, tyrant of Samos, where I. chiefly lived § 81.
Ἰδαῖος, ον, belonging to Mt. Ide near Troy § 152.
ἰδεῖν, see ὁράω.
Ἴδη, ης, ἡ. 1. a mountain in Krete. 2. a mountain in Phrygia, now *Kas Dagh;* the 'many-fountained Ida' of Homer and Tennyson.
ἴδιος, α, ον, (*idio*syncrasy), one's own, private, personal, peculiar; τὸ ἴ., one's private property.
ἰδιώτης, ου, ὁ, (*idiot*), a private person; an unprofessional man, a layman; one unskilled, τινός; a tiro; a common man; a common soldier.
ἰδιωτικός, ή, όν, (*idiotic*), for private men)(royal § 138.
ἰδού, (properly aor. imper. midd. of ὁράω, ἰδοῦ), interj., see! = *ecce!*
ἴδρις, ι, gen. εως, (οἶδα), knowing.
ἱδρύω, σω, (ἵζω), to seat, establish, settle, found, esp. in midd.
ἱδρώς, ῶτος, ὁ, (ἷδος, *sudor*), sweat.
ἱέραξ, ακος, ὁ, a hawk.
ἱέρεια, ας, ἡ, a priestess.
ἱερεύς, έως, ὁ, a priest.
ἱερόν, οῦ, τό, a temple.
ἱερός, ά, όν, (*hier*archy), sacred, holy, dedicated to, τινός § 116, n. 20.
ἱερόσυλος, ου, ὁ, a temple-robber, = Lat. *sacrilegus.*
ἵημι, ἥσω, to send; to utter § 138 n. 10; to discharge, let fly, to spout forth; midd., to hasten, to desire.
Ἰθάκη, ης, ἡ, the home of Odysseus, an island on the W. of Greece.
ἱκανός, ή, όν, (ἵκω), sufficient, fit, capable, = Lat. *idoneus;* πλέον τοῦ ἱκανοῦ, more than enough § 150.
Ἰκάριος, ου, ὁ, father of Erigone, raised to the stars as Boötes or Arktouros § 126. From him an Attic *deme* was named.
ἱκετεύω, σω, to approach as a suppliant, to supplicate.
ἱκέτης, ου, ὁ, (ἵκω), a suppliant.
ἱκνέομαι, Att. οῦμαι, ίξομαι, (ἵκω), to come, to reach, to supplicate. In prose ἀφικ. is usual.
ἵλεως, ων, propitious, gracious.
Ἴλιον, ου, τό, a city in Troas, besieged for ten years by the Greeks under Agamemnon.
Ἰλιάς, άδος, ἡ, the *Iliad* of Homer.
ἱμάτιον, ου, τό, a cloak.
Ἱμέρα, ας, ἡ, a city on the N. coast of Sicily, E. of Panormos, the birthplace of Stesichoros § 125.

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ἵμερος, ου, ὁ, yearning, desire, love.

ἵνα. I. conj., that, in order that, with conj. or opt.; with ind. past, in which case. II. adv., where, whither.

Ἴναχος, ου, ὁ, a river-god, founder of Argos, father of Io § 15.

Ἰνδία, ας, ἡ, India.

Ἰνδικός, ή, όν, Indian.

Ἰνδός, οῦ, ὁ, an Indian.

Ἰξίων, ονος, ὁ, a king of Thessaly, punished for offering violence to Hera, by being fastened to a wheel, driven by a storm, in the lower world § 117.

Ἰοβάτης, ου, ὁ, a king of Lykia § 91.

Ἰοκάστη, ης, ἡ, mother and wife of Oidipus.

ἰός, οῦ, ὁ, I. poison. II. an arrow.

Ἰούλιος, ου, ὁ, the Lat. Iulius, *gentile* name (*nomen*) of C. Caesar.

Ἴουγκος, ου, ὁ, a Greek philosopher, of whose treatise on old age large fragments are preserved by Stobaios § 17.

ἱππάσιμος, η, ον, fit for riding, τρισὶν ἅρμασιν, broad enough to allow three chariots to pass § 46.

ἵππειος, α, ον, of a horse.

ἱππεύω, σω, to ride.

Ἱππίας, ου, ὁ, son of Peisistratos, expelled from Athens B.C. 510, accompanied the Persians to Marathon B.C. 490.

ἱππικός, ή, όν, of a horse; equestrian; τὸ ἱ., cavalry.

ἱππόδρομος, ου, ὁ, (*hippodrome*), a race-course, metaph. § 136 n. 26.

ἱππόκενταυρος, ου, ὁ and ἡ, a centaur.

ἵππος, ου, ὁ and ἡ, a horse, a mare; ἡ ἱ., cavalry § 90 n. 4.

ἱππότης, ητος, ἡ, horse-nature, § 73 n. 19.

ἰσάκις, (ἴσος), as many times; ἰσάκις ἴσοι ἀριθμός, a square number § 48 n. 11.

Ἴσθμια, ων, τά, the games held every five (originally every three) years at the isthmus of Corinth § 114 n. 32.

Ἶσις, ιδος, ἡ, an Egyptian goddess, sister and wife of Osiris.

Ἰσοκράτης, ους, ὁ, an Athenian orator, born B.C. 436, died by his own hand on hearing of the defeat of Chaironeia B.C. 338. Twenty-one of his speeches, mostly rather political pamphlets than speeches, are extant. Out of his school proceeded Isaios, Hyperides, Demosthenes, and others of the chief orators.

ἰσόνομος, ον, of states, having equal rights, free.

ἴσος, η, ον, equal, fair, even: in verse ἴσον δύναταί τινι, is of equal power with some one § 145; see ἰσάκις.

Ἰσσός, οῦ, ἡ, a city of Kilikia, on the bay named from it (now bay of *Scanderum*, i. e. Alexander). Here Alexander defeated Dareios B.C. 333.

ἵστημι, στήσω, (*sto, stand*), to set up, to check, to erect § 123 n. 29; to raise, to establish, to weigh § 140 n. 17; midd. with 2 aor. ἔστην and perf. ἕστηκα, to stand § 123 n. 30; to be set up, to begin. From the perf. ἕστηκα were formed fut. ἑστήξω and ἑστήξομαι; cf. τεθνήξω and τεθνήξομαι.

ἱστορία, ας, ἡ, (οἶδα), inquiry, history § 100.

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ἱστορικός, ή, όν, historical; ὁ *ἱ.*, a historian.

ἱστός, οῦ, ὁ, (*ἵστημι*), a loom; a mast § 113.

ἱστουργία, ας, ἡ, (*ἔργον*), weaving.

Ἴστρος, ου, ὁ, the Danube § 110.

ἰσχάς, άδος, ἡ, (*ἰσχνός*), a dried fig.

ἰσχνός, ή, όν, (*ἴσχω*), dry, shrivelled, spare, thin.

ἰσχυρός, ά, όν, strong, mighty, severe.

ἰσχυρῶς, exceedingly, mightily.

ἰσχύς, ύος, ἡ, (*ἴς*, Lat. *vis*), strength, power, main force.

ἰσχύω, ύσω, to be strong, powerful.

ἴσως, adv., equally, fairly, perhaps.

Ἰταλία, ας, ἡ, Italy.

Ἰταλικός, ή, όν, Italian.

Ἴτυς, υος, ὁ, son of Tereus and Prokne.

Ἰφικλῆς, έους, ὁ, half-brother of Herakles, son of Amphitryon and Alkmene.

Ἰώ, οῦς, ἡ, daughter of Inachos, changed by Hera into a cow.

Ἰωλκός, οῦ, ἡ, a city in the Thessalian Magnesia, on the Pagasaian gulf, the rendezvous of the Argonauts.

Ἴωνες, ων, οἱ, a Greek tribe, esp. that portion of it settled in Ionia.

Ἰωνία, ας, ἡ, a district on the coast of Asia Minor, S. of Aiolis, N. of Karia, reaching from Phokaia and the Hermos, to below Miletos.

Ἰωνική, ῆς, ἡ, a woman of Ionia § 132.

Κάδμος, ου, ὁ, son of Agenor, builder of the citadel Kadmeia at Thebes.

καθ', see *κατά*.

καθαιρέω, Att. ῶ, ήσω, to take down; to draw down (from heaven) by charms; to destroy § 110 n. 22; to dethrone § 114 n. 3; to condemn.

καθαίρω, αρῶ, (*καθαρός*), to cleanse, purge, rid of, *τινός*; to purify.

καθάπερ, (*κατά*, *ἅ*, *περ*), just as.

καθάπτω, ψω, to fasten on § 119 n. 19; midd., to upbraid, *τινός*.

κάθαρμα, ατος, τό, (*καθαίρω*), offscourings, scum § 110.

καθαρός, ά, όν, (*castus*, *chaste*), pure, clean; clear of, *τινός*.

καθαρῶς, adv., purely.

καθεδοῦμαι, fut. § 105 n. 7, and *καθεζόμην* aor. § 81 n. 15; the pres. *καθέζομαι* is rare, if genuine; *κάθημαι* is usual in the pres. sense, to sit.

καθεύδω, δήσω, to sleep, to rest.

κάθημαι, imperf. *ἐκαθήμην*, (see *καθεδοῦμαι*), to sit, to sit idle; οἱ *καθήμενοι*, the guests at table § 153 n. 32, often also the judges, as we say, *the bench*.

καθιερόω, Att. ῶ, ώσω, to dedicate, hallow.

καθίζω, ιῶ, to set, place, appoint; intrans., to sit.

καθίημι, *καθήσω*, to let down, to let fall.

καθικνέομαι, Att. οῦμαι, ἵξομαι, to reach; *τῇ βακτηρίᾳ τινός*, to strike § 110 n. 11.

καθίστημι, *καταστήσω*, act. and midd., to set down, bring down, appoint, establish, settle; *τινὰ εἰς ἀπορίαν*, to bring a man into perplexity; to render, *τινά τι*; pass. with 2 aor. and perf. act., to be appointed, to appear or come forward; *εἰς πόλεμόν τινι*, to be involved in war with some one; in the past, to be in a certain state; to be usual, settled.

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καί, and even, also; **τε—καί, καί—καί** both, and; not only, but also; used both in relative and demonstrative clause, where we omit it in the relative, **καὶ ἡμῖν ταὐτὰ δοκεῖ, ἅπερ καὶ βασιλεῖ**, we also have the same opinion as the king; **καὶ μείζων**, even greater, *vel maior;* **καὶ—δέ**, and also; **καί—γε**, aye and; **καὶ δὴ καί**, and more particularly; **καὶ μὴν καί**, moreover; **πολλοὶ καὶ ἀγαθοί**, many good men.

καίπερ, although, with partic., which has sometimes to be supplied from the context.

καίριος, α, ον, or **ος, ον**, I. seasonable § 37; II. (at the right place) vital; mortal, of a wound.

καιρίως, adv., mortally § 159.

καιρός, οῦ, ὁ, due measure; the right place; usually, the very nick of time, season, opportunity.

Καῖσαρ, αρος, ὁ, C. Iulius Caesar § 101.

καίτοι, and yet = *quamquam.*

κακάγγελος, ον, bringing evil tidings.

κακήγορος, ον, (**ἀγορεύω**), abusive, slanderous.

κακία, ας, ἡ, badness, cowardice, vice.

κακίζω, ιῶ, to abuse; pass., to be abused; to play the coward.

κακοδαίμων, ον, ill-starred, unhappy.

κακοήθης, ες, malicious, ill-natured.

κακολογέω, Att. **ῶ, ήσω**, to revile.

κακοπάθεια, ας, ἡ, trouble.

κακός, ή, όν, bad, wicked, hurtful, sorry, craven; **τὸ κ.** or **τὰ κ.**, evil, mischief, sufferings; compar. **κακίων**, superl. **κάκιστος**; also **χείρων** and **ἥττων, χείριστος.**

κακοῦργος, ον, mischievous, cunning, a malefactor.

κακῶς, adv., ill; **λέγειν**, to speak ill of § 106 n. 3; **ἀκούειν**, to be ill spoken of; **ἔχειν**, to be in evil plight.

κάλαμος, ου, ὁ, (*calamus*, Engl. *haulm*, Fr. *chaume*), a cane, used by children as a 'horse' § 63; a reed pipe.

Καλαυρία, ας, ἡ, usually **Καλαύρεια**, now *Poro*, an island in the Saronic gulf, opposite Troizen. Demosthenes took refuge in the sanctuary of Poseidon's temple there B. C. 322.

καλέω, Att. **ῶ**, fut. **ῶ**, to name, **τινά τι**; to call, invite, invoke, summon; **ὁ καλούμενος**, the so-called.

καλιά, ᾶς, ἡ, a nest.

κάλιγον, ου, τό = Lat. *caliga*, a military boot.

Καλιγόλας, α, ὁ, Caligula, nickname of C. Caesar, successor of Tiberius.

καλλίων, ον, comparative of **καλός.**

κάλλος, ους, τό, beauty.

καλλύνω, υνῶ, to beautify.

καλοκἀγαθία, ας, ἡ, (**καλὸς καὶ ἀγαθός**), nobleness, perfect breeding.

καλός, ή, όν, beautiful, fair, noble, good, fine. **καλὸς κἀγαθός**, fair and good, noble and virtuous, realising the perfect ideal of a free-born, high-bred, man.

καλύπτω, ψω, (*occulo, clam*, **κλέπτω**; another form of **κρύπτω**, cf. *celeber, creber;* apo*calypse*), to cover § 131; to hide. Poetic word.

καλῶς, adv., well; **ἔχειν**, to be in a good state; **πράττειν**, to fare well; **λέγειν τινά**, to speak well of a man; **ἀκούειν**, to be well spoken of.

Καμβύσης, ου, ὁ, I. father of Ky-

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ros. II. second king of Persia, B.C. 529—522, son of Kyros, conqueror of Egypt.

κάμηλος, ου, ὁ, and more commonly ἡ, a camel. An oriental word.

κάμνω, καμοῦμαι, aor. ἔκαμον, perf. κέκμηκα, to tire oneself, to be weary, to suffer from illness, to be exhausted.

καμπή, ῆς, ἡ, a winding.

κάμπτω, ψω, to bend.

κἄν. I. = καὶ ἄν. II. = καὶ ἐάν, even if.

κἀν = καὶ ἐν.

Καπανεύς, έως, ὁ, one of the Seven against Thebes, struck by lightning as he was climbing the wall.

καπηλεῖον, ου, τό, a tavern.

κάπηλος, ου, ὁ, (*caupo, copa;* Germ. *kaufen;* Engl. *cheap, chapman*), a dealer, huckster, publican.

καπνός, οῦ, ὁ, smoke.

κάπρος, ου, ὁ, (*aper, caper;* Germ. *Eber*), a wild boar.

κάπτω, ψω, to gulp down.

Κάρ, Καρός, ὁ, a native of Karia §§ 61 n. 27, 152 n. 29.

κάρα, nom. and acc., τό, (*κόρυς, cerebrum*), a head. In poetry κρατός is gen.

καρατομέω, Att. ῶ, ήσω, to behead.

καρδία, ας, ἡ, (Lat. *cor, cordis,* Germ. *Herz*), the heart.

Καρία, ας, ἡ, the S.W. region of Asia Minor, S. of Phrygia, N. of Lydia, inhabited by a barbarian people.

καρκίνος, ου, ὁ, (*cancer*), a crab § 159.

καρπός, οῦ, ὁ, (Germ. *Herbst; harvest*), fruit, of corn or trees; produce; result.

καρτερέω, Att. ῶ, ήσω, (κράτος), to endure, to bear up.

καρτερία, ας, ἡ, endurance.

καρτερός, ά, όν, strong, staunch.

Καρχηδόνιοι, ων, οἱ, the Carthaginians.

Καρχηδών, όνος, ἡ, the great Phoinikian colony in Africa proper, the rival of Rome, destroyed by P. Cornelius Scipio Aemilianus B.C. 146.

Κασάνδρα, ας, ἡ, daughter of Priamos, who received from Apollo the gift of prophecy, coupled with the condition that she should always predict disaster, and never be believed.

κασιγνήτη, ης, ἡ, (κάσις, γένος), a sister.

Κάσπιος, α, ον, Κ. πύλαι, a mountain pass between Media and Hyrkania.

Κάσσιος, ου, ὁ, C. Cassius Longinus, one of the murderers of Caesar 15 March 44 B.C.; he died by the hand of one of his slaves after the battle of Philippi, B.C. 42.

κατά, prep., down. I. with gen., down from, κατὰ πετρῶν πίπτειν, to fall down rocks; κατὰ χθονός, beneath the earth; over, ὕδωρ κατὰ χειρὸς διδόναι, to give water (to pour) over the hand; ὀμνύναι κατά τινος, to swear by, strictly over, on the head of, some one; against, ψῆφος κατά τινος, a verdict against some one; of, concerning, λέγειν κατά τινος, to say of some one. II. with acc., down, κατὰ ῥοῦν, down stream; over, καθ' Ἑλλάδα, throughout Greece; κατ' ἀνθρώπους, amongst men § 91; κατὰ γῆν, by land; distributively, κατὰ μῆνα, monthly; κατὰ μέρος, severally § 105; κατὰ πόλεις, city by city; κατὰ

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πολύ, greatly § 118; in quest of, κατὰ κλέος αὐτῆς, drawn by her fame § 125 n. 8; καθ' ἁρπαγήν, for the purpose of plunder; τῇ καθ' ἡμᾶς τέχνῃ, our art, the art which belongs to us § 154 n. 28; κατὰ τὴν παροιμίαν, according to the proverb; κατὰ δύναμιν, to the best of one's power; κατὰ λόγον, in proportion; κατ' ἄνθρωπον, humanly, as a man should § 146 n. 1; μεῖζον ἢ κατ' ἄνθρωπον, too great for a man; κατὰ ταὐτά, in the same way; κατὰ Πλάτωνα, as Plato says; τὸ κατ' ἐμέ, as far as I am concerned, for my part; κατὰ τὸν πόλεμον, during the war; κατὰ Δημοσθένη, in the time of D.

κᾆτα = καὶ εἶτα, and then.

καταβαίνω, βήσομαι, to go down, dismount.

καταβάλλω, βαλῶ, to throw down, to reject, to deposit, to lay as a foundation.

κατάβασις, εως, ἡ, (καταβαίνω), a descent; march down to the sea.

καταβιβρώσκω, καταβρώσομαι, to devour.

καταγέλαστος, ον, ridiculous.

καταγελάω, Att. ῶ, άσομαι, to laugh at, τινός.

καταγιγνώσκω, γνώσομαι, to lay something to a man's charge; to condemn.

κατάγνυμι, κατάξω, to shatter; pass. with perf., κατέαγα, to be broken.

κατάγω, ξω, to lead down, *e. g.*, the dead into the lower world § 115; to bring down to the coast; to bring to land; to recal from exile.

καταγωγεῖον, ου, τό, an inn.

καταγωνίζομαι, ιοῦμαι, to struggle against; to conquer. Late word.

καταδαρθάνω, θήσομαι, to fall asleep.

καταδεής, ές, lacking, τινός; weak; compar., inferior.

καταδέχομαι, to receive.

καταδικάζω, άσω, to condemn, τινός τι.

καταδουλόω, Att. ῶ, ώσω, to enslave.

καταδύομαι, σομαι, to sink; to steal under; καταδύσω and κατέδυσα, to cause to sink.

κατάζευξις, εως, ἡ, yoking, coupling together. Late word.

καταίθω, to burn to ashes; to kindle.

καταισχύνω, υνῶ, to disgrace, dishonour; midd., to feel shame before.

κατακάω, καύσω, to burn down.

κατακελεύω, σω, to command.

κατάκλησστος, ον, shut up.

κατακλίνω, ινῶ, to lay down; midd., to lie down, at table.

κατακόπτω, ψω, to cut up.

καταλαμβάνω, λήψομαι, to seize, to comprehend, to overtake.

καταλείπω, ψω, to leave behind, to forsake.

καταλύω, σω, to destroy, dissolve, depose, annul, end.

καταμελέω, Att. ῶ, ήσω, utterly to neglect, τινός.

καταναλίσκω, ώσω, to spend, consume.

καταναυμαχέω, Att. ῶ, ήσω, to defeat at sea.

Κατάνη, ης, ἡ, an ancient city on the E. coast of Sicily near Mt. Aetna, from whose eruptions it often suffered; now *Catanea* § 106.

κατανοέω, Att. ῶ, ήσω, to perceive, consider.

καταντάω, Att. ῶ, ήσω, to arrive, meet, issue in, happen. Late word.

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καταπαλαίω, σω, to throw in wrestling.
καταπατέω, Att. *ῶ, ήσω*, to trample down.
καταπαύω, σω, to bring to an end, to still, to check, to depose.
καταπίπτω, πεσοῦμαι, to fall down.
καταπλήξ, ῆγος, ὁ and *ἡ*, bewildered.
καταπλήττω, ξω, to terrify; esp. in 2 aor. and perf. pass., to be amazed. § 110 n. 25.
καταπλίττω, to trip up.
καταπλουτίζω, ιῶ, to enrich.
καταποικίλλω, ιλῶ, to paint of divers colours.
καταπολεμέω, ῶ, ήσω, to war down, to wear out in war.
καταπολεμόω, Att. *ῶ, ώσω*, to make an enemy of. Word of no authority.
καταπράττω, ξω, to accomplish, gain.
καταπτερόω, Att. *ῶ, ώσω*, to provide with wings.
καταπυκνόω, Att. *ῶ, ώσω*, see § 135 n. 11.
καταρρέω, ρυήσομαι, to flow down, to drop off, to fall in.
κατάρχομαι, ξομαι, to begin, *τινός* § 155.
κατασβέννυμι, σβέσω, to quench; pass. with 2 aor. *κατέσβην* and perf. *κατέσβηκα*, to go out.
κατασιγάζω, άσω, to silence. Late word.
κατασκάπτω, ψω, to demolish.
κατασκέλλω, λῶ, to dry up; pass. with 2 aor. *κατέσκλην*, and perf., to pine away, wither.
κατασκευάζω, άσω, to prepare; to furnish with, *τινί*; to build; to establish; to render.
κατασκευή, ῆς, ἡ, preparation, construction, furniture, constitution.
κατασκήπτω, ψω, to strike, fall on, as lightning.
κατασκοπέω, Att. *ῶ, σκέψομαι*, to view, spy out.
κατάσκοπος, ου, ὁ, a spy.
κατασμικρύνω, ὕνῶ, to disparage. Late word.
καταστέλλω, στελῶ, to arrange; to quiet § 103.
καταστηρίζω, ιῶ, pass., to be propped.
καταστρέφω, ψω, to turn down, to overthrow; midd., to subdue.
κατατάττω, ξω, to arrange, to appoint.
κατατίθημι, θήσω, to set down; to place; to propose; midd., to lay down; to store up.
κατατοξεύω, σω, to shoot dead.
κατατρέχω, δραμοῦμαι, to run down; to attack; to overrun.
κατατρίβω, ψω, to wear out, to wear away.
καταφαίνω, ανῶ, to shew plainly; midd., to appear plainly.
καταφεύγω, ξομαι, to fly for shelter, to seek refuge.
καταφθείρω, φθερῶ, to destroy utterly.
καταφλέγω, to burn up.
καταφρονέω, Att. *ῶ, ήσω*, to despise, *τινός*.
κατεπλάγην, aor. pass. of *καταπλήττω*, to be panic-struck, amazed.
κατεργάζομαι, άσομαι, to achieve, gain, dispatch, conquer.
κατέρχομαι, κάτειμι, to go down; to return.
κατεσθίω, κατέδομαι, aor. *κατέφαγον*, to devour, squander.
κατέχω, καθέξω, to hold back; to detain § 103 n. 23; to control; to occupy; to seize; intrans., to prevail, to last.
κατηγορέω, Att. *ῶ, ήσω*, to accuse;

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τινός τι, to lay something to a man's charge.

κατηγορία, ας, ἡ, (*categorical*), a charge, accusation.

κατήγορος, ου, ὁ, an accuser.

κατοδύρομαι, to lament.

κατοικέω, Att. *ῶ, ήσω*, to colonise, to inhabit, to dwell.

κάτοπιν, adv., (*ἕπομαι*), with gen., behind; after.

κάτοπτρον, ου, (*ὄψομαι, optics*), a mirror.

κατορθόω, Att. *ῶ, ώσω*, to keep straight; to conduct to a happy issue; to succeed.

κατορύττω, ξω, to bury.

κάτω, adv., downwards, below § 140; with gen., under.

κάτωθε, adv., from beneath, beneath.

Κάτων, ωνος, ὁ, I. M. Porcius Cato the Censor, *Cato maior*, born 234 B.C., died 149 B.C., a statesman and general, orator, historian, and agriculturist; his treatise on agriculture, and fragments of other works alone remain; many anecdotes are told of his stern simplicity of character. II. M. Porcius Cato of Utica, great-grandson of the censor, born B.C. 96, a determined aristocrat, joined Pompeius in the civil war, and after the defeat of Thapsus died by his own hand at Utica 8 Apr. B.C. 46, after reading the Phaidon of Plato; he would not (§ 103) deign to accept quarter from Caesar. In his suicide and in his principles he became the model for later Stoics.

κατώτατος, η, ον, lowest, superl. formed from *κάτω*.

Καύκασος, ου, ὁ, the great mountain range between the Black and Caspian seas.

Καυσιανοί, ῶν, οἱ, a Skythian tribe §§ 71, 105.

κάω, not contracted, *καύσω*, (*caustic*), to burn, of heat or cold, to cauterise.

κεῖμαι, κείσομαι, (*κώμη*, Lat. *cubo*), originally a perf., often used as pass. of *τίθημι*; to lie, to be situated, to be laid up, to be proposed, to be established.

κεῖνος, η, ο, poet. for *ἐκεῖνος*.

κέκραγα, ξομαι, (*κραυγή*), to croak, to cry aloud; *ἀνέκραγον* is the usual aor.

Κέκροψ, οπος, ὁ, the legendary founder of the Athenian state, originally an Egyptian. To him was ascribed the introduction of religion, agriculture, navigation, written characters, and other arts.

κελαινός, ή, όν, black. Poetic word.

κελεύω, σω, (*κέλομαι*, Lat. *cello*), to urge, command, demand, recommend.

Κέλται, *Κελτοί*, } *ῶν, οἱ*, the Kelts or Gauls §§ 4, 24.

κενός, ή, όν, (*cenotaph*), empty, vain; void, *τινός*.

Κένταυρος, ου, ὁ and *ἡ*, (*κεντέω*), *οἱ* K., a race of monsters, with the head, arms, and breast of a man, the body and legs of a horse.

κέντρον, ου, τό, (*centre*), a goad, spur, sting; centre of a circle.

κεραμεύς, έως, ὁ, (*ceramic*), a potter.

κεραμίς, ίδος, ἡ, a tile.

κεράννυμι, ρῶ, to mix, to temper.

κέρας, ατος, ως, τό, (*cervus, cornu*), a horn.

κεραυνός, οῦ, ὁ, a thunderbolt.

κεραυνόω, Att. *ῶ, ώσω*, to strike with a thunderbolt.

κερδαίνω, ανῶ, (*κέρδος*), to gain.

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κέρδος, ους, τό, gain, advantage, love of gain; plur., cunning arts.

Κερκυραῖοι, ων, οἱ, the inhabitants of Korkyra (Corfu), a colony of Corinth, whose quarrels with its mother state were one cause of the Peloponnesian war.

Κέρκωψ, ωπος, ὁ, οἱ K., mischievous tormenters of Herakles, generally stated to be two in number, afterwards transformed into apes; in comedy nearly = goblins.

κέρμα, ατος, τό, (κείρω), small change.

κερματίζω, ιῶ, to cut into small pieces, to mince; to coin into small coin.

κεύθω, σω, (*hut*), to cover, to hide. Poetic.

κεφάλαιον, ου, τό, (κεφαλή), the parts about the head; the sum and substance; crown or completion of a thing.

κεφαλή, ῆς, ἡ, (*caput*, Germ. *Haupt*), the head.

κηδεστής, οῦ, ὁ, (κῆδος), a connexion by marriage.

κήδομαι, to care for, to be in trouble for, τινός.

κῆπος, ου, ὁ, a garden.

κηρός, οῦ, ὁ, wax.

κῆρυξ, υκος, ὁ, a herald.

κηρύττω, ξω, to proclaim, declare.

Κητώ, οῦς, ἡ, daughter of Pontos and Gaia § 48.

Κηφισόδωρος, ου, ὁ, a scholar of Isokrates § 156.

Κηφισός, οῦ, ὁ, name of several rivers; one in Phokis, falling into the lake Kopais in Boeotia; another in Attica, W. of Athens.

κιβώτιον, ου, τό, a little chest, coffer.

κιβωτός, οῦ, ἡ, a box, chest.

Κιθαιρώνειος, α, ον, of Kithairon, the mountain range which separates Megaris and Attica from Boeotia.

κιθάρα, ας, ἡ, (*guitar*), a lyre.

κιθαρῳδία, ας, ἡ, playing on the lyre and singing to it.

κιθαρῳδός, οῦ, ὁ, (κιθάρα, ἀοιδός), a minstrel.

Κιλικία, ας, ἡ, a country in the S. E. of Asia Minor, W. of Syria, S. of Kappadokia, E. of Pamphylia and Pisidia. Its chief city Tarsus was St Paul's birth-place.

Κίμβροι, ων, οἱ, a German people § 96.

Κίμων, ωνος, ὁ, son of Miltiades, a successful Athenian general in the wars against the Persians; he died B.C. 449 § 141.

κινδυνευτής, οῦ, ὁ, a man of daring.

κινδυνευω, σω, to be daring, to run a risk, to hazard.

κίνδυνος, ου, ὁ, risk, hazard, danger.

κινέω, Att. ῶ, ήσω, to move, to disturb, to rouse.

Κιτιεύς, έως, ὁ, native of Kition, a town of Kypros.

κίχλη, ης, ἡ, a thrush.

κίων, ονος, ὁ, a pillar.

κλαγγή, ῆς, ἡ, (*clang*, *clank*, Lat. *clango*), a scream, cry, howl.

Κλαζομένιος, α, ον, of Klazomenai, one of the 12 Ionian cities, on the S. of the bay of Smyrne.

Κλαύδιος, ου, ὁ, the Roman emperor A.D. 41—54 § 149.

κλάω, (not contracted), κλαύσομαι or κλαήσω, to weep, lament.

Κλεάνθης, ους, ὁ, of Assos in Mysia, the successor of Zeno as head of the Stoic school.

Κλέαρχος, ου, ὁ, a Spartan, commander of the Greeks who fought at Kunaxa B.C. 401 under the younger Kyros.

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Κλεωνίας, ου, ὁ, of Tarentum, a Pythagorean § 111.
κλείς, κλειδός, ἡ, (*clavis*, *claudo*), a key, a bolt.
Κλεῖτος, ου, ὁ, a general of Alexander's, whose life he saved at the Granikos § 102.
κλείω, σω, (*close*), to shut; to enclose.
Κλεομένης, ους, ὁ, brother of Leonidas, who succeeded him as king of Sparta.
κλέος, ους, τό, a rumour, report, glory.
κλεπτίστατος, η, ον, most thievish; superl. from κλέπτης, ου, ὁ, a thief.
κλέπτω, ψω, (καλύπτω), to steal, to cheat, to do secretly.
Κλέων, ωνος, ὁ, a person in comedy § 119.
κλῆμα, ατος, τό, (κλάω, to break), a slip, a vine-twig.
κληρονόμος, ου, ὁ, an heir.
κλῆρος, ου, ὁ, (*clergy*, *clerical*), a lot.
κληρόω, Att. ῶ, ώσω, to choose by lots, to cast lots; midd., to obtain by lot.
κλήω, old Att. for κλείω.
κλίνη, ης, ἡ, (κλίνω, *clinical*), a couch, a bed.
κλίνω, ἴνῶ, (*clivus*, *incline*), to bend, to lay down; midd., to rest upon, to lie down, to slope.
κλοπή, ῆς, ἡ, (κλέπτω), theft.
Κλυταιμνήστρα, ας, ἡ, wife of Agamemnon.
κλύω, (Lat. *inclitus*, *ausculto*), to hear, τινός; to be called.
κλών, κλωνός, ὁ, a young shoot.
κνήμη, ης, ἡ, the leg between the knee and ankle, the shin.
Κνίδος, ου, ἡ, a city in Karia, the capital of the Dorian league, and chief seat of the worship of Aphrodite.
κνῖσα, ης, ἡ, the steam of roasted meat, esp. of burnt-offerings.
κοιλία, ας, ἡ, (κοῖλος), the belly.
κοῖλος, η, ον, (*hole*), hollow, low-lying; τὸ κ. τῆς χειρός, the hollow of the hand.
κοινῇ, adv., (dat. fem. of κοινός), in common, publicly; generally § 12 n. 15.
κοινός, ή, όν, (ξύν i. e. σύν Lat. *cum*, *coeno*bitic), common, public; τὸ κ., the state or the government; τὰ κ., public affairs; προσιτέον τοῖς κ., one must enter public life; ἐν κοινῷ, in public.
κοινόω, Att. ῶ, ώσω, to impart, to communicate, τινί τι § 88; midd. also to consult, τινί; to partake, τινός or τι.
κοινωνέω, ῶ, ήσω, to share with, with gen. of thing and dat. of person.
κοινωνία, ας, ἡ, communion, intercourse; partnership.
κοινωνικός, ή, όν, social.
κοινωνός, οῦ, ὁ and ἡ, a partner, a fellow.
κοίρανος, ου, ὁ, (κῦρος), a lord, a master.
κοίτη, ης, ἡ, (κεῖμαι), a bed.
κολάζω, ῶμαι, (κολούω, to dock), to chasten, punish.
κολακεία, ας, ἡ, flattery.
κολακεύω, σω, to flatter § 21 n. 17.
κόλαξ, ακος, ὁ, a flatterer.
κόλασις, εως, ἡ, chastisement.
κολεός, οῦ, ὁ, (κοῖλος, Lat. *culeus*), a scabbard.
κολλάω, Att. ῶ, ήσω, to glue; metaph. to apply § 141.
κολοσσός, οῦ, ὁ, (*colossal*), a statue of gigantic size, colossus.
κόλπος, ου, ὁ, (*gulf*), the bosom; fold of a garment, pocket; bay. Same in all senses as Lat. *sinus*.

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Κολχικός, ή, όν, Kolchian.

Κόλχοι, ων, οἱ, the inhabitants of Kolchis, W. of Iberia, N. of Pontos and Armenia, S. of Kaukasos, E. of the Black Sea. The modern Mingrelia and Abkasia.

Κολχίς, ίδος, ἡ, see **Κόλχοι**.

κολωνός, οῦ, ὁ, (*culmen, celsus*), a hill.

Κολωνός, οῦ, ὁ, Kolonos, a ward of Attica, on a hill a mile N.W. of Athens; in the grove of the Eumenides there Oidipus died, as Sophokles describes in the *Oid. Kol.*

κομάω, Att. ῶ, ήσω, to wear long hair; to give oneself airs.

κόμη, ης, ἡ, (Lat. *coma*), hair.

κομδῇ, adv., just, entirely.

κομίζω, ιῶ, to bring, lead, to recover, to bury; midd., to return, to obtain.

Κόνων, ωνος, ὁ, an Athenian commander in the latter part of the Peloponnesian war, and afterwards; he defeated the Spartan fleet at Knidos B.C. 393, and restored the walls of Athens.

κόπος, ου, ὁ, (**κόπτω**), trouble, weariness.

κόπτω, ψω, to beat, to slaughter, to fell, to coin § 124; midd., to beat oneself for sorrow.

κόραξ, ακος, ὁ, a raven; a crow; ἐς κόρακας, go and be hanged!

Κόρη, ης, ἡ, surname of Persephone, (**Φερσεφόνη**), esp. in Attica.

κόρη, ης, ἡ, a girl, a maiden.

Κορίνθιος, α, ον, Corinthian; ὁ, K., a Corinthian.

Κόρινθος, ου, ἡ, the most populous and important commercial city of Greece, favoured by its position on the isthmus between two seas, destroyed by Mummius B.C. 146, restored 100 years later by Caesar. Famous for pottery, bronzes, architecture, painting, sculpture § 77.

κόρος, ου, ὁ, surfeit, τινός § 130; insolence.

κόρος, ου, ὁ, a youth.

Κορύβαντες, ων, οἱ, the priests of Rhea, who went about with wild music and frantic gestures, often dancing in armour.

κόρυς, υθος, ἡ, (**κέρας**, *cornu*), a helmet.

κορυφή, ῆς, ἡ, (**κόρυς**), head, peak, crown.

κορώνη, ης, ἡ, (**κόραξ**), a crow.

κόσκινον, ου, τό, a sieve.

κοσμέω, Att. ῶ, ήσω, (*cosmetic*) to arrange, adorn, honour.

κόσμησις, εως, ἡ, adorning.

κόσμος, ου, ὁ, (micro*cosm*), order, ornament; dress and jewels § 132; the world, so first named by Pythagoras.

κοτέω, Att. ῶ, ήσω, to be angry with, τινί.

κοτύλη, ης, ἡ, a cup; a liquid measure, ½ pint, containing 6 κύαθοι, or ½ of a ξέστης (*sextarius*).

κουρά, ᾶς, ἡ, (**κείρω**), a shearing.

κουρεύς, έως, ὁ, (**κείρω**), a barber.

Κουρῆτες, ων, οἱ, priests of Zeus in Krete, afterwards confounded with the Korybantes.

κουροτρόφος, ον, rearing boys; nursing mother, epithet of several goddesses.

κούφως, adv., lightly.

κράνιον, ου, τό, (**κάρα**, *cranial*), the skull.

κρατέω, Att. ῶ, ήσω, (**κράτος**), to rule, control § 107 ad fin.; τινός; to defeat, τινά § 117; to prevail, to seize, τινός or τι.

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Κνίδος, ου, ἡ, a city in Karia, the capital of the Dorian league, and chief seat of the worship of Aphrodite.
κνῖσα, ης, ἡ, the steam of roasted meat, esp. of burnt-offerings.
κοιλία, ας, ἡ, (κοῖλος), the belly.
κοῖλος, η, ον, (*hole*), hollow, low-lying; τὸ κ. τῆς χειρός, the hollow of the hand.
κοινῇ, adv., (dat. fem. of κοινός), in common, publicly; generally § 12 n. 13.
κοινός, ή, όν, (ξύν i. e. σύν Lat. *cum*, *coenobitic*), common, public; τὸ κ., the state or the government; τὰ κ., public affairs; προσιτέον τοῖς κ., one must enter public life; ἐν κοινῷ, in public.
κοινόω, Att. ῶ, ώσω, to impart, to communicate, τινί τι § 88; midd. also to consult, τινί; to partake, τινός or τι.
κοινωνέω, ῶ, ήσω, to share with, with gen. of thing and dat. of person.
κοινωνία, ας, ἡ, communion, intercourse; partnership.
κοινωνικός, ή, όν, social.
κοινωνός, οῦ, ὁ and ἡ, a partner, a fellow.
κύριος, ου, ὁ, (κῦρος), a lord, a master.
κοίτη, ης, ἡ, (κεῖμαι), a bed.
κολάζω, ῶμαι, (κολούω, to dock), to chasten, punish.
κολακεία, ας, ἡ, flattery.
κολακεύω, σω, to flatter § 21 n. 17.
κόλαξ, ακος, ὁ, a flatterer.
κόλασις, εως, ἡ, chastisement.
κολεός, οῦ, ὁ, (κοῖλος, Lat. *culeus*), a scabbard.
κολλάω, Att. ῶ, ήσω, to [illegible] metaph. to apply [illegible]
κολοσσός, οῦ, ὁ, [illegible] of gigan[illegible]
κόλπ[illegible]

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Κολχικός, ή, όν, Kolchian.

Κόλχοι, ων, οἱ, the inhabitants of Kolchis, W. of Iberia, N. of Pontos and Armenia, S. of Kaukasos, E. of the Black Sea. The modern Mingrelia and Abkasia.

Κολχίς, ίδος, ἡ, see Κόλχοι.

κολωνός, οῦ, ὁ, (*culmen, celsus*), a hill.

Κολωνός, οῦ, ὁ, Kolonos, a ward of Attica, on a hill a mile N.W. of Athens; in the grove of the Eumenides there Oidipus died, as Sophokles describes in the *Oid. Kol.*

κομάω, Att. ῶ, ήσω, to wear long hair; to give oneself airs.

κόμη, ης, ἡ, (Lat. *coma*), hair.

κομιδῇ, adv., just, entirely.

κομίζω, ιῶ, to bring, lead, to recover, to bury; midd., to return, to obtain.

Κόνων, ωνος, ὁ, an Athenian commander in the latter part of the Peloponnesian war, and afterwards; he defeated the Spartan fleet at Knidos B.C. 393, and restored the walls of Athens.

κόπος, ου, ὁ, (κόπτω), trouble, weariness.

κόπτω, ψω, to beat, to slaughter, to fell, to coin § 124; midd., to beat oneself for sorrow.

κόραξ, ακος, ὁ, a raven; a crow; ἐς κόρακας, go and be hanged!

Κόρη, ης, ἡ, surname of Persephone. (Θερσε[illegible]) by Mummius B.C. 146, restored 100 years later by Caesar. Famous for pottery, bronzes, architecture, painting, sculpture § 77.

κόρος, ου, ὁ, surfeit, *rabs* § 120; insolence.

κόρος, ου, ὁ, a youth.

Κορύβαντες, ων, οἱ, the priests of Rhea, who went about with wild music and frantic gestures, often dancing in armour.

κόρυς, υθος, ἡ, (κάρα, *cornus*), a helmet.

κορυφή, ῆς, ἡ, (κόρυς), head, pinnacle, crown.

κορώνη, ης, ἡ, (κόραξ), a crow.

κοσκινον, ου, τό, a sieve.

κοσμέω, Att. ῶ, ήσω, (κόσμος), to arrange, adorn, honour.

κόσμος, ου, ὁ, adornment, [illegible] ornament; dress and [illegible] § 125; the world, so named by Pythagoras.

κοτέω, Att. ῶ, ήσω, to be [illegible] with, rail.

κοτύλη, ης, ἡ, a cup; a [illegible] measure; ἡ μικρὰ, [illegible] § κοτύλη, ης ἡ of a [illegible] terior).

κουρά, ᾶς, ἡ, (κείρω), a [illegible]

κουρεῖ, ᾶς, ἡ, a [illegible]

Κουρῆτες, ων, οἱ, [illegible] in Crete, [illegible] with [illegible]

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κρατήρ, ῆρος, ὁ, (*crater*), a mixing-bowl, like a punch bowl; a tureen.

Κράτης, ητος, ὁ, of Thebes, a cynic and scholar of Diogenes, flourished circ. 325 B.C. His life by Plutarch is lost, but many of his sayings are recorded § 64.

κράτιστος, η, ον, superl. of ἀγαθός.

κράτος, ους, τό, strength, might, victory.

Κράτων, ωνος, ὁ, a character in a comedy § 149.

κρέας, ως, τό, (*caro, cruor*), flesh, meat.

κρείσσων or κρείττων, ον, compar. of ἀγαθός.

κρεμάννυμι, μῶ, to hang; pass., (also in the form κρέμαμαι), to be hung.

Κρέων, οντος, ὁ, I. king of Corinth §§ 77, 127; II. brother of Iokaste, king of Thebes after the death of Eteokles.

κρήνη, ης, ἡ, a spring.

κρηπίς, ῖδος, ἡ, (Lat. *crepida, crepido*), a boot; a foundation § 8.

Κρής, τός, ὁ, a native of Krete.

Κρήτη, ης, ἡ, the large island in the Ionian sea, now Candia.

κριθή, ῆς, ἡ, (*hordeum*), barley.

κρίνω, ινῶ, (*cerno, cribrum*), to separate, decide, judge, accuse.

κριός, οῦ, ὁ, a ram.

κρίσις, εως, ἡ, (*hypocrisy*), judgement, sentence, trial.

κριτής, οῦ, ὁ, a judge.

κρόταφος, ου, ὁ, in pl. the temples.

Κρότων, ωνος, ἡ, a colony of Achaia in Bruttium, the residence of Pythagoras § 146.

Κροτωνιάτης, ου, ὁ, a man of Kroton § 94.

κρυπτός, ή, όν, (*crypt*), concealed, secret.

κρύπτω, ψω, (same as καλύπτω), to hide, to cover, to conceal.

κρύφα, adv., secretly; with gen., without the knowledge of.

κρυφίους, ουν, reserved, crafty.

κτάομαι, Att. ῶμαι, ήσομαι, to get, gain, incur; perf. κέκτημαι, to possess.

κτέανον, ου, τό, = κτῆμα.

κτείνω, ενῶ, to kill. Poetic; ἀποκτείνω is used in prose.

κτείς, κτενός, ὁ, a comb.

κτῆμα, ατος, τό, (κτάομαι), a possession, property.

κτῆνος, ους, τό, mostly pl. κτήνη, property in herds, cattle.

Κτησίβιος, ου, ὁ, a famous mathematician of Alexandria, circ. 140 B.C.

κτῆσις, εως, ἡ, (κτάομαι), gaining, possession, property.

κτίζω, ίσω, to people, found, establish.

κυαθίζω, (κύαθος, *cyathus*), to fill the cup § 117 n. 10.

κύαμος, ου, ὁ, a bean.

κυβερνάω, Att. ῶ, ήσω, (*guberno, govern*), to steer.

κυβερνήτης, ου, ὁ, a pilot.

κύβος, ου, ὁ, a cube, a die § 128; a cube number § 47 n. 12.

Κύθηρος, ου, ὁ, I. son of Phoinix, who gave name to the island Kythera (*Cerigo*). II. a *deme* of Attica, belonging to the tribe Pandionis.

κυκλέω, Att. ῶ, ήσω, to move in a circle, to revolve.

κύκλος, ου, ὁ, (*cycle*, en*cyclic*), a circle, a round; κύκλῳ or ἐν κ., in a circle, around § 73.

Κύκλωψ, ωπος, ὁ, a gigantic, one-eyed monster; the Kyklopes are placed in Sicily, and represented as forging the thunderbolts of Zeus.

κύλιξ, ικος, ἡ, (*calix*), a drinking-cup.

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κῦμα, ατος, τό, (κύω), a billow.
κυμινοπρίστης, ου, ὁ, a cummin-splitter, a niggard § 136 n. 8.
κυνέω, Att. ῶ, κύσω, to kiss.
κυνῆ, (sc. δορά), ῆς, ἡ, a dog's skin; a helmet, a hat.
κυνηγέτις, ιδος, ἡ, a huntress.
κυνικός, ή, όν, (κύων), doglike; ὁ κ., a Cynic.
Κύπρος, ου, ἡ, a great island of the Mediterranean in the angle between Kilikia and Syria, the seat of the worship of Aphrodite § 119.
Κυρηναῖος, ου, ὁ, an inhabitant of Kyrene, a Greek colony from Thera, capital of Kyrenaika, now Barca, the E. division of Tripoli.
Κυρηναικός, ή, όν, of Kyrene § 156.
κυριεύω, σω, to be master of, to seize, τινός.
κύριος, α, ον, (τὸ κῦρος, *curia*), with power over, τινός § 17 n. 21; valid.
κύριος, ου, ὁ, a lord, a master.
Κύρνος, ου, ὁ, a friend of Theognis § 32 n. 13.
Κῦρος, ου, ὁ. I. the great, the founder of the Persian monarchy, and captor of Babylon, died B.C. 525. It is of him that we read in the Old Testament and in Herodotos, and he is the hero of Xenophon's historical romance (the Kyropaideia). II. the younger, son of Dareios Nothos, whose march against his brother Artaxerxes, and death in the battle of Kunaxa, B.C. 401, are related in the Anabasis of Xenophon.
κύτος, ους, τό, (κύω, to contain, *cutis*), a hollow; a vessel.
κύων, ὁ and ἡ, I. dog, bitch; hound, generally fem. II. a Cynic, or dog-philosopher § 157 n. 14.
κωλυτέον, verbal adj., one must hinder.
κωλύω, σω, to hinder.
κώμη, ης, ἡ, a village.
κωμικός, ή, όν, comic.
κωμῳδία, ας, ἡ, (κῶμος, a revel, [al. κώμη, a village,] ᾄδω), comedy.
κώνειον, ου, τό, hemlock-juice, a poison given to condemned criminals at Athens, *e. g.* to Sokrates.
Κωνσταντῖνος, ου, ὁ, the first Christian emperor of Rome, born A.D. 274, died 337. He restored Byzantion A.D. 330, and named it Konstantinopolis.
κώνωψ, ωπος, ὁ, a gnat.
Κῷος, α, ον, of Kos § 138.
Κῶς, ῶ, ἡ, an island of the Dorian league in the Myrtoan sea, between Knidos and Halikarnassos, now *Ko* or *Stanchio*. Hippokrates and Apelles were natives of it.
κωφός, ή, όν, deaf, dumb.

λάβραξ, ακος, ὁ, (λάβρος), the sea-wolf.
Λαβύρινθος, ου, ὁ, (*labyrinth*) the maze built by Daidalos near Gnossos, the abode of the Minotauros § 105.
Λάγος, ου, ὁ, a Makedonian, father by Arsinoe of Ptolemaios I. king of Egypt, § 56.
λαγχάνω, λήξομαι, to obtain by lot; esp. to obtain an office by lot; δίκην τινί, to obtain leave to bring a suit against one.
λαγώς, ώ, ὁ, (*lepus*, *leveret*), a hare.
λάθρα, adv., (λανθάνω), secretly; μητρὸς = *clam matre* § 102 n. 6.
Λάϊος, ου, ὁ, king of Thebes, father of Oidipus.

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λαιός, ά, όν, (*laevus*), left; poetic word.

Λάκαινα, ης, ἡ, fem. of **Λάκων**, a Lakonian woman.

Λακεδαιμόνιοι, ων, οἱ, the inhabitants of Lakedaimon, i. e. of Sparta, or of Lakonia.

Λακράτης, ους, ὁ, a Theban, captain of a band sent by Artaxerxes Ochos to conquer Egypt §§ 4, 102.

λακτίζω, ιῶ, (λάξ), to kick.

Λακύδης, ους, ὁ, of Kyrene, became head of the Academic school B.C. 241 on the death of Arkesilas, and so continued 26 years § 19.

Λάκων, ωνος, ὁ, a native of Lakonia, the S.E. division of the Morea.

Λακωνικός, ή, όν, Lakonian.

λαλέω, ῶ, ήσω, (*lull*), to talk, to chatter.

λαλίστατος, η, ον, superl. of **λάλος**, ον, talkative.

Λάμαχος, ου, an Athenian commander, of great bravery and probity; in 415 B.C. he was one of the 3 generals of the expedition against Sicily, and died before Syracuse B.C. 414 § 124.

λαμβάνω, λήψομαι, to take, seize; **δίκην**, to take satisfaction, *sumere poenas;* to understand; to detect § 100 n. 16; to get, to make money § 116 n. 39; midd., to lay hold of; **χειρός**, by the hand; **γῆς**, to gain § 119 n. 12.

λαμπάς, άδος, ἡ, (λάμπω), a torch.

Λάμπις, ιδος, ὁ, a rich shipmaster of Aigina § 77.

λαμπρός, ά, όν, (λάμπω), bright § 157; clear, keen, manifest, illustrious.

λαμπρότης, ητος, ἡ, brilliancy, splendour.

λαμπρῶς, adv., brightly, sumptuously § 114.

λαμπτήρ, ῆρος, ὁ, a light, a lamp.

λανθάνω, λήσω, (*lateo*), to escape notice § 68 n. 9; midd., to forget.

Λαομέδων, οντος, ὁ, king of Troy, father of Priamos § 157.

λάπτω, ψω, (*lambo*), to lap, to drain § 104 ad fin.

λάσιος, α, ον, (*lana*), shaggy.

λατομία, ας, ἡ (λᾶς, τέμνω), a stone quarry § 146 n. 13. Late.

λατρεύω, σω, (*idolatry, latrocinor*), to serve, to obey, to worship.

λάφυρα, ων, τά, (λαμβάνω), spoils.

λάχανα, ων, τά, (λαχαίνω), pot-herbs; the vegetable market.

λέβης, ητος, ὁ, (λείβω), a kettle, a pan.

λέγω, ξω, (Lat. *lego*). I. to choose, (in this sense perf. **εἴλοχα**, perf. pass. **εἴλεγμαι**, aor. pass. **ἐλέγην**); II. to say, to speak; **εὖ λέγειν τινά**, to speak well of one, (**εὖ ἀκούω** is used as pass.); to call, to mean, (in this sense perf. pass. **λέλεγμαι**, aor. pass. **ἐλέχθην**; in most compounds **ἀγορεύω** takes the place of **λέγω**; **ἐρῶ** is used as fut., **εἴρηκα** as perf., **εἶπον** as aor.).

λειμών, ῶνος, ὁ, a meadow.

λεῖος, α, ον, (Lat. *levis*), smooth, soft.

λειπτέον, verbal adj., one must leave.

λείπω, ψω, (*eclipse*), to leave, quit; intrans., to fail.

λειτουργία, ας, ἡ, (*liturgy*, λεώς and **ἔργον**), a public service; service of the gods § 24.

λέξις, εως, ἡ, (λέγω, *lexicon*), diction, style § 53; a phrase.

λεοντῆ, ῆς, ἡ, (sc. **δορά**), a lion's skin.

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Λεοντῖνος, ου, ὁ, a native of Leontini, a city on the E. of Sicily, N. of Syracuse.

λεπτός, ή, όν, (λέπω, to peel), fine § 62 n. 8; thin, small, light, subtle.

λεπτότης, ητος, ἡ, leanness, fineness, subtlety.

Λερναῖος, α, ον, of Lerna, a lake on the coast of Argolis.

λευκός, ή, όν, (*luceo*), white.

Λεῦκτρα, ων, τά, a town of Boeotia famous for the defeat of the Spartans by Epameinondas B.C. 371.

λέων, οντος, ὁ, a lion.

Λεωνίδας, ου or α, ὁ, the Spartan king, who died at Thermopylai B.C. 480 § 142.

λήγω, ξω, to cease.

Λήδα, ας, ἡ, bore to Tyndareus Klytaimnestra; to Zeus, Helene, Kastor and Polydeukes.

λήθη, ης, ἡ, forgetfulness.

λῆμμα, ατος, τό, (λαμβάνω, *lemma*), gain.

Λήμνιος, α, ον, Lemnian, of Lemnos, a volcanic island in the Aigaian sea (Archipelago), south of Thasos.

λῆρος, ου, ὁ, foolish talk, nonsense.

λῃστεία, ας, ἡ, piracy.

λῃστής, οῦ, ὁ, a pirate, a buccaneer.

Λητώ, οῦς, ἡ, mother by Zeus of Apollo and Artemis.

λίαν, adv., exceedingly.

λιβανωτός, οῦ, ὁ, frankincense.

Λιβύη, ης, ἡ, Africa, esp. the N. coast W. of Egypt.

Λίβυς, υος, ὁ, a Libyan.

Λιβυστικός, ή, όν, Libyan.

λίθος, ου, ὁ, (mega*lithic*, *litho*tomy), a stone.

λιμήν, ένος, ὁ, a harbour, a refuge; metaph. of the port of death § 145 n. 30.

λίμνη, ης, ἡ, (λείβω), a lake.

λιμός, οῦ, ὁ, hunger, famine; a starveling § 136 n. 9.

λίνον, ου, τό, (*linum*), a thread; cloth.

λιπαρός, ά, όν, (λίπα), oily, sleek, bright, rich; τὰ λ., oily dishes.

λιπάω, Att. ῶ, to be sleek.

λιτότης, ητος, ἡ, plainness.

λογίζομαι, ιοῦμαι, to reckon, consider, infer.

λόγιος, α, ον, eloquent; compar., ώτερος § 53.

λογισμός, οῦ, ὁ, consideration, reasoning, reason.

λόγος, ου, ὁ, (theo*logy*, *logo*machy, *logic*), a word, a saying; speech; a speech; reason, esteem, account; ἐλθεῖν εἰς λόγους τινί, to engage in conversation with; ὁ ἥττων λ. § 45 n. 21; κατὰ λόγον τῆς ἀδικίας, in proportion to § 82; εἰς μισθοῦ λόγον § 115 n. 11.

λοιδορέω, Att. ῶ, ήσω, to abuse, to rail.

λοιμός, οῦ, ὁ, a plague.

λοιπός, ή, όν, (λείπω), remaining; τὸ λ., for the future.

λοίσθιος, α, ον, left behind, last.

Λοκροί, ῶν, οἱ, a Greek tribe, settled in various places, esp. the Λ. Ὀπούντιοι, on the E. coast of Greece opposite Euboia; and the Λ. Ὀζόλαι on the gulf of Crisa, adjoining Aitolia § 93.

λοξός, ή, όν, cross, Lat. *obliquus*; at right angles § 127 n. 27.

λοπάς, άδος, ἡ, a dish.

Λουκιανός, οῦ, ὁ, of Samosata, in Kommagene, flourished under the Antonines and Commodus. In his numerous writings he satirises the vices and follies, the hypocrisy and barbarism of his age, its philoso-

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phy, religion, literature and manners.

λούω, see λόω.

λόφος, ου, ὁ, the neck; the ridge of a hill § 52.

λοχαγός, οῦ, ὁ, a captain, the commander of a company (λόχος).

λόω, Att. ῶ, (*lavo*, *diluo*), λούσω, to wash; midd., to bathe.

Λυγκεύς, έως, ὁ, an Argonaut, of miraculously keen sight.

Λυδία, ας, ἡ, a district on the W. coast of Asia Minor, S. of Mysia, W. of Phrygia, N. of Karia; its capital was Sardis §§ 23, 143.

Λυδοί, ῶν, οἱ, the Lydians § 115.

Λύκειον, ου, τό, a gymnasium at Athens, the resort of rhetoricians and philosophers, esp. of the Peripatetic (Aristotelian) school.

Λύκιος, α, ον, Lykian, *i.e.* of Lykia, a peninsula in the S. of Asia Minor, between Karia and Pamphylia, S. of Phrygia and Pisidia.

λύκος, ου, ὁ, (*lyc*anthropy, Lat. *lupus*), a wolf.

Λυκοῦργος, ου, ὁ, I. King of the Edonians § 93. II. The legislator of Sparta.

Λυκωρεύς, έως, ὁ, I. A peak of mount Parnasos in Phokis. II. A surname of Apollo.

λυμαίνομαι, to outrage, to spoil, to hurt.

λυπέω, Att. ῶ, ήσω, to grieve, to distress; midd., to be sad.

λύπη, ης, ἡ, pain, sorrow.

λυπηρός, ά, όν, painful, troublesome.

λυπηρῶς, adv., with pain; λ. ἔχει, it is painful § 51 n. 9.

λύρα, ας, ἡ, a lyre.

Λύσανδρος, ου, ὁ, a crafty Spartan commander at the end of the Peloponnesian war; surprised the Athenian fleet at Aigospotamos B.C. 405, took Athens and levelled the walls B.C. 404 §§ 44, 135.

Λυσίμαχος, ου, ὁ, one of Alexander's generals, distinguished in the Indian campaigns. After Alexander's death he had the government of Thrace, and assumed the title of king. In alliance with Seleukos he defeated Antigonos at Ipsos B.C. 301; and after various wars with Demetrios Poliorketes, died in battle at Koros in Phrygia, B.C. 281 § 156.

Λύσιππος, ου, ὁ, the only statuary to whom Alexander would sit § 65 n. 44; his statue of Opportunity gave rise to the proverb 'Take time by the forelock.'

λυσιτελέω, Att. ῶ, ήσω, to be profitable.

λύχνος, ου, ὁ, plur. οι or α, a lamp.

λύω, σω, (Lat. *luo*, *dilute*), to loose, unyoke, set free, dissolve, destroy, atone for.

λωποδυτέω, Att. ῶ, ήσω, (λῶπος, raiment, δύω, to put on), to steal clothes, to plunder.

λῷστος, η, ον, best, see ἀγαθός.

μαγειρικός, ή, όν, belonging to a cook; ἡ μ. (τέχνη), cookery.

μάγειρος, ου, ὁ, (μάσσω, μᾶζα), a cook.

μαγεύω, σω, to enchant; to poison.

μᾶζα, ας, ἡ, (μάττω), barley-bread § 38 n. 14.

μάθημα, ατος, τό, (*mathematics*), a lesson, learning, science.

μάθησις, εως, ἡ, learning, education.

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μαθητέον, verb. adj., one must learn.

μαθητής, οῦ, ὁ, a learner, a pupil.

μαινάς, άδος, ἡ, (*μαίνομαι*), a raving woman; a Bacchante, fanatic priestess of Bacchus.

μαίνομαι, μανοῦμαι, (*maniac*), to be mad, to rage.

μάκαρ, αρος, ὁ and *ἡ*, (also *ἡ μάκαιρα*), happy, blessed; *οἱ μ.*, the blessed gods, or the blessed dead.

μακαρίζω, ιῶ, to deem happy, to felicitate, *τινά τινος*. Cf. *εὐδαιμονίζω*.

μακάριος, α, ον = *μάκαρ. ὦ μακάριε*, my excellent friend!

Μακεδονία, ας, ἡ, a territory of Greece, W. of Thrace, S. of Paionia, E. of Illyricum, N. of Thessaly.

Μακεδών, όνος, ὁ, a Makedonian.

μακρόβιος, ον, long-lived.

μακρολογέω, Att. *ῶ, ήσω*, to speak long.

μακρός, ά, ον, (*μῆκος, macro*cosm), long, of time or space; far, deep, large; *μακρῷ* with compar., by far; *μακράν*, far.

μάλα, adv., very, exceeding; *καὶ μ.* § 157 n. 17; compar. *μᾶλλον*, more, rather; superl. *μάλιστα*, most, especially; *ὅτι μ.* = *quam maxime;* with numbers, about.

μαλακία, ας, ἡ, softness, weakness.

μαλακός, ή, όν, (*mollis, mulceo*), soft, easy, weak, effeminate.

μαλακότης, ητος, ἡ, softness, effeminacy.

μαλθακός, ή, όν, = *μαλακός*, mostly poetic.

μάλιστα, *μᾶλλον* } see *μάλα*.

μάνδρα, ας, ἡ, (Lat. *mandra*, archi*mandrite*), a stable § 107.

Μάνης, ους, ὁ, a slave's name § 145 n. 27.

μανθάνω, μαθήσομαι, (*μῆτις*), to learn, to understand.

μανία, ας, ἡ, (*maniac*), madness, enthusiasm.

μαντεῖον, ου, τό, an oracle.

μαντεύομαι, to prophesy, to guess; to consult an oracle.

μαντικός, ή, όν, prophetic; *μαντική, ῆς, ἡ*, (sc. *τέχνη*), divination.

Μαντίνεια, ας, ἡ, an ancient city in the W. of Arkadia, on the confines of Argolis, famous for three battles; I. B.C. 418, in which the Spartans defeated the allies of Athens; II. B.C. 362 in which Epameinondas defeated the Spartans and died § 129 n. 14; III. B.C. 206, in which Philopoimen and the Achaian league defeated the Spartans.

μάντις, εως, ὁ, (*μαίνομαι*), a seer, a prophet.

Μαραθών, ῶνος, ὁ, a village on the E. coast of Attica N.E. of Athens, famous for the defeat of the Persians under Datis and Artaphernes B.C. 490, by the Athenians and 1000 Plataians, under Miltiades. The mounds, under which the Athenians and Plataians are buried, can still be traced § 155 n. 36.

Μαρδόνιος, ου, ὁ, a Persian general, son-in-law of Dareios Hystaspis, slain at Plataiai B.C. 479 § 133.

Μαρσύας, ου, ὁ, I. son of Olympos, a Phrygian Silenos, who challenged Apollo to a musical contest, was defeated and flayed; II. a river of Phrygia, flowing into the Maiandros.

μαρτυρέω, Att. *ῶ, ήσω*, to bear witness, to testify.

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μαρτύρομαι, ὔροῦμαι, to call to witness, to invoke.

μάρτυς, υρος, ὁ and *ἡ,* (*martyr*), a witness.

μασάομαι, Att. *ῶμαι,* (Lat. *mandere, mala*), to chew.

Μασσαγέται, ῶν, οἱ, a Skythian nomad tribe, between the Caspian and the sea of Aral.

μάττω, ξω, to knead.

μαστεύω, σω, to seek after, to crave.

μαστιγόω, Att. *ῶ, ώσω,* to flog.

μάστιξ, ῖγος, ἡ, a whip.

μάταιος, α, ον, or *ος, ον,* vain, idle, wanton.

μάτην, adv., in vain, at random, falsely.

Μαύσωλος, ου, ὁ, tyrant of Halikarnassos B.C. 377—353, whose widow Artemisia raised to him the monument from which the name *Mausoleum* has been applied to every stately funeral monument. Many of the works of art from it have lately been brought to the British Museum § 36.

μάχαιρα, ας, ἡ, a knife, a dagger.

μάχη, ης, ἡ, (logo*machy*), a battle.

μάχιμος, η, ον, or *ος, ον,* warlike, effective.

μάχομαι, οῦμαι, (*macto*), to fight, to struggle.

Μεγάβυζος, ου, ὁ, a Persian name; I. father of Zopyros § 128; II. a contemporary of Zeuxis § 107.

Μεγαλής, έους, ὁ, father of Agesilaos § 25.

μεγαλυνέω, Att. *ῶ, ήσω,* to magnify. Late word.

μεγαλοπρεπής, ές, magnificent [illegible]

[illegible] (still *Megara*), [illegible] Megaris, the small district between Attica and Korinthia; the birthplace of Theognis and the philosopher Eukleides.

Μεγαρεύς, έως, ὁ, a Megarian.

μέγας, μεγάλη, μέγα, (*mickle, mighty, magnus, mahârajah*), great, mighty, strong, important; compar. *μείζων,* superl. *μέγιστος; ἡ μεγάλη πόλις,* Megalopolis, a city in Arkadia, formed after the battle of Leuktra B.C. 371, by the union of 38 villages, and completed B.C. 368; destroyed by Kleomenes B.C. 244; the birth-place of Polybios and Philopoimen. Its theatre, of which there are some remains, was the largest in Greece.

μέγεθος, ους, τό, size, greatness, quantity.

μέγιστος, see *μέγας.*

μέδιμνος, ου, ὁ, the Attic corn measure = 6 *modii* or pecks.

Μέδουσα, ης, ἡ, one of the Gorgons; whoever looked at her face, wreathed with snakes, was changed into stone. She was beheaded by Perseus.

μεθ', i. e. *μετά.*

μέθη, ης, ἡ, (*μέθυ*), drunkenness; strong drink.

μεθίημι, ησω, to let loose, to drop, discharge, desert, forgive; midd., to let go one's hold of, *τινός.*

μεθίστημι, μεταστήσω, to transpose, remove; midd., with perf. and 2 aor. act., to change one's place or state; to cease from, *τινός;* to alter.

μεθύω, σω, (*μέθυ, mead*), to be drunk.

μείζων, see *μέγας.*

μειράκιον, ου, τό, a stripling.

μείρομαι, (*μοῖρα, μόρος*), to receive

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as one's portion; εἵμαρται (and εἵμαρτο), it is (was) decreed.

ιείων, ον, § 45, (μινύθω, *minor*), compar. of μικρός.

ιέλαθρον, ου, ὁ, a house, gen. in plur.

ιελαινότατος, see μέλας.

Μελάμπους, οδος, ὁ, a legendary physician and seer; his cures were wrought by mysterious offerings and expiations; to him was ascribed the establishment of the worship of Dionysos; after his ears had been purged by serpents, he could understand the voice of animals, and foretell the future § 57.

Μελάνιππος, ου, ὁ, one of the Theban heroes, who defended the city against Polyneikes and the Seven § 146.

μέλας, αινα, αν, black, dark, compar. μελάντερος; superl. μελάντατος, or (rare) μελαινότατος, as if from μελαινός.

μελετάω, Att. ῶ, ήσω, (*meditor*), to practise.

μελέτη, ης, ἡ, practice, exercise.

Μέλητος, ου, ὁ, a feeble tragic poet, satirised by Aristophanes, one of the accusers of Sokrates § 66 n. 24.

μέλει, μελήσει, impers. verb, μοί τινος or περί τινος, I care about something; ὀλίγον μοι μέλει, I don't much care.

μέλι, ιτος, τό, (*mel*, *mulsum*), honey.

μελία, ας, ἡ, the ash; an ashen spear § 132.

Μελικέρτης, ου, ὁ, son of Athamas and Ino, changed into the sea-god Palaimon.

μέλιττα, ης, ἡ, (μελι), the honey-bee.

μέλλω, ήσω, to be about to do, with fut. or (rarely) pres. inf.; to be destined; to delay; τί δ' οὐ μέλλω; why should I not? = to be sure I do; τὸ μέλλον, the future.

μελοποιΐα, ας, ἡ, composition in verse and tune, poetry and music.

μέλος, ους, τό, (*melody*), I. in plur., limbs; II. a song; lyric poetry; a tune.

Μέμνων, ονος, ὁ, son of Tithonos and Eos, an ally of Priamos.

Μέμφις, εως or ιδος, ἡ, once the capital of Egypt, on the W. bank of the Nile, 10 miles S. of Cairo. In the neighbourhood are the three largest pyramids.

μέμφομαι, ψομαι, to blame, τινί.

μέν, a particle denoting that the clause in which it stands is correlative to a following clause, which has mostly δέ, sometimes ἀλλά or another particle, corresponding to the μέν. Sometimes μέν—δέ= *quidem—tamen*, it is true,—but still; as well,—as also; ὁ μέν—ὁ δέ, the one,—the other. See δέ. Often μέν is not to be translated.

Μέναιχμος, ου, ὁ, a geometrician § 138.

Μένανδρος, ου, ὁ, the chief poet of the new comedy at Athens. Four of his plays remain in Terence's Latin and numerous fragments in the original.

Μενέλεως, ω, (or Μενέλαος, ου), ὁ, son of Atreus, brother of Agamemnon, husband of Helene.

μέντοι, (μέν τοι), still; to be sure; in questions § 125 n. 11.

μένω, νῶ, (*maneo*), to remain, abide, await.

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μεριμνάω, Att. ῶ, *ήσω*, to care for, to be full of care.

Μερόπη, *ης*, *ἡ*, daughter of Kypselos, wife of Kresphontes § 124.

μέρος, *ους*, *τό*, (*μείρομαι*), a part, share, turn; *ἀνὰ μέρος* or *ἐν μέρει*, by turns; *κατὰ μέρος*, severally.

μεσημβρία, *ας*, *ἡ*, (*μέσος*, *ἡμέρα*, cf. for the *β*, Fr. *comble* from *cumulus*, *number* from *numerus*), I. mid-day, Lat. *meridies;* II. the South.

μεσόγειος, *α*, *ον*, inland, interior; generally *ἡ μ.* (*χώρα*).

μέσος, *η*, *ον*, middle, in the midst, (*medius*, *mid*), of place, time, quantity or condition; *τὸ μ.*, the midst, the mean; *ἐρράγη μέσος*, burst asunder in the midst.

μεσότης, *ητος*, *ἡ*, a mean, in mathematics § 47 n. 14; in ethics= *mediocritas*, the golden mean between excess and defect.

Μεσσήνιοι, *ων*, *οἱ*, the inhabitants of Messenia, the S. W. region of Peloponnesos, S. of Elis and Arkadia, W. of Lakonia.

μεστός, *ή*, *όν*, full, *τινός*.

μέσως, adv., moderately; *οὐ μέσως*, not a little; *μ. ἔχειν*, to lie in the mean.

μετ', see *μετά*.

μετά, prep., among. I. with gen., among, with, by aid of; *μετ' ἀλλήλων*, with one another; *μετὰ βροντῶν*, with thunderings; *μετ' ἀνθρώπων εἶναι*, to be among men; *μετ' ὀργῆς*, in wrath; *οἱ μετά τινος*, one's companions, one's party, one's troops. II. with acc., after, to fetch, in quest of; after, next to, of place or time; *μετ' οὐ πολύ*, no long time after § 154 n. 2; *μετ' ὀλίγον*, shortly; *μεθ' ἡμέραν*, after dawn, by day; *τὸ μετὰ ταῦτα*, thereafter.

μεταβάλλω, *λῶ*, to turn about, to change; midd., to exchange.

μεταβολή, *ῆς*, *ἡ*, change, exchange, traffic.

μεταγενής, *ές*, born after; *οἱ μεταγενέστεροι*, posterity.

μεταδιαιτάω, Att. *ῶ*, to change one's way of life. Late word.

μεταδίδωμι, *δώσω*, to give a share, *τινί τινος* or *τινί τι*.

μετακινέω, Att. *ῶ*, *ήσω*, to shift; to change.

μεταλαμβάνω, *λήψομαι*, to partake of, *τινός*; to take in exchange, to change; to take afterwards.

μεταλλάττω, *ξω*, to exchange; to take in exchange; to quit, *e.g.* *τὸν βίον*, to die.

μεταμέλεια, *ας*, *ἡ*, change of mind, repentance.

μεταμφιέννυμι, to put other clothes on a man; midd., to change clothes with, *τινί*.

μεταξύ, adv., (*μετά*), between, meanwhile; *μεταξὺ λέγων*, while speaking § 102 n. 1; also as prep. with gen., between.

μεταποιέω, Att. *ῶ*, *ήσω*, to alter; midd., to claim, *τινός*.

μεταστρέφω, *ψω*, to turn round, to change.

μεταφυτεύω, *σω*, to transplant.

μεταχάσκω, *χανοῦμαι*, *κέχηνα*, to yawn with another.

Μέτελλος, *ου*, *ὁ*, Q. Caecilius M. Pius, consul B.C. 80 with Sulla; commanded in the war against Sertorius § 120.

μετέχω, *μεθέξω*, to share with, *τινός τινι* or *τί τινι*.

μετεωρίζω, *ιῶ*, to raise on high; to excite; pass., to float in mid-air.

μετέωρος, *ον*, (*meteor*), high in

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air; in suspense; τὰ μ., the heavenly bodies.

μέτριος, α, ον, moderate, tolerable.

μετρίως, adv., moderately, temperately, fairly; οὐ μ., considerably.

μέτρον, ου, τό, (metre, Lat. metior), a measure § 127; a rule or standard §§ 63, 97; verse.

μέτωπον, ου, τό, forehead, face.

μέχρι, and before a vowel μέχρις, (μῆκος). I. prep. with gen., μέχρις οὗ, until; μ. τινός, how long? with numbers, up to. II. conj., until.

μή, a dependent negative particle, used in conditional and final clauses, with the imperat. and conjunctive when used in prohibitions § 103 n. 2, and with the inf.; εἰ μή, unless; ἵνα μή, ὡς μή, lest, = Lat. ne; μή ψεύδου, lie not; after verbs of prohibition etc. μή is not expressed in Engl. § 114 n. 13; on μή after verbs of fearing = Lat. ne see § 127 n. 2; on οὐ μή § 139 n. 6; on μή οὐ § 119 n. 15. As interrogative particle μή = Lat. num.

μηδαμῶς, adv., in no way.

μηδέ, but not, and not, also not, not even = Lat. ne—quidem.

Μήδεια, ας, ἡ, (μήδομαι, i. e. the inventive), daughter of Aietes, king of Kolchis, who procured for Iason the golden fleece, and became his wife. Her revenge upon him for his desertion is the subject of the play of Euripides. She is the great example of a powerful witch § 145.

μηδείς, μηδεμία, μηδέν, μηδενός, (μηδέ, εἷς), no one; μηδέν, nothing, not at all.

μηδέποτε, adv., never.

μηδέπω, adv., not yet.

Μηδικός, ή, όν, Median; τὰ Μ., the Persian war.

Μῆδοι, ων, οἱ, the people of Media, a country N. of Susiana and Persis, W. of Hyrkania and Parthia, S. of the Caspian, E. of Armenia and Assyria. It had for some time the rule over the Persians, but was subdued by Kyros I. B.C. 559. Capital, Ekbatana.

μήκιστος, η, ον, (μῆκος), used as superl. of μακρός, tallest, greatest, longest; τὸ μ., at the utmost.

μῆκος, ους, τό, (μακρός, μέγας), length of space or time; tallness, greatness; τὸ μ., in length.

μηκύνω, υνῶ, to lengthen, extend, delay.

μηλιάς, άδος, ἡ, (sc. γῆ), an ash-coloured earth from the isle of Melos, mixed by painters with their colours § 107. Lat. melinum.

μῆλον, ου, τό (Lat. mālum), an apple.

μήν, adv., used in asseverations, surely, of a truth; ἦ μήν, of a surety, a form used in oaths; καὶ μήν, and yet, moreover; well.

μήν, νός, ὁ, (Lat. mensis, moon), a month.

μηνυτής, οῦ, ὁ, an informer.

μηνύω, σω, to reveal, betray, inform.

μήποτε, adv., never.

μήπω, adv., not yet.

μηρίον, ου, τό, in plur. τὰ μ., the thigh-bones, wrapt in fat and burnt as a sacrifice.

μήτε—μήτε, neither—nor.

μήτηρ, τρός, (mater, Germ. Mutter), a mother.

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Μητίοχος, ου, ὁ, § 79 n. 8.

μητρόπολις, εως, ἡ, (*metropolis*), the mother-state, home, capital.

μητρυιά, ᾶς, ἡ, (μήτηρ), a stepmother.

μηχανάομαι, Att. ῶμαι, ήσομαι, to construct, devise, take measures.

μηχανή, ῆς, ἡ, (μῆχος, *machine, machination*), a contrivance, device, engine.

μία, see εἷς.

μιαίνω, ανῶ, to stain, defile, pollute.

μίγνυμι, ξω, (*misceo*, Germ. *mischen*), to mix, mingle, to bring near to; midd., to associate with, have intercourse with.

Μίδας, ου or α, ὁ, king of Phrygia, who prayed to Dionysos that whatever he touched might become gold; when his food also became gold, he prayed that the boon might be recalled.

μικρός, ά, όν, (*microcosm, microscope*), small, little, petty; μικρὸν ὕστερον, a little after; κατὰ μικρόν, by degrees; παρὰ μικρόν, within a little; μικροῦ δεῖν, or μικροῦ alone, so as to want but little, all but. Compar. and superl. regular; also ἐλάσσων, ἐλάχιστος, from ἔλαχυς; μείων, (μεῖστος, very rare).

Μιλήσιος, α, ον, of Miletos, a city of Karia, famous for its citizens, Thales, Anaximander, etc., and for its numerous colonies, esp. on the shores of the Black Sea. After being sacked by the Persians B.C. 494, it lost its former greatness.

Μιλτιάδης, ου, ὁ, the Athenian commander at Marathon, B.C. 490.

Μίλων, ωνος, ὁ, an athlete of Kroton, said to have borne an ox over the course at Olympia and to have eaten it in one day § 94.

μιμέομαι, Att. οῦμαι, ήσομαι, (*mimetic, mimic, pantomime*), to imitate, to act.

μιμνήσκω, μνήσω, to remind; midd., to remember, esp. the perf. μέμνημαι, τινός, cf. *memini;* to mention, in aor. ἐμνήσθην.

μίμνω, redupl. poetic form of μένω.

Μινύαι, ῶν, οἱ, an Aiolian tribe, which founded a powerful state in Boeotia, with Orchomenos for the capital.

Μίνως, ω, ὁ, son of Zeus and Europe, king of Krete, after death a judge in the lower world.

Μινώταυρος, ου, ὁ, a monster in Krete, half bull, half man, slain by Theseus.

μισέω, Att. ῶ, ήσω, (*misanthrope*), to hate.

μισθός, οῦ, ὁ, (Germ. *miethen*, to hire), pay, reward; ἐπὶ μισθῷ, for pay.

μισθοφόρος, ον, serving for hire; οἱ μ., mercenaries.

μισθόω, Att. ῶ, ώσω, to let, Lat. *locare;* midd., to hire, to contract for, Lat. *conducere*.

μισογυνία, ας, ἡ, (*misogyny*), hatred of women. Late word.

μῖσος, ους, τό, hatred.

μίτρα, ας, ἡ, (*mitre*), a head-band, snood, worn by Greek women; a turban.

μνᾶ, ᾶς, ἡ, (Lat. *mina*), a sum of money, about £4 = 100 drachmae; 60 μναῖ = a talent.

μνῆμα, ατος, } τό, (μιμνήσκω), a
μνημεῖον, ου, } memorial, a funeral monument.

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μνήμη, ης, ἡ, a remembrance, memory, mention.

μνημονεύω, σω, to mention, to remember.

μνηστεύω, to woo, betroth.

μνηστήρ, ῆρος, ὁ, (μνῶμαι), a suitor.

μοῖρα, ας, ἡ, (μείρομαι), a portion, one's lot, destiny; personified, the goddess of Doom.

μόλῃ, conjunctive aor. of the epic verb *βλώσκω*, to come.

μόλις, adv., hardly, scarcely.

μοναρχία, ας, ἡ, (monarchy, ἀρχή), sovereignty.

μονάς, άδος, ἡ, (μόνος, monad), the number one.

μονή, ῆς, ἡ, (μένω), a stay, delay.

μονομαχέω, ῶ, ήσω, to fight in single combat; to fight as a gladiator.

μονομάχος, ου, ὁ, a gladiator § 110.

μονοπέδιλος, ον, wearing a single sandal.

μόνος, η, ον, alone, solitary, single; *μόνον*, adv., only; *οὐ μ.*—*ἀλλὰ καί*, not only—but also; *μόνον οὐ, tantum non*, all but.

μορία, ας, ἡ, in plur., the olives sacred to Athene in the citadel of Athens § 4; also the sacred olives in the Academy.

μόριον, ου, τό, (μόρος), a portion.

μόρος, ου, ὁ, (μείρομαι), fate, doom, death.

Μόρσιμος, ου, ὁ, a Trachinian § 71.

μορφή, ῆς, ἡ, (anthropo*morphism;* Lat. *forma?*), form, appearance, kind.

Μοσύνοικοι, ων, οἱ, savages on the coast of Pontos, between the Chalybes and the Tibarenoi. They tattooed themselves § 94.

μόσχος, ου, ὁ and *ἡ* a young bull, a heifer.

Μοῦσα, ης, ἡ, (Musa), one of the nine goddesses of poetry and song, daughters of Zeus and Mnemosyne §§ 3, 37.

μοῦσα, ης, ἡ, music, song, refinement.

Μουσηγέτης, ου, ὁ, leader of the Muses § 86.

μουσική, ῆς, ἡ, (sc. *τέχνη*), music and song, the fine arts, accomplishment, education; fem. of *μουσικός, ή, όν*, musical, accomplished, scholarlike; well-bred § 99.

μοχθέω, Att. *ῶ, ήσω, (μόχθος)*, to be weary with toil; to perform with labour.

μοχθηρία, ας, ἡ, badness, wickedness.

μοχθηρός, ά, όν, miserable, worthless, wicked.

μοχθητέον, verbal adj., one must toil.

μόχθος, ου, ὁ, (μόγις), toil, hardship. Poetic word.

μύδρος, ου, ὁ, a red-hot mass, generally of iron.

μυελός, οῦ, ὁ, marrow.

μυέομαι, Att. *οῦμαι, (mystic)*, to be initiated; *τὰ μεγάλα*, into the great mysteries.

μυθογράφος, ου, ὁ, a writer of fables or legends.

μυθολογέω, Att. *ῶ, ήσω, (mythology)*; to tell legends, to recount.

μῦθος, ου, ὁ, (myth, mythical), a speech, a story, a legend.

μυῖα, ας, Att. *μύα, (musca*, Germ. *Mücke*, Engl. *midge)*, a fly.

Μυκῆναι, ῶν, αἱ, the capital city of Agamemnon, in Argolis. Remains of its Kyklopic walls still exist.

μύκης, ητος, ὁ, a mushroom § 149.

μυκτήρ, ῆρος, ὁ, the nose; the elephant's trunk § 51.

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λαιός, ά, όν, (*laevus*), left; poetic word.

Λάκαινα, ης, ἡ, fem. of **Λάκων**, a Lakonian woman.

Λακεδαιμόνιοι, ων, οἱ, the inhabitants of Lakedaimon, i. e. of Sparta, or of Lakonia.

Λακράτης, ους, ὁ, a Theban, captain of a band sent by Artaxerxes Ochos to conquer Egypt §§ 4, 102.

λακτίζω, ιῶ, (λάξ), to kick.

Λακύδης, ους, ὁ, of Kyrene, became head of the Academic school B.C. 241 on the death of Arkesilas, and so continued 26 years § 19.

Λάκων, ωνος, ὁ, a native of Lakonia, the S.E. division of the Morea.

Λακωνικός, ή, όν, Lakonian.

λαλέω, ῶ, ήσω, (*lull*), to talk, to chatter.

λαλίστατος, η, ον, superl. of **λάλος**, ον, talkative.

Λάμαχος, ου, an Athenian commander, of great bravery and probity; in 415 B.C. he was one of the 3 generals of the expedition against Sicily, and died before Syracuse B.C. 414 § 124.

λαμβάνω, λήψομαι, to take, seize; **δίκην**, to take satisfaction, *sumere poenas;* to understand; to detect § 100 n. 16; to get, to make money § 116 n. 39; midd., to lay hold of; **χειρός**, by the hand; **γῆς**, to gain § 119 n. 12.

λαμπάς, άδος, ἡ, (λάμπω), a torch.

Λάμπις, ιδος, ὁ, a rich shipmaster of Aigina § 77.

λαμπρός, ά, όν, (λάμπω), bright § 157; clear, keen, manifest, illustrious.

λαμπρότης, ητος, ἡ, brilliancy, splendour.

λαμπρῶς, adv., brightly, sumptuously § 114.

λαμπτήρ, ῆρος, ὁ, a light, a lamp.

λανθάνω, λήσω, (*lateo*), to escape notice § 68 n. 9; midd., to forget.

Λαομέδων, οντος, ὁ, king of Troy, father of Priamos § 157.

λάπτω, ψω, (*lambo*), to lap, to drain § 104 ad fin.

λάσιος, α, ον, (*lana*), shaggy.

λατομία, ας, ἡ (λᾶς, τέμνω), a stone quarry § 146 n. 13. Lat. *lat.*

λατρεύω, σω, (*idolatry, latrocinor*), to serve, to obey, to worship.

λάφυρα, ων, τά, (λαμβάνω), spoils.

λάχανα, ων, τά, (λαχαίνω), potherbs; the vegetable market.

λέβης, ητος, ὁ, (λείβω), a kettle, a pan.

λέγω, ξω, (Lat. *lego*). I. to choose, (in this sense perf. **εἴλοχα**, perf. pass. **εἴλεγμαι**, aor. pass. **ἐλέγην**); II. to say, to speak; **εὖ λέγειν τινά**, to speak well of one, (**εὖ ἀκούω** is used as pass.); to call, to mean, (in this sense perf. pass. **λέλεγμαι**, aor. pass. **ἐλέχθην**; in most compounds **ἀγορεύω** takes the place of **λέγω**; **ἐρῶ** is used as fut., **εἴρηκα** as perf., **εἶπον** as aor.).

λειμών, ῶνος, ὁ, a meadow.

λεῖος, α, ον, (Lat. *levis*), smooth, soft.

λειπτέον, verbal adj., one must leave.

λείπω, ψω, (*eclipse*), to leave, quit; intrans., to fail.

λειτουργία, ας, ἡ, (*liturgy*, **λεώς** and **ἔργον**), a public service; service of the gods § 24.

λέξις, εως, ἡ, (λέγω, *lexicon*), diction, style § 53; a phrase.

λεοντῆ, ῆς, ἡ, (sc. **δορά**), a lion's skin.

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εοντῖνος, ου, ὁ, a native of Leontini, a city on the E. of Sicily, N. of Syracuse.
ἐπτός, ή, όν, (λέπω, to peel), fine § 62 n. 8; thin, small, light, subtle.
ἐπτότης, ητος, ἡ, leanness, fineness, subtlety.
ερναῖος, α, ον, of Lerna, a lake on the coast of Argolis.
ευκός, ή, όν, (*luceo*), white.
εῦκτρα, ων, τά, a town of Boeotia famous for the defeat of the Spartans by Epameinondas B.C. 371.
έων, οντος, ὁ, a lion.
εωνίδας, ου or α, ὁ, the Spartan king, who died at Thermopylai B.C. 480 § 142.
ήγω, ξω, to cease.
ήδα, ας, ἡ, bore to Tyndareus Klytaimnestra; to Zeus, Helene, Kastor and Polydeukes.
ήθη, ης, ἡ, forgetfulness.
ήμμα, ατος, τό, (λαμβάνω, *lemma*), gain.
Λήμνιος, α, ον, Lemnian, of Lemnos, a volcanic island in the Aigaian sea (Archipelago), south of Thasos.
λῆρος, ου, ὁ, foolish talk, nonsense.
ληστεία, ας, ἡ, piracy.
ληστής, οῦ, ὁ, a pirate, a buccaneer.
Λητώ, οῦς, ἡ, mother by Zeus of Apollo and Artemis.
λίαν, adv., exceedingly.
λιβανωτός, οῦ, ὁ, frankincense.
Λιβύη, ης, ἡ, Africa, esp. the N. coast W. of Egypt.
Λίβυς, υος, ὁ, a Libyan.
Λιβυστικός, ή, όν, Libyan.
λίθος, ου, ὁ, (mega*lithic*, *litho*tomy), a stone.
λιμήν, ένος, ὁ, a harbour, a refuge; metaph. of the port of death § 145 n. 30.
λίμνη, ης, ἡ, (λείβω), a lake.
λιμός, οῦ, ὁ, hunger, famine; a starveling § 136 n. 9.
λίνον, ου, τό, (*linum*), a thread; cloth.
λιπαρός, ά, όν, (λίπα), oily, sleek, bright, rich; τὰ λ., oily dishes.
λιπάω, Att. ῶ, to be sleek.
λιότης, ητος, ἡ, plainness.
λογίζομαι, ιοῦμαι, to reckon, consider, infer.
λόγιος, α, ον, eloquent; compar., ώτερος § 53.
λογισμός, οῦ, ὁ, consideration, reasoning, reason.
λόγος, ου, ὁ, (the*ology*, *logo*machy, *logic*), a word, a saying; speech; a speech; reason, esteem, account; ἐλθεῖν εἰς λόγους τινί, to engage in conversation with; ὁ ἥττων λ. § 45 n. 21; κατὰ λόγον τῆς ἀδικίας, in proportion to § 82; εἰς μισθοῦ λόγον § 115 n. 11.
λοιδορέω, Att. ῶ, ήσω, to abuse, to rail.
λοιμός, οῦ, ὁ, a plague.
λοιπός, ή, όν, (λείπω), remaining; τὸ λ., for the future.
λοίσθιος, α, ον, left behind, last.
Λοκροί, ῶν, οἱ, a Greek tribe, settled in various places, esp. the Λ. Ὀπούντιοι, on the E. coast of Greece opposite Euboia; and the Λ. Ὀζόλαι on the gulf of Crisa, adjoining Aitolia § 93.
λοξός, ή, όν, cross, Lat. *obliquus*; at right angles § 127 n. 27.
λοπάς, άδος, ἡ, a dish.
Λουκιανός, οῦ, ὁ, of Samosata, in Kommagene, flourished under the Antonines and Commodus. In his numerous writings he satirises the vices and follies, the hypocrisy and barbarism of his age, its philoso-

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phy, religion, literature and manners.

λούω, see λόω.

λόφος, ου, ὁ, the neck; the ridge of a hill § 52.

λοχαγός, οῦ, ὁ, a captain, the commander of a company (λόχος).

λόω, Att. ῶ, (*lavo*, di*luo*), λούσω, to wash; midd., to bathe.

Λυγκεύς, έως, ὁ, an Argonaut, of miraculously keen sight.

Λυδία, ας, ἡ, a district on the W. coast of Asia Minor, S. of Mysia, W. of Phrygia, N. of Karia; its capital was Sardis §§ 23, 143.

Λυδοί, ῶν, οἱ, the Lydians § 115.

Λύκειον, ου, τό, a gymnasium at Athens, the resort of rhetoricians and philosophers, esp. of the Peripatetic (Aristotelian) school.

Λύκιος, α, ον, Lykian, *i.e.* of Lykia, a peninsula in the S. of Asia Minor, between Karia and Pamphylia, S. of Phrygia and Pisidia.

λύκος, ου, ὁ, (*lyc*anthropy, Lat. *lupus*), a wolf.

Λυκοῦργος, ου, ὁ, I. King of the Edonians § 93. II. The legislator of Sparta.

Λυκωρεύς, έως, ὁ, I. A peak of mount Parnasos in Phokis. II. A surname of Apollo.

λυμαίνομαι, to outrage, to spoil, to hurt.

λυπέω, Att. ῶ, ήσω, to grieve, to distress; midd., to be sad.

λύπη, ης, ἡ, pain, sorrow.

λυπηρός, ά, όν, painful, troublesome.

λυπηρῶς, adv., with pain; λ. ἔχει, it is painful § 51 n. 9.

λύρα, ας, ἡ, a lyre.

Λύσανδρος, ου, ὁ, a crafty Spartan commander at the end of the Peloponnesian war; surprised the Athenian fleet at Aigospotamos B.C. 405, took Athens and levelled the walls B.C. 404 §§ 44, 135.

Λυσίμαχος, ου, ὁ, one of Alexander's generals, distinguished in the Indian campaigns. After Alexander's death he had the government of Thrace, and assumed the title of king. In alliance with Seleukos he defeated Antigonos at Ipsos B.C. 301; and after various wars with Demetrios Poliorketes, died in battle at Koros in Phrygia, B.C. 281 § 156.

Λύσιππος, ου, ὁ, the only statuary to whom Alexander would sit § 65 n. 44; his statue of Opportunity gave rise to the proverb 'Take time by the forelock.'

λυσιτελέω, Att. ῶ, ήσω, to be profitable.

λύχνος, ου, ὁ, plur. οι or α, a lamp.

λύω, σω, (Lat. *luo*, *dilute*), to loose, unyoke, set free, dissolve, destroy, atone for.

λωποδυτέω, Att. ῶ, ήσω, (λῶπος, raiment, δύω, to put on), to steal clothes, to plunder.

λῷστος, η, ον, best, see ἀγαθός.

μαγειρικός, ή, όν, belonging to a cook; ἡ μ. (τέχνη), cookery.

μάγειρος, ου, ὁ, (μάσσω, μᾶζα), a cook.

μαγεύω, σω, to enchant; to poison.

μᾶζα, ας, ἡ, (μάττω), barley-bread § 38 n. 14.

μάθημα, ατος, τό, (*mathematics*), a lesson, learning, science.

μάθησις, εως, ἡ, learning, education.

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μαθητέον, verb. adj., one must learn.

μαθητής, οῦ, ὁ, a learner, a pupil.

μαινάς, άδος, ἡ, (*μαίνομαι*), a raving woman; a Bacchante, fanatic priestess of Bacchus.

μαίνομαι, μανοῦμαι, (*maniac*), to be mad, to rage.

μάκαρ, αρος, ὁ and *ἡ*, (also *ἡ μάκαιρα*), happy, blessed; *οἱ μ.*, the blessed gods, or the blessed dead.

μακαρίζω, ιῶ, to deem happy, to felicitate, *τινά τινος*. Cf. *εὐδαιμονίζω*.

μακάριος, α, ον = *μάκαρ. ὦ μακάριε*, my excellent friend!

Μακεδονία, ας, ἡ, a territory of Greece, W. of Thrace, S. of Paionia, E. of Illyricum, N. of Thessaly.

Μακεδών, όνος, ὁ, a Makedonian.

μακρόβιος, ον, long-lived.

μακρολογέω, Att. *ῶ, ήσω*, to speak long.

μακρός, ά, ον, (*μῆκος, macrocosm*), long, of time or space; far, deep, large; *μακρῷ* with compar., by far; *μακράν*, far.

μάλα, adv., very, exceeding; *καὶ μ.* § 157 n. 17; compar. *μᾶλλον*, more, rather; superl. *μάλιστα*, most, especially; *ὅτι μ.* = *quam maxime;* with numbers, about.

μαλακία, ας, ἡ, softness, weakness.

μαλακός, ή, όν, (*mollis, mulceo*), soft, easy, weak, effeminate.

μαλακότης, ητος, ἡ, softness, effeminacy.

μαλθακός, ή, όν, = *μαλακός*, mostly poetic.

μάλιστα, *μᾶλλον* } see *μάλα*.

μάνδρα, ας, ἡ, (Lat. *mandra*, archi*mandrite*), a stable § 107.

Μάνης, ους, ὁ, a slave's name § 145 n. 27.

μανθάνω, μαθήσομαι, (*μῆτις*), to learn, to understand.

μανία, ας, ἡ, (*maniac*), madness, enthusiasm.

μαντεῖον, ου, τό, an oracle.

μαντεύομαι, to prophesy, to guess; to consult an oracle.

μαντικός, ή, όν, prophetic; *μαντική, ῆς, ἡ*, (sc. *τέχνη*), divination.

Μαντίνεια, ας, ἡ, an ancient city in the W. of Arkadia, on the confines of Argolis, famous for three battles; I. B.C. 418, in which the Spartans defeated the allies of Athens; II. B.C. 362 in which Epameinondas defeated the Spartans and died § 129 n. 14; III. B.C. 206, in which Philopoimen and the Achaian league defeated the Spartans.

μάντις, εως, ὁ, (*μαίνομαι*), a seer, a prophet.

Μαραθών, ῶνος, ὁ, a village on the E. coast of Attica N.E. of Athens, famous for the defeat of the Persians under Datis and Artaphernes B.C. 490, by the Athenians and 1000 Plataians, under Miltiades. The mounds, under which the Athenians and Plataians are buried, can still be traced § 155 n. 36.

Μαρδόνιος, ου, ὁ, a Persian general, son-in-law of Dareios Hystaspis, slain at Plataiai B.C. 479 § 133.

Μαρσύας, ου, ὁ, I. son of Olympos, a Phrygian Silenos, who challenged Apollo to a musical contest, was defeated and flayed; II. a river of Phrygia, flowing into the Maiandros.

μαρτυρέω, Att. *ῶ, ήσω*, to bear witness, to testify.

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μαρτύρομαι, ὔροῦμαι, to call to witness, to invoke.

μάρτυς, υρος, ὁ and *ἡ*, (*martyr*), a witness.

μασάομαι, Att. *ῶμαι*, (Lat. *mandere, mala*), to chew.

Μασσαγέται, ῶν, οἱ, a Skythian nomad tribe, between the Caspian and the sea of Aral.

μάττω, ξω, to knead.

μαστεύω, σω, to seek after, to crave.

μαστιγόω, Att. *ῶ, ώσω*, to flog.

μάστιξ, ῖγος, ἡ, a whip.

μάταιος, α, ον, or *ος, ον*, vain, idle, wanton.

μάτην, adv., in vain, at random, falsely.

Μαύσωλος, ου, ὁ, tyrant of Halikarnassos B. C. 377 — 353, whose widow Artemisia raised to him the monument from which the name *Mausoleum* has been applied to every stately funeral monument. Many of the works of art from it have lately been brought to the British Museum § 36.

μάχαιρα, ας, ἡ, a knife, a dagger.

μάχη, ης, ἡ, (*logomachy*), a battle.

μάχιμος, η, ον, or *ος, ον*, warlike, effective.

μάχομαι, οῦμαι, (*macto*), to fight, to struggle.

Μεγάβυζος, ου, ὁ, a Persian name; I. father of Zopyros § 128; II. a contemporary of Zeuxis § 107.

Μεγακλῆς, έους, ὁ, father of Aglaïs § 25.

μεγαλοποιέω, Att. *ῶ, ήσω*, to magnify. Late word.

μεγαλοπρεπής, ές, magnificent § 36.

Μέγαρα, ων, τά, (still *Megara*), the capital of Megaris, the small district between Attica and Korinthia; the birthplace of Theognis and the philosopher Eukleides.

Μεγαρεύς, έως, ὁ, a Megarian.

μέγας, μεγάλη, μέγα, (*mickle, mighty, magnus, mahârajah*), great, mighty, strong, important; compar. *μείζων*, superl. *μέγιστος*; *ἡ μεγάλη πόλις*, Megalopolis, a city in Arkadia, formed after the battle of Leuktra B. C. 371, by the union of 38 villages, and completed B. C. 368; destroyed by Kleomenes B. C. 244; the birth-place of Polybios and Philopoimen. Its theatre, of which there are some remains, was the largest in Greece.

μέγεθος, ους, τό, size, greatness, quantity.

μέγιστος, see *μέγας*.

μέδιμνος, ου, ὁ, the Attic corn measure = 6 *modii* or pecks.

Μέδουσα, ης, ἡ, one of the Gorgons; whoever looked at her face, wreathed with snakes, was changed into stone. She was beheaded by Perseus.

μεθ', i. e. *μετά*.

μέθη, ης, ἡ, (*μέθυ*), drunkenness; strong drink.

μεθίημι, ησω, to let loose, to drop, discharge, desert, forgive; midd., to let go one's hold of, *τινός*.

μεθίστημι, μεταστήσω, to transpose, remove; midd., with perf. and 2 aor. act., to change one's place or state; to cease from, *τινός*; to alter.

μεθύω, σω, (*μέθυ, mead*), to be drunk.

μείζων, see *μέγας*.

μειράκιον, ου, τό, a stripling.

μείρομαι, (*μοῖρα, μόρος*), to receive

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as one's portion; εἵμαρται (and εἵμαρτο), it is (was) decreed.

μείων, ον, § 45, (μινύθω, *minor*), compar. of μικρός.

μέλαθρον, ου, ὁ, a house, gen. in plur.

μελαινότατος, see μέλας.

Μελάμπους, οδος, ὁ, a legendary physician and seer; his cures were wrought by mysterious offerings and expiations; to him was ascribed the establishment of the worship of Dionysos; after his ears had been purged by serpents, he could understand the voice of animals, and foretell the future § 57.

Μελάνιππος, ου, ὁ, one of the Theban heroes, who defended the city against Polyneikes and the Seven § 146.

μέλας, αινα, αν, black, dark, compar. μελάντερος; superl. μελάντατος, or (rare) μελαινότατος, as if from μελαινός.

μελετάω, Att. ῶ, ήσω, (*meditor*), to practise.

μελέτη, ης, ἡ, practice, exercise.

Μέλητος, ου, ὁ, a feeble tragic poet, satirised by Aristophanes, one of the accusers of Sokrates § 66 n. 24.

μέλει, μελήσει, impers. verb, μοί τινος or περί τινος, I care about something; ὀλίγον μοι μέλει, I don't much care.

μέλι, ιτος, τό, (*mel*, *mulsum*), honey.

μελία, ας, ἡ, the ash; an ashen spear § 132.

Μελικέρτης, ου, ὁ, son of Athamas and Ino, changed into the sea-god Palaimon.

μέλιττα, ης, ἡ, (μέλι), the honey-bee.

μέλλω, ήσω, to be about to do, with fut. or (rarely) pres. inf.; to be destined; to delay; τί δ' οὐ μέλλω; why should I not? = to be sure I do; τὸ μέλλον, the future.

μελοποιΐα, ας, ἡ, composition in verse and tune, poetry and music.

μέλος, ους, τό, (*melody*), I. in plur., limbs; II. a song; lyric poetry; a tune.

Μέμνων, ονος, ὁ, son of Tithonos and Eos, an ally of Priamos.

Μέμφις, εως or ιδος, ἡ, once the capital of Egypt, on the W. bank of the Nile, 10 miles S. of Cairo. In the neighbourhood are the three largest pyramids.

μέμφομαι, ψομαι, to blame, τινί.

μέν, a particle denoting that the clause in which it stands is correlative to a following clause, which has mostly δέ, sometimes ἀλλά or another particle, corresponding to the μέν. Sometimes μέν—δέ = *quidem—tamen*, it is true,—but still; as well,—as also; ὁ μέν—ὁ δέ, the one,—the other. See δέ. Often μέν is not to be translated.

Μέναιχμος, ου, ὁ, a geometrician § 138.

Μένανδρος, ου, ὁ, the chief poet of the new comedy at Athens. Four of his plays remain in Terence's Latin and numerous fragments in the original.

Μενέλεως, ω, (or Μενέλαος, ου), ὁ, son of Atreus, brother of Agamemnon, husband of Helene.

μέντοι, (μέν τοι), still; to be sure; in questions § 125 n. 11.

μένω, νῶ, (*maneo*), to remain, abide, await.

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μεριμνάω, Att. ῶ, ήσω, to care for, to be full of care.

Μερόπη, ης, ἡ, daughter of Kypselos, wife of Kresphontes § 124.

μέρος, ους, τό, (*μείρομαι*), a part, share, turn; *ἀνὰ μέρος* or *ἐν μέρει*, by turns; *κατὰ μέρος*, severally.

μεσημβρία, ας, ἡ, (*μέσος*, *ἡμέρα*, cf. for the *β*, Fr. *comble* from *cumulus*, *number* from *numerus*), I. mid-day, Lat. *meridies;* II. the South.

μεσόγειος, α, ον, inland, interior; generally *ἡ μ.* (*χώρα*).

μέσος, η, ον, middle, in the midst, (*medius*, *mid*), of place, time, quantity or condition; *τὸ μ.*, the midst, the mean; *ἐρράγη μέσος*, burst asunder in the midst.

μεσότης, ητος, ἡ, a mean, in mathematics § 47 n. 14; in ethics= *mediocritas*, the golden mean between excess and defect.

Μεσσήνιοι, ων, οἱ, the inhabitants of Messenia, the S. W. region of Peloponnesos, S. of Elis and Arkadia, W. of Lakonia.

μεστός, ή, όν, full, *τινός*.

μέσως, adv., moderately; *οὐ μέσως*, not a little; *μ. ἔχειν*, to lie in the mean.

μετ', see *μετά*.

μετά, prep., among. I. with gen., among, with, by aid of; *μετ' ἀλλήλων*, with one another; *μετὰ βροντῶν*, with thunderings; *μετ' ἀνθρώπων εἶναι*, to be among men; *μετ' ὀργῆς*, in wrath; *οἱ μετά τινος*, one's companions, one's party, one's troops. II. with acc., after, to fetch, in quest of; after, next to, of place or time; *μετ' οὐ πολύ*, no long time after § 154 n. 2; *μετ' ὀλίγον*, shortly; *μεθ' ἡμέραν*, after dawn, by day; *τὸ μετὰ ταῦτα*, thereafter.

μεταβάλλω, λῶ, to turn about, to change; midd., to exchange.

μεταβολή, ῆς, ἡ, change, exchange, traffic.

μεταγενής, ές, born after; *οἱ μεταγενέστεροι*, posterity.

μεταδιαιτάω, Att. ῶ, to change one's way of life. Late word.

μεταδίδωμι, δώσω, to give a share, *τινί τινος* or *τινί τι*.

μετακινέω, Att. ῶ, ήσω, to shift; to change.

μεταλαμβάνω, λήψομαι, to partake of, *τινός*; to take in exchange, to change; to take afterwards.

μεταλλάττω, ξω, to exchange; to take in exchange; to quit, *e.g. τὸν βίον*, to die.

μεταμέλεια, ας, ἡ, change of mind, repentance.

μεταμφιέννυμι, to put other clothes on a man; midd., to change clothes with, *τινί*.

μεταξύ, adv., (*μετά*), between, meanwhile; *μεταξύ λέγων*, while speaking § 102 n. 1; also as prep. with gen., between.

μεταποιέω, Att. ῶ, ήσω, to alter; midd., to claim, *τινός*.

μεταστρέφω, ψω, to turn round, to change.

μεταφυτεύω, σω, to transplant.

μεταχάσκω, χανοῦμαι, κέχηνα, to yawn with another.

Μέτελλος, ου, ὁ, Q. Caecilius M. Pius, consul B.C. 80 with Sulla; commanded in the war against Sertorius § 120.

μετέχω, μεθέξω, to share with, *τινός τινι* or *τί τινι*.

μετεωρίζω, ίσω, to raise on high; to excite; pass., to float in mid-air.

μετέωρος, ον, (*meteor*), high in

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air; in suspense; τὰ μ., the heavenly bodies.

μέτριος, α, ον, moderate, tolerable.

μετρίως, adv., moderately, temperately, fairly; οὐ μ., considerably.

μέτρον, ου, τό, (*metre*, Lat. *metior*), a measure § 127; a rule or standard §§ 63, 97; verse.

μέτωπον, ου, τό, forehead, face.

μέχρι, and before a vowel μέχρις, (μῆκος). I. prep. with gen., μέχρις οὗ, until; μ. τινός, how long? with numbers, up to. II. conj., until.

μή, a dependent negative particle, used in conditional and final clauses, with the imperat. and conjunctive when used in prohibitions § 103 n. 2, and with the inf.; εἰ μή, unless; ἵνα μή, ὡς μή, lest, = Lat. *ne*; μὴ ψεύδου, lie not; after verbs of prohibition etc. μή is not expressed in Engl. § 114 n. 13; on μή after verbs of fearing = Lat. *ne* see § 127 n. 2; on οὐ μή § 139 n. 6; on μὴ οὐ § 119 n. 15. As interrogative particle μή = Lat. *num*.

μηδαμῶς, adv., in no way.

μηδέ, but not, and not, also not, not even = Lat. *ne—quidem*.

Μήδεια, ας, ἡ, (μήδομαι, *i. e.* the inventive), daughter of Aietes, king of Kolchis, who procured for Iason the golden fleece, and became his wife. Her revenge upon him for his desertion is the subject of the play of Euripides. She is the great example of a powerful witch § 145.

μηδείς, μηδεμία, μηδέν, μηδενός, (μηδέ, εἷς), no one; μηδέν, nothing, not at all.

μηδέποτε, adv., never.

μηδέπω, adv., not yet.

Μηδικός, ή, όν, Median; τὰ Μ., the Persian war.

Μῆδοι, ων, οἱ, the people of Media, a country N. of Susiana and Persis, W. of Hyrkania and Parthia, S. of the Caspian, E. of Armenia and Assyria. It had for some time the rule over the Persians, but was subdued by Kyros I. B.C. 559. Capital, Ekbatana.

μήκιστος, η, ον, (μῆκος), used as superl. of μακρός, tallest, greatest, longest; τὸ μ., at the utmost.

μῆκος, ους, τό, (μακρός, μέγας), length of space or time; tallness, greatness; τὸ μ., in length.

μηκύνω, υνῶ, to lengthen, extend, delay.

μηλιάς, άδος, ἡ, (sc. γῆ), an ash-coloured earth from the isle of Melos, mixed by painters with their colours § 107. Lat. *melinum*.

μῆλον, ου, τό (Lat. *mālum*), an apple.

μήν, adv., used in asseverations, surely, of a truth; ἦ μήν, of a surety, a form used in oaths; καὶ μήν, and yet, moreover; well.

μήν, νός, ὁ, (Lat. *mensis*, *moon*), a month.

μηνυτής, οῦ, ὁ, an informer.

μηνύω, σω, to reveal, betray, inform.

μήποτε, adv., never.

μήπω, adv., not yet.

μηρίον, ου, τό, in plur. τὰ μ., the thigh-bones, wrapt in fat and burnt as a sacrifice.

μήτε—μήτε, neither—nor.

μήτηρ, τρός, (*mater*, Germ. *Mutter*), a mother.

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Μητίοχος, ου, ὁ, § 79 n. 8.

μητρόπολις, εως, ἡ, (*metropolis*), the mother-state, home, capital.

μητρυιά, ᾶς, ἡ, (**μήτηρ**), a stepmother.

μηχανάομαι, Att. **ῶμαι**, **ήσομαι**, to construct, devise, take measures.

μηχανή, ῆς, ἡ, (**μῆχος**, *machine, machination*), a contrivance, device, engine.

μία, see **εἷς**.

μιαίνω, **ανῶ**, to stain, defile, pollute.

μίγνυμι, **ξω**, (*misceo*, Germ. *mischen*), to mix, mingle, to bring near to; midd., to associate with, have intercourse with.

Μίδας, ου or **α**, ὁ, king of Phrygia, who prayed to Dionysos that whatever he touched might become gold; when his food also became gold, he prayed that the boon might be recalled.

μικρός, **ά**, **όν**, (*microcosm*, *microscope*), small, little, petty; **μικρὸν ὕστερον**, a little after; **κατὰ μικρόν**, by degrees; **παρὰ μικρόν**, within a little; **μικροῦ δεῖν**, or **μικροῦ** alone, so as to want but little, all but. Compar. and superl. regular; also **ἐλάσσων**, **ἐλάχιστος**, from **ἐλαχυς**; **μείων**, (**μεῖστος**, very rare).

Μιλήσιος, **α**, **ον**, of Miletos, a city of Karia, famous for its citizens, Thales, Anaximander, etc., and for its numerous colonies, esp. on the shores of the Black Sea. After being sacked by the Persians B.C. 494, it lost its former greatness.

Μιλτιάδης, ου, ὁ, the Athenian commander at Marathon, B.C. 490.

Μίλων, **ωνος**, ὁ, an athlete of Kroton, said to have borne an ox over the course at Olympia and to have eaten it in one day § 94.

μιμέομαι, Att. **οῦμαι**, **ήσομαι**, (*mimetic*, *mimic*, pantomime), to imitate, to act.

μιμνήσκω, **μνήσω**, to remind; midd., to remember, esp. the perf. **μέμνημαι**, **τινός**, cf. *memini*; to mention, in aor. **ἐμνήσθην**.

μίμνω, redupl. poetic form of **μένω**.

Μινύαι, **ῶν**, **οἱ**, an Aiolian tribe, which founded a powerful state in Boeotia, with Orchomenos for the capital.

Μίνως, **ω**, ὁ, son of Zeus and Europe, king of Krete, after death a judge in the lower world.

Μινώταυρος, **ου**, ὁ, a monster in Krete, half bull, half man, slain by Theseus.

μισέω, Att. **ῶ**, **ήσω**, (*misanthrope*), to hate.

μισθός, **οῦ**, ὁ, (Germ. *miethen*, to hire), pay, reward; **ἐπὶ μισθῷ**, for pay.

μισθοφόρος, **ον**, serving for hire; **οἱ μ.**, mercenaries.

μισθόω, Att. **ῶ**, **ώσω**, to let, Lat. *locare*; midd., to hire, to contract for, Lat. *conducere*.

μισογυνία, **ας**, ἡ, (*misogyny*), hatred of women. Late word.

μῖσος, **ους**, τό, hatred.

μίτρα, **ας**, ἡ, (*mitre*), a head-band, snood, worn by Greek women; a turban.

μνᾶ, **ᾶς**, ἡ, (Lat. *mina*), a sum of money, about £4 = 100 drachmae; 60 **μναῖ** = a talent.

μνῆμα, **ατος**, τό, (**μιμνήσκω**), a
μνημεῖον, **ου**, } memorial, a funeral monument.

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μνήμη, ης, ἡ, a remembrance, memory, mention.

μνημονεύω, σω, to mention, to remember.

μνηστεύω, to woo, betroth.

μνηστήρ, ῆρος, ὁ, (*μνῶμαι*), a suitor.

μοῖρα, ας, ἡ, (*μείρομαι*), a portion, one's lot, destiny; personified, the goddess of Doom.

μόλῃ, conjunctive aor. of the epic verb *βλώσκω,* to come.

μόλις, adv., hardly, scarcely.

μοναρχία, ας, ἡ, (*monarchy,* *ἀρχή*), sovereignty.

μονάς, άδος, ἡ, (*μόνος, monad*), the number one.

μονή, ῆς, ἡ, (*μένω*), a stay, delay.

μονομαχέω, ῶ, ήσω, to fight in single combat; to fight as a gladiator.

μονομάχος, ου, ὁ, a gladiator § 110.

μονοπέδιλος, ον, wearing a single sandal.

μόνος, η, ον, alone, solitary, single; *μόνον,* adv., only; *οὐ μ.*—*ἀλλὰ καί,* not only—but also; *μόνον οὐ, tantum non,* all but.

μορία, ας, ἡ, in plur., the olives sacred to Athene in the citadel of Athens § 4; also the sacred olives in the Academy.

μόριον, ου, τό, (*μόρος*), a portion.

μόρος, ου, ὁ, (*μείρομαι*), fate, doom, death.

Μόρσιμος, ου, ὁ, a Trachinian § 71.

μορφή, ῆς, ἡ, (anthropo*morphism;* Lat. *forma?*), form, appearance, kind.

Μοσύνοικοι, ων, οἱ, savages on the coast of Pontos, between the Chalybes and the Tibarenoi. They tattooed themselves § 94.

μόσχος, ου, ὁ and *ἡ* a young bull, a heifer.

Μοῦσα, ης, ἡ, (*Musa*), one of the nine goddesses of poetry and song, daughters of Zeus and Mnemosyne §§ 3, 37.

μοῦσα, ης, ἡ, music, song, refinement.

Μουσηγέτης, ου, ὁ, leader of the Muses § 86.

μουσική, ῆς, ἡ, (sc. *τέχνη*), music and song, the fine arts, accomplishment, education; fem. of *μουσικός, ή, όν,* musical, accomplished, scholarlike; well-bred § 99.

μοχθέω, Att. *ῶ, ήσω,* (*μόχθος*), to be weary with toil; to perform with labour.

μοχθηρία, ας, ἡ, badness, wickedness.

μοχθηρός, ά, όν, miserable, worthless, wicked.

μοχθητέον, verbal adj., one must toil.

μόχθος, ου, ὁ, (*μόγις*), toil, hardship. Poetic word.

μύδρος, ου, ὁ, a red-hot mass, generally of iron.

μυελός, οῦ, ὁ, marrow.

μυέομαι, Att. *οῦμαι,* (*mystic*), to be initiated; *τὰ μεγάλα,* into the great mysteries.

μυθογράφος, ου, ὁ, a writer of fables or legends.

μυθολογέω, Att. *ῶ, ήσω,* (*mythology*); to tell legends, to recount.

μῦθος, ου, ὁ, (*myth, mythical*), a speech, a story, a legend.

μυῖα, ας, Att. *μύα,* (*musca,* Germ. *Mücke,* Engl. *midge*), a fly.

Μυκῆναι, ῶν, αἱ, the capital city of Agamemnon, in Argolis. Remains of its Kyklopic walls still exist.

μύκης, ητος, ὁ, a mushroom § 149.

μυκτήρ, ῆρος, ὁ, the nose; the elephant's trunk § 51.

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Μυλλίας, ου, ὁ, an inhabitant of Kroton, scholar of Pythagoras § 151.

μύλος, ου, ὁ, (Lat. *mola*, *molo*, Germ. *Mühle*), a mill § 62.

μυλών, ῶνος, ὁ, a mill-house, Lat. *pistrinum*.

Μύνδιος, α, ον, of Myndos.

Μύνδος, ου, ἡ, a small Dorian city on the coast of Karia § 74.

μυριάς, άδος, ἡ, the number 10,000, a myriad.

μυριοπλάσιος, α, ον, ten thousand fold, τινός.

μυρίος, α, ον, (*myriad*, *more*), numberless, infinite; μυρίῳ καλλίων, infinitely fairer = *infinito pulchrior* § 119 n. 8; plur. μύριοι, 10,000.

μύρμηξ, ηκος, ὁ, (*formica*), the ant.

Μυρμιδόνες, ων, οἱ, a people in Thessalia Phthiotis, who followed Achilles in the Trojan war.

μύρον, ου, τό, a sweet oil, unguent.

μυρρίνη, ης, ἡ, the myrtle.

Μύρων, ωνος, ὁ, a Greek sculptor in bronze and marble, a contemporary of Pheidias § 80. His *diskobolos*, quoit-thrower, is well known by imitations.

μῦς, μυός, ὁ, (Germ. *Mause*, Lat. *mus*), a mouse.

Μυτιληναῖοι, ων, οἱ, the men of Mytilene § 140.

Μυτιλήνη, ης, ἡ, the chief city of Lesbos, on the E. of the island, the native place of Alkaios, Sappho (?), Hellanikos, and many other authors of note § 145 n. 26.

μύω, σω, to shut the eyes.

μωμάομαι, Att. ῶμαι, ήσομαι, (μῶμος), to blame. Poetic or late prose.

μωρία, ας, ἡ, folly.

μῶρος, α, ον, (Lat. *morus*, *morio*), dull, foolish.

ναί, adv., (Lat. *ne!*), yea, verily; yes § 88; ναὶ μὰ Δία, yes, by Zeus!

ναίω, to inhabit.

νᾶμα, ατος, τό, (νάω), a stream, a spring.

Νάξος, ου, ἡ, the largest of the Kyklades, E. of Paros, called Little Sicily for its fertility, and sacred to Dionysos owing to its wine § 114.

νάρθηξ, ηκος, ὁ, fennel-giant, Lat. *ferula;* in the pith of its stalks fire can be kept alive § 108.

ναυαγέω, Att. ῶ, ήσω (ἄγνυμι), to be ship-wrecked.

ναύαρχος, ου, ὁ, an admiral.

ναύκληρος, ου, ὁ, a ship-owner § 77.

ναῦλος, ου, ὁ, or ναῦλον, τό, fare.

ναυμαχία, ας, ἡ, a sea-fight.

ναυπηγός, οῦ, ὁ, (πήγνυμι), a ship-wright.

ναῦς, νεώς, ἡ, (*navis*, *navy*), a ship.

ναύτης, ου, ὁ, (*nauta*), a mariner, a sailor.

ναυτικός, ή, όν, naval, nautical.

νεανίας, ου, ὁ, / **νεανίσκος**, ου, ὁ, } a young man.

νεῖκος, ους, τό, a quarrel, strife.

Νεῖλος, ου, ὁ, the river Nile.

νεκρός, οῦ, ὁ, a corpse; οἱ ν., the dead.

νέκταρ, αρος, τό, nectar § 28.

Νεμέα, ας, ἡ (νέμος, *nemus*), a valley in Argolis between Kleonai and Phlious. Here Herakles killed the lion whose skin he thenceforth wore; the *Nemeia* (games in honour of Zeus Nemeios) were celebrated every other year.

Νεμέαιος, α, ον, of Nemea.

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νέμεσις, εως, ἡ, (*νέμω*), resentment, vengeance.

νέμω, νεμῶ, to distribute; to hold, possess; to consider; to tend flocks; midd., to possess; to graze; to spread.

νέος, α, ον, (*novus*), young, new; *νέον ποιεῖν τινα*, to restore one to youth § 145; compar. *νεώτερος* § 39, superl. *νεώτατος*.

νεότης, ητος, ἡ, youth.

νεοττός, οῦ, ὁ, a nestling; a young animal.

Νέρων, ωνος, ὁ, the Roman emperor Nero, succeeded Claudius, who was poisoned by his wife Nero's mother Agrippina, A.D. 54; died by his own hand, A.D. 68.

Νέστωρ, ορος, ὁ, king of Pylos, son of Neleus, the oldest and wisest of the Greek chieftains before Troy. His name is proverbially used for a sage counsellor.

νεῦρον, ου, τό, (*nervus, nerve*), a sinew.

νεφέλη, ης, ἡ, (*νέφος, nebula*, Germ. *Nebel*), a cloud.

νεφεληγερέτης, ὁ, (*ἀγείρω*), cloud-collector, Homeric epithet of Zeus.

νέφος, ους, τό, = *νεφέλη*.

νέω, νεύσομαι or *νευσοῦμαι*, (Lat. *no, nato*), to swim.

νέω, νήσω, to spin.

νεώς, ώ, ὁ, a temple.

νεώς, gen. of *ναῦς*.

νεωστί, adv., lately.

νέωτα, adv., next year.

νή, a particle of asseveration; *νὴ Δία*, by Zeus!

νῆμα, ατος, τό, (*νέω*, to spin), yarn, thread.

νήπιος, α, ον, (*νη- ἔπος*), infant; childish; foolish.

νῆσος, ου, ἡ, Peloponnese, Chersonese), an island.

νήφω, ψω, to be sober.

νικάω, Att. *ῶ, ήσω*, to conquer, to win; *Ὀλύμπια*, to be conqueror in the Olympic games.

νίκη, ης, ἡ, victory.

Νικίας, ου, ὁ, I. son of Nikeratos, an Athenian commander and aristocratic leader in the Peloponnesian war; he opposed the Sicilian expedition B.C. 415, but was appointed one of the generals; he was forced to surrender and was executed B.C. 413 § 140 n. 12. II. son of Nikomedes, a painter § 73.

Νικόμαχος, ου, ὁ, a painter, son and pupil of Aristodemos § 111.

Νίκυλλα, ης, ἡ, a woman's name.

Νῖνος, ου, ὁ, legendary king of Assyria, founder of Nineveh in the 13th century B.C. §§ 14, 38, 74, 121.

Νῖνος, ου, ἡ, Nineveh, a very ancient city of Assyria, on the E. of the Tigris, opposite the modern Mosul; it was destroyed by Kyaxares cir. 605 B.C. Botta in 1843, and Layard in 1845—7, discovered vast remains of the city and its civilisation, and brought away many works of art and implements of common use §§ 46, 121.

Νινύας, ου, ὁ, son of Ninos and Semiramis, succeeded his mother on the throne § 74.

Νιόβη, ης, ἡ, daughter of Tantalos.

νοέω, Att. *ῶ, ήσω*, to perceive, contrive, intend, conceive.

νοητέον, verbal adj., one must conceive.

Νομάδες, ων, ὁ, (*νέμω, nomadic*), a general name for pastoral roaming tribes.

νομεύς, έως, ὁ, (*νέμω*), a herdsman, a shepherd.

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νομή, ῆς, ἡ, distribution, pasture.

νομίζω, ιῶ, (νόμος), to use customarily; νομίζεται and νενόμισται, it is the custom; οὐ νενόμισται, it is forbidden; to regard one as so and so; θεοὺς νομίζειν, to believe in gods; to think, hold.

νόμιμος, η, ον, customary, lawful; τὸ ν., established order § 58; τὰ ν., usages.

νομίμως, adv., lawfully.

νόμισμα, ατος, τό, (νομίζω, *numismatics*), currency, coin.

νομοθέτης, ου, ὁ, (τίθημι), a lawgiver.

νόμος, ου, ὁ, (νέμω, astro*nomy*), law, custom.

νόος, poetic and Ionic for νοῦς.

νοσέω, Att. ῶ, ήσω, to be ill, distempered.

νόσος, ου, ἡ, disease.

νοσφίζω, ιῶ, (νόσφι, apart), to separate, to deprive, τινά τινος; midd., to retire, to forsake.

νουθετέω, Att. ῶ, ήσω, (νοῦς, τίθημι), to admonish.

Νουμᾶς, ᾶ, ὁ, Numa Pompilius the successor of Romulus, the reputed founder of religious worship in Rome.

νοῦς, νοῦ, ὁ, mind, intellect, meaning; ἐν νῷ ἔχειν, to intend; νοῦν ἔχειν, to be sensible.

Νύμφη, ης, ἡ, a goddess of inferior rank. The nymphs dwelt in groves and meadows, springs, rocks and mountains.

νυμφίος, ου, ὁ, a bridegroom.

νῦν, adv., now; νῦν δέ, *nunc vero*, but as the case stands; οἱ νῦν, the men of the present day.

νύξ, νυκτός, ἡ, (*nox*), night; νυκτός, by night.

Νῦσα, ης, ἡ, a city in India, where Dio*nyso*s was said to have been reared.

νώ, nom. and acc., } dual of
νῷν, gen. and dat., } ἐγώ.

νῶτον, ου, τό, the back; a surface, ridge.

ξαίνω, ξανῶ, (ξέω, *shave*), to card wool; εἰς πῦρ, proverb of labour wasted.

Ξανθίππη, ης, ἡ, wife of Sokrates, proverbial as a shrew.

Ξανθίππος, ου, ὁ, I. father of Perikles, defeated the Persians in a sea-fight at Mykale B.C. 479. II. a Lakedaimonian, trained in the Macedonian wars, who led to Carthage a band of Spartan auxiliaries in the first Punic war. He defeated Regulus, and took him prisoner.

ξανθός, ή, όν, yellow.

ξεῖνος, Ionic for ξένος.

ξενία, ας, ἡ, hospitality, friendship, the rights of a foreigner.

ξενικός, ή, όν, foreign, mercenary.

Ξενοκράτης, ους, ὁ, a scholar of Plato, head of the Academy after Speusippos, B.C. 339—314.

ξένος, ου, ὁ, a guest-friend, guest, host, stranger, foreigner, mercenary.

ξένος, η, ον, foreign; ἐπὶ ξένης, in a strange country § 64 n. 11.

Ξενοφάνης, ους, ὁ, of Kolophon, founder of the Eleatic school of philosophy, lived between 580 and 480 B.C. In the fragments of his works, in hexameter verse, he combats the popular anthropomorphism § 13.

Ξενοφῶν, ῶντος, ὁ, the pupil and author of memoirs of Sokrates, an Athenian general, historian and philosopher. He died at Corinth, B.C. 354 or 353.

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ξενύλλιον, ου, τό, diminutive of ξένος.

Ξέρξης, ου, ὁ, son of Dareios and Atossa, king of Persia, B.C. 486—465. He invaded Greece with a vast fleet and army, B.C. 480, was a spectator of the battle of Salamis, after which he returned home.

ξηραίνω, ανῶ, to dry; perf. pass., ἐξήραμμαι § 124 n. 6.

ξηρός, ά, όν, (χέρσος, *seresco*, *serescо*, *serenus*, Engl. *sere*), dry.

ξίφος, ους, τό, a sword.

ξόανον, ου, τό, (ξέω), a statue.

ξυγκυκάω, ῶ, ήσω = συγκ. to confound.

ξυλεύομαι, σομαι, to gather wood. Late word.

ξύλινος, η, ον, wooden § 105.

ξύλον, ου, τό, (*xylography*), wood, timber.

ξυλουργικός, ή, όν, of a carpenter; workmanlike § 57.

ξύμφερον, οντος, τό = σύμφ. advantageous; τό ξ., advantage.

ξύν, see σύν.

ξυνίημι, ήσω = συνίημι, to understand.

ξυννένοφε, perf. of ξυννεφέω, Att. ῶ, = συνν., it is cloudy.

ξωωρίς, ίδος, ἡ = συνωρίς, (σύν, αἴρω), a pair, a couple.

ξυρέω or ξυράω, Att. ῶ, ήσω, (late form ξύρω, from ξυρόν, ξύω), to shave.

ὁ, ἡ, τό, the definite article, the; ὁ μέν—ὁ δέ, *hic—ille*, the one—the other; τὰ τῶν θεῶν, all that belongs to the gods.

ὀβολός, οῦ, ὁ, an Athenian coin, $\frac{1}{6}$ of a drachm = about $1\frac{1}{2}d$.

ὀγδοάς, άδος, ἡ, (ὀκτώ), the number 8.

ὄγκος, ου, ὁ, bulk, weight, state, trouble.

ὀγκόω, Att. ῶ, ώσω, to enlarge, exalt, elate.

ὅδε, ἥδε, τόδε, the Lat. *hic*, *haec*, *hoc*, this; ὁρῶ τήνδε στείχουσαν Ἰοκάστην, I see Iokaste moving *here* § 143; τὸ ἀπὸ τοῦδε, from this time forth; τῇδε, here, thus.

ὁδεύω, σω, to travel.

ὁδηγέω, Att. ῶ, ήσω, (ὁδὸς ἡγέομαι), to guide.

ὁδηγός, οῦ, ὁ, a guide.

ὁδός, οῦ, ἡ, (*method*), a way, a journey.

ὁδουρός, οῦ, ὁ, a conductor, a robber, a pirate.

ὀδούς, όντος, ὁ, (Lat. *dens*, *dentis*), a tooth.

ὀδυνάω, Att. ῶ, ήσω, to pain.

ὀδύνη, ης, ἡ, pain, grief.

ὀδύρομαι, υροῦμαι, to mourn, to lament.

Ὀδύσσεια, ας, ἡ, the *Odyssey* of Homer.

Ὀδυσσεύς, έως, ὁ, (Lat. *Ulixes*, cf. δάκρυον, *lacrima*), the king of Ithake, son of Laertes, eminent for courage and eloquence among the Greeks before Troy, and superior to all in cunning and resource. His long wanderings on the homeward voyage are told in the *Odyssey*.

ὄζω, ὀζήσω, ὄδωδα, (*odor*), to have a smell, τινός § 144 n. 24; 1 aor. ὤζησα § 145 n. 40.

ὅθεν, (ὅς), } adv., Lat. *unde*,
ὅθενπερ, } whence, from whom, wherefore.

οἶδα, to know; χάριν εἰδέναι, to feel grateful; οἶδα ἄνθρωπος ὤν, I know that I am a man, § 138 n. 4; οὐκ οἶδ' ὅστις = *nescio quis*.

Οἰδίπους, οδος, or ου, ὁ, son of Laïos and Iokaste, king of Thebes, whose tragic fate, and

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that of his house, form the subject of several Greek plays, and of one of Seneca's.

οἴκαδε, adv., home, homewards.

οἰκεῖος, α, ον, household, related, one's own, personal § 107; proper; *οἱ ο.*, relations.

οἰκείως, adv., familiarly, properly.

οἰκέτης, ου, ὁ, a house-slave.

οἰκέω, Att. *ῶ, ήσω*, to inhabit, to settle in, to manage § 132; to dwell, to be managed. See *οἰκουμένη*.

οἴκημα, ατος, τό, a building; a chamber.

οἰκήτωρ, ορος, ὁ, an inhabitant, a colonist.

οἰκία, ας, ἡ, a dwelling-house; a household; a family.

οἰκίδιον, ου, τό, a little house.

οἰκίζω, ιῶ, to found, to colonise, to settle.

οἶκος, ου, ὁ, (Lat. *vicus*, Engl. *-wick*, *economy*), a house; a family.

οἰκότριψ, τριβος, ὁ, (*τρίβω*), a slave born in the house, Lat. *verna*.

οἰκουμένη, ης, ἡ, (pres. pass. of *οἰκέω*, *ecumenical*) the inhabited world.

οἰκουρία, ας, ἡ, a keeping at home; inactivity.

οἰκοφθόρος, ον, ruining a house.

οἰκτείρω, ερῶ, to pity.

οἰκτιστος, η, ον, superl. of

οἰκτρός, ά, όν, pitiable, piteous.

οἶμαι, contracted from *οἴομαι, οἰήσομαι*, to suppose; the first person is often used parenthetically, no doubt, if I am not mistaken.

οἴμοι, alas = hei mihi!

οἶμος, ου, ὁ, or *ἡ*, a way.

οἰμώζω, ξομαι, to cry *οἴμοι*, to lament; *οἰμώξεται*, he shall repent it.

Οἰνοπίδης, ου, ὁ, of Chios, a mathematician, probably contemporary with Anaxagoras.

οἰνοποιία, ας, ἡ, wine-making.

οἶνος, ου, ὁ, (*vinum*, the *υ* representing Ϝ), wine.

οἰνοχέω, Att. *ῶ, ήσω*, to pour out wine.

οἰνοχόος, ου, ὁ, a cupbearer.

οἰνόομαι, Att. *οῦμαι, ώσομαι*, to get drunk.

οἴομαι, see *οἶμαι*.

οἷος, α, ον, such as, as § 50 n. 19; in indirect questions and in exclamations, what kind of; *οἷον*, for example § 105 n. 1; *οἷος* and (oftener) *οἵός τε* with inf., able to—of a character to—; *οἷόν τε ἐστί*, it is possible.

οἶος, η, ον, alone. Epic word chiefly.

οἶς, οἰός, ὁ and *ἡ*, (*ovis* cf. *ὄϜις*), a sheep.

οἰστός, οῦ, ὁ, (*φέρω, οἴσω*), an arrow.

οἶστρος, ου, ὁ, the gad-fly, a sting, passion.

Οἴτη, ης, ἡ, a mountain range in Thessaly, which approaches the sea, and forms the pass of Thermopylai. Here Herakles (*Hercules Oetaeus*), was burnt to death § 81.

οἴχομαι, οἰχήσομαι, to have gone (cf. *ἥκω*), to be no more, to be undone.

οἰωνός, οῦ, ὁ, a bird of omen, an omen.

ὀκνέω, Att. *ῶ, ήσω*, to hesitate, to shrink from.

ὄκνος, ου, ὁ, hesitation, fear.

ὀκτάπους, πουν, ποδος, eight-footed.

ὀκτώ, (Lat. *octo*), eight.

ὀλβίζω, ιῶ, to make happy; esp. to deem happy = *εὐδαιμονίζω*.

ὄλβιος, α, ον, prosperous, happy.

ὄλβος, ου, ὁ, happiness, wealth. Mostly poetic.

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ὄλεθρος, ου, ὁ, (ὀλλυμι), destruction.

ὀλιγαρχία, ας, ἡ, oligarchy.

ὀλιγομυθία, ας, ἡ, speaking little, taciturnity.

ὀλίγος, η, ον, few, little, small; ὀλίγον, slightly; ὀλίγου (with or without δεῖν), all but; κατ' ὀλίγον, by little and little; μετ' ὀλίγον, after a little.

ὀλίγοστος, η, ον, very few, very little, superl. of ὀλίγος.

ὀλισθάνω, ήσω, to slip.

ὀλισθηρός, ά, όν, slippery; apt to slip.

ὅλος, η, ον, (*holograph*), whole, utter; τὸ ὅλον, the universe, or adverbially, utterly; ὅλους τρισκαίδεκα, full thirteen § 135.

ὀλοφύρομαι, ροῦμαι, to lament.

Ὀλυμπία, ας, ἡ, a plain in Elis § 94.

Ὀλύμπια, ων, τά, (sc. ἱερά), the Olympic games held in the plain of Olympia every 4th year, in honour of Olympian Zeus; Ὀ. νικᾶν, to conquer in the Olympic games.

Ὀλύμπιος, α, ον, of Olympos (so generally) or of Olympia.

Ὄλυμπος, ου, ὁ, the S. E. branch of a group of hills in N. Greece, which parts Macedonia from Thessaly. The seat of the gods of Greece § 118; hence Olympian = heavenly.

Ὀλύνθιος, α, ον, Olynthian.

Ὄλυνθος, ου, ἡ, a colony a few miles north of Potidaia on the Toronaian gulf between Pallene and Mt. Athos. During and after the Peloponnesian war it gained great power, was taken and destroyed by Philip B.C. 348, and its people sold as slaves. On its site now stands Aio Mamas.

ὅλως, adv., wholly, in general, in short; οὐδὲν ὅλως, nothing at all.

ὄμβρος, ου, ὁ, (*imber*), rain, a shower.

ὁμηρεύω, σω, to be a hostage.

Ὅμηρος, ου, ὁ, Homer, the earliest Greek poet, to whom the Iliad and Odyssey, with hymns and other minor pieces, are ascribed.

ὁμιλέω, Att. ῶ, ήσω, (ὅμιλος, *homiletics*), to associate with, to attend to, τινί.

ὁμιλία, ας, ἡ, (*homily*), intercourse, society.

ὄμμα, ατος, τό, (ὄψομαι), the eye; ὄμμα δόμων, the light of the house.

ὄμνυμι, ὀμοῦμαι, to swear, to swear by.

ὅμοιος, (also ὁμοῖος), α, ον, or ος, ον, (ὁμός, *homoeo*pathy), like, the same, common; ὅμοια καί § 147 n. 30, in like manner as.

ὁμοιόω, Att. ῶ, ώσω, to make like; to compare.

ὁμοίως, adv., in like manner, alike.

ὁμολογέω, Att. ῶ, ήσω, (*homologous*), to agree with, to grant; ὁμολογεῖται, it is confessed.

ὁμονοέω, Att. ῶ, ήσω, to be of one mind.

ὁμόνοια, ας, ἡ, concord.

ὅμορος, ον, bordering, neighbouring.

ὁμόσε, adv., to the same place; ὁ. ἰόντες, coming together § 71 n. 40.

ὁμοῦ, adv., (properly gen. of ὁμός, cf. οὗ), in the same place; at once, together with, τινί § 113 n. 21.

ὁμοφροσύνη, ης, ἡ, unity of thought and feeling, agreement, fellow-feeling.

ὁμόφρων, ον, of one mind.

ὅμως, adv., still, nevertheless.

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ὄναρ, τό, a dream; generally acc. used adverbially, in a dream, in sleep.

ὀνειδίζω, ιῶ, to reproach, τινί τι.

ὄνειδος, ους, τό, reproach, abuse, disgrace.

ὀνήσιμος, ον, useful.

ὄνησις, εως, ἡ, use, advantage.

ὀνησιφόρος, ον, bringing advantage.

ὀνίνημι, ὀνήσω, to benefit, help; midd., to derive profit from, τινός.

ὄνομα, ατος, τό, (γιγνώσκω, ποιέω, onomatopoeia), a name; ὄνομα or τοὔνομα, acc., by name; ὄνομα καλεῖν τινα, to call one by a name; ὄνομαι θέσθαι, to give one a name.

ὀνομάζω, άσω, to name, to call.

ὀνομαστός, ή, όν, famous.

ὄνος, ου, ὁ and ἡ, an ass.

ὄντως, adv., (from ὤν), really.

ὄνυξ, υχος, ὁ, (unguis, uncus; Germ. *Nagel*), a nail, a claw.

ὀξύθυμος, ον, quick-tempered.

ὀξύς, εῖα, ύ, (ὠκύς, oxygen), sharp, keen, bright, quick, hasty, clever.

ὀξύτης, ητος, ἡ, sharpness, quickness.

ὀπαδός, οῦ, ὁ, (ὀπάζω), an attendant.

ὁπηνίκα, adv., when, at what time, since.

ὄπισθεν, adv., (κατόπιν etc.), behind, after.

ὀπισθοφύλαξ, ακος, ὁ, in plur. the rear-guard.

ὀπίσω, adv., behind, backwards, hereafter.

ὁπλίζω, (ὅπλον), to arm, to equip.

ὅπλον, ου, τό, armour; esp. the large shield of the heavy infantry (ὁπλῖται).

ὁποδαπός, ή, όν, of what country, Lat. *cuias;* in indirect questions.

ὀπόθεν, adv., whence.

ὄποι, adv., whither.

ὁποῖος, α, ον, of what sort.

ὁποιοστισοῦν, ατισοῦν, οντιοῦν, of what sort soever § 52.

ὁπόσος, η, ον, I. as relative; as many as, as much as; II. in indirect questions, how many, how much.

ὁπόταν, adv., whensoever.

ὁπότε, adv., when; since.

ὁπότερος, α, ον, which of the two; neut., as adv., in whichever of two ways; whether.

ὅπου, adv., where, when, whereas.

ὀπτάνιον, ου, τό, (ὀπτάω), a kitchen.

ὀπτός, ή, όν, (ὀπτάω, ἕψω), roasted, baked.

ὀπώρα, ας, ἡ, the dog-days; fruit.

ὀπωρίζομαι, to gather in fruit.

ὅπως, I. relative adv., as, like as; ὅπως τάχιστα = *quam celerrime;* how; οὐκ ἔσθ' ὅπως οὐ = *fieri non potest quin;* II. conjunction, in order that, with conj. (with or without ἄν), with opt. after past tenses, and with fut. ind.; οὐχ ὅπως..., ἀλλὰ καί, not only not, but also.

ὁράω, Att. ῶ, ὄψομαι, aor. εἶδον, to see; τὸ τέλος, to keep the end in view; to take heed, ὅρα μή with conj. = *vide ne.*

ὀργή, ῆς, ἡ, temper, passion, wrath.

ὄργια, ων, τά, orgies, secret religious rites.

ὀργίζομαι, ιοῦμαι, to be angry, τινί, with some one.

ὀρέγομαι, (*rego*), aor. ὠρεξάμην or ὠρέχθην § 121 n. 17 and 24, to seek after, to desire; properly, to *reach* after.

ὀρεσίφοιτος, ον, (ὄρος, φοιτάω), mountain-haunting. Late and rare.

Ὀρέστης, ου, ὁ, son of Agamemnon, avenged his father's death on his mother Klytaimnestra.

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was pursued by her furies. See the Elektra of Soph. and Eurip., the Choëph. and Eum. of Aesch., the Iph. Taur. of Eurip.

ὄρθιος, α, ον, or *ος, ον*, steep, upright.

ὀρθός, ή, όν, upright; *αἱ τρίχες ἵστανται ὀρθαί*, the hair stands on end; straight; prosperous, right, true, upright, just; *εἰς ὀρθήν* (*γωνίαν*), at a right angle, vertical § 127 n. 25.

ὀρθοστάδην, adv., standing upright.

ὀρθόω, Att. *ῶ*, to set upright, to raise, to make straight; to exalt.

ὀρθῶς, adv., rightly.

ὁρίζω, ιῶ, (*ὅρος, horizon*), to divide, mark out, appoint § 100.

ὅρκος, ου, ὁ, an oath.

ὁρμάω, Att. *ῶ, ήσω*, to spring forward, to start, to be eager to do; midd. and aor. pass., to set out, to start from, to hasten.

ὁρμή, ῆς, ἡ, a movement, onset, impulse, passion.

ὁρμίζομαι, ισοῦμαι, (*ὅρμος*), to come to anchor.

ὁρμιστέον, verbal adj., one must anchor § 86 n. 7.

ὄρνεον, ου, τό, a bird.

ὄρνις, ιθος, ὁ or more commonly *ἡ*, acc. *ιθα* or *ιν*, (*ornitho*logy), a bird, an omen.

Ὀρόντης, ου, ὁ, satrap of Armenia, son-in-law of Artaxerxes Mnemon § 129.

ὄρος, ους, τό, a mountain.

ὅρος, ου, ὁ, (*sors, hor*izontal), a boundary, a rule, an aim.

Ὀρτήσιος, ου, ὁ, Q. Hortensius Hortalus, born B.C. 114, died B.C. 50, Cicero's rival as an orator. Hortensius becomes *Ὀρτήσιος* as *θησαυρός* in Plautus is the*n*saurus.

ὄρτυξ, υγος, ὁ, a quail.

ὀρύττω, ξω, to dig, to dig up, to dig through, to bury.

Ὀρφεύς, έως, ὁ, son of the Muse Kalliope, whose music drew animals and plants after him, and procured the release of his wife Eurydike from Hades. He was torn asunder by the Thrakian women.

Ὀρφικά, ῶν, τά, (from *Ὀρφικός, ή, όν*,) the doctrines and rites of the ascetic Orphic sect, who practised various consecrations and purifications.

Ὀρχομένιος, α, ον, of Orchomenos I. in the E. of Arkadia; II. in Boeotia, the ancient seat of the Minyai, destroyed by the Thebans B.C. 367.

ὅς, ἥ, ὅ, who, which; used sometimes as a demonstr., *καὶ ὅς*, and he; *ἦ δ' ὅς*, said he.

ὅσιος, α, ον, or *ος, ον*, hallowed, sacred, enjoined by divine law; *ὅσιόν* (*ἐστι*), *fas est* § 137 n. 1; holy, pure.

Ὄσιρις, ιδος, ὁ, an Egyptian god, father or son or husband or brother of Isis. He was said to have been king of Egypt § 110.

ὀσμή, ῆς, ἡ, (*ὄζω*), smell, odour.

ὅσος, η, ον, as great, how great; as much, how much; as many, how many; = *quantus; ὅσον νόμου χάριν*, only just enough to satisfy the law § 113 n. 20; *πλεῖστον ὅσον*, like *immane quantum* § 144 n. 5; *ὅσῳ*, by how much; *ὅσον χρόνον*, so long as; *ἐφ' ὅσον*, in so far as; *ὅσον οὐ* = *tantum non*, all but.

ὁσοσπερ, ηπερ, οπερ, however great.

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ὅστερ, ἥτερ, ὅτερ, the very same as.

ὅστις, ἥτις, ὅ, τι, whoever, whatever; in indirect questions, who, what; *ὅστις δή*, who in the world § 52.

ὁστισοῦν, ἡτισοῦν, ὁτιοῦν, whosoever, whatsoever; any whatever.

ὀστοῦν, οῦ, τό, (Lat. *os, ossis, osteo*logy), a bone.

ὅταν, (*ὅτε ἄν*), *ὁτανπερ*, } conj. with conjunctive, whenever.

ὅτε, conj., when; *ἔστιν ὅτε*, = *est ubi*, sometimes.

ὅτι, conj., (properly, like *quod*, neut. relative), that, because § 108 n. 5; *λέγω ὅτι*, I say that—; *ὅτι τάχιστα*, with all speed.

οὐ, οὐχί, before an aspirated vowel *οὐχ*, before an unaspirated *οὐκ*, the direct absolute negative = *non*; *οὐκ ἐῶ*, I forbid; *οὐ φημί*, I deny; *οὐ μή* § 139 n. 6; *μὴ οὐ*, see *μή*.

οὗ, adv., (originally gen. of *ὅς*), where; *οὗ γῆς* = *ubi terrarum*.

οὗ, οἱ, of, to himself, herself, etc., = *sui, sibi, se*; *οἱ*, enclitic, to him, to her.

οὗ, the letter O § 146 n. 15.

οὐδαμοῦ, adv., (orig. gen. of *οὐδαμός*, from *ἀμός* = *τις*; *ἀμωσγέπως* is used in Plato), nowhere; *οὐδ. λέγειν τινά*, to make no account of some one.

οὐδαμῶς, adv., in no way.

οὐδέ, nor yet, not even, also not = *ne—quidem*.

οὐδὲ ἕν § 66 n. 17.

οὐδείς, οὐδεμία, οὐδέν, no one, nothing, no. *οὐδὲν ἐμοὶ χὐμῖν*, we have nothing in common, have nothing to do with one another § 145 n. 32; *οὐδεὶς ὅστις οὐ*, there is no one who is not, every one; *οὐδέν*, not at all.

οὐδέποτε, adv., never.

οὐδέπω, adv., not yet.

οὐκ, see *οὐ*. *οὐκέτι*, adv., no longer.

οὔκουν, adv., not therefore; in questions, not then?

οὐκοῦν, adv., then.

οὖν, adv., then, therefore.

οὕνεκα, prep. after its case, on account of § 100.

οὔποτε, adv., never.

οὐπώποτε, adv., never yet at any time.

οὐρά, ᾶς, ἡ, the tail.

οὐράνιος, α, ον, or *ος, ον*, heavenly, of heaven.

οὐρανός, οῦ, ὁ, heaven, the sky, the abode of the gods.

Οὐρανός, οῦ, ὁ, husband of Gaia § 99.

οὐριοδρομέω, Att. *ῶ, ήσω*, to run with a fair wind. Late word.

οὖς, ὠτός, τό, (*auris, oto*pathy), the ear.

οὐσία, ας, ἡ, (*ὤν*), one's property; being.

οὔτε—, οὔτε, neither—, nor.

οὔτις, οὔτι, no one, nothing.

οὗτος, αὕτη, τοῦτο, this; *οὗτος* or *ὦ οὗτος, heus tu!* ho there! *καὶ ταῦτα*, and that too, *idque*; *μετὰ ταῦτα*, thereupon; *ἐν τούτῳ*, meanwhile; *τοῦτ' ἔστι*, that is, *id est*; *ταύτῃ*, thus.

οὑτοσί, αὐτηί, τουτί, this man etc. here, *celui-ci, dieser da*.

οὕτως, before a cons. *οὕτω*, adv., thus, so, so greatly; just as you are, without more ado.

οὐχ, οὐχί, see *οὐ*.

ὀφείλω, ήσω, 2 aor. *ὤφελον*, to owe, to be in debt, to be bound to do = *debeo*; pass. to be due, to be bound; *βροτοῖσι κατθανεῖν ὀφείλεται*, death is the ap-

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pointed lot of all; εἴθ' ὄφελον, would that, = *utinam*.

ὄφελος, τό, in nomin. only, (*opus*), advantage; οὐδὲν ὄφελός [ἐστι], it is of no use §§ 108 n. 1, 149 n. 19; οὐδὲν ἀνδρῶν λευκῶν ὄφελος, there's no good in pale men.

ὀφθαλμός, οῦ, ὁ, (ὄψομαι, *ophthalmia*), an eye; ἐν ὀφθαλμοῖς, before one's eyes § 154.

ὄφις, εως, ὁ, (*ophite*), a snake.

ὀφρύς, ύος, ἡ, (*brow*), the eyebrow.

ὀχέω, Att. ῶ, ήσω, (ἔχω), to uphold, to carry; midd., to be borne, to ride, drive, sail; to ride at anchor.

ὄχλος, ου, ὁ, (*ochlocracy*), a crowd, the populace; trouble.

ὄχος, ου, ὁ, (ἔχω, *wagon*), a chariot.

ὀψέ, adv., at length, late.

ὀψιμαθής, ές, late in learning, *serus studiorum*.

ὄψον, ου, τό, (ἕψω), properly boiled meat; any thing eaten as a relish with bread; seasoning, sauce, fish.

ὀψωνέω, Att. ῶ, ήσω, to buy fish, to cater.

πάγη, ης, ἡ, (πήγνυμι), a trap, a snare.

πάγκακος, η, ον, utterly evil; superl. παγκάκιστος.

πάγος, ου, ὁ, (πήγνυμι), a rock.

πάγχρηστος, ον, useful for all purposes.

πάθημα, ατος, τό, a suffering, misfortune.

πάθος, ους, τό, (*pathos*, *antipathy*, Lat. *patior*), a misfortune, passion.

παιδαγωγός, οῦ, ὁ, (*pedagogue*), the slave who leads a boy to and from school, a tutor.

παιδάριον, ου, τό, a little boy.

Παιδάριτος, ου, ὁ, name of a Spartan.

παιδεία, ας, ἡ, (encyclo*paedia*) education, learning.

παίδειος, ον, of (his own) children § 129.

παίδευμα, ατος, τό, a lesson.

παίδευσις, εως, ἡ, education.

παιδεύω, σω, to train, to educate § 111 n. 15.

παιδιά, ᾶς, ἡ, sport, jest.

παιδίον, ου, τό, a little child; a young slave.

παιδίσκη, ης, ἡ, a young girl; a slave girl.

παίζω, παίξομαι, to play.

παῖς, παιδός, ὁ, a child, boy, a slave lad; ἡ παῖς, a girl; ἐκ παίδων, from childhood § 146 n. 11.

παίω, σω, for perf. πέπληγα, pass. πέπληγμαι, aor. ἐπλήγην (from πλήττω) are used, (Lat. *pavio*), to strike.

πάλαι, adv., long ago; τὸ π. in the old time; ὁρῶ π., *dudum video*, I have long seen; οἱ π., the ancients.

παλαιός, ά, όν, (*palæ*ography), old, ancient; τὸ παλαιόν, of old.

παλαίστρα, ας, ἡ, a wrestling-school, Lat. *palaestra*.

πάλη, ης, ἡ, (πάλλω), wrestling.

πάλιν, adv., back, backwards, again.

παμμεγέθης, ες, very great.

παμπληθής, ές, very numerous.

Πάν, Πανός, ὁ, (*panic*), the god of shepherds, of fields and woods § 17.

Παναθήναια, ῶν, τά, (sc. ἱερά), two festivals of the Athenians (the 'great' and 'little' P.), in honour of Athene § 140.

πανδημεί, (sometimes πανδημί), adv., (δῆμος), in a body.

πανδοκεῖον, ου, τό, (δέχομαι), an inn.

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Πανδώρα, ας, ἡ, wife of Epimetheus, moulded by Hephaistos, endowed by the gods with 'every gift' (πᾶν δῶρον), to be the ruin of mankind.

πανήγυρις, εως, ἡ, (ἀγορά, *panegyric*), an assembly of the whole nation, a public festival.

παννυχίς, ίδος, ἡ, a night-festival =*pervigilium*.

πανόπτης, ου, ὁ, (ὄψομαι), the all-seeing, epithet of Zeus, of the sun, and of Argos.

πανουργία, ας, ἡ, knavery, villany.

πανοῦργος, ον, (πᾶς, ἔργον, *Panurge* in Rabelais), knavish, crafty.

πανταχῇ, adv., everywhere, on all sides; altogether.

πανταχόθεν, adv., from every side.

πανταχοῦ, adv., everywhere.

παντελῶς, adv., entirely, utterly.

πάντῃ, adv., on every side, in every way.

παντοδαπός, ή, όν, of every kind.

πάντοθεν, adv., from every side.

παντοῖος, α, ον, of every kind, manifold.

πάντως, adv., altogether, at any rate, by all means.

πάνυ, adv., entirely; very; assuredly, πάνυ μὲν οὖν § 113; οὐ πάνυ, scarcely § 77 n. 37.

[πάομαι], σομαι, to get; πέπαμαι, to possess = κέκτημαι.

πάππος, ου, ὁ, (*papa*), a grandfather.

παρ', see παρά.

παρά, prep., beside; I. with gen., from beside, *de chez*, παρά τινος ἐλθεῖν, to come from some one; οἱ πρέσβεις οἱ π. βασιλέως, the ambassadors from the king; παρ' ἑαυτοῦ, out of his own means; παρά τινος λαμβάνειν, μανθάνειν, to take, learn, from some one; with pass., τὰ παρὰ σοῦ λεγόμενα, what is said on your part; II. with dat., by the side of, by, with verbs of rest; παρ' ἑαυτῷ, at home, or with himself, in his own mind, or in his own power; παρ' ἐμοί, *me iudice;* παρ' ἀνθρώποις, among men; III. with acc., to the side of, to the house of, π. τὴν Γνάθαιναν § 125; of extension, π. τὴν θάλατταν, along the sea-coast; to, beyond, past, π. τὰς Σείρηνας παραπλεῖν § 125; beyond, παρὰ δύναμιν, beyond one's strength; παρὰ τὸ δίκαιον, contrary to right; παρὰ καιρόν, out of season; beside, over and above, παρὰ ταῦτα, beside this; παρὰ πολύ, by far; παρὰ μικρόν, almost; παρὰ τοὺς ἄλλους, *prae aliis*, beyond the rest; owing to, παρὰ τὴν ἑαυτοῦ ἀμέλειαν, because of his negligence; of time; παρ' ἡμέραν, day by day; παρὰ πότον, while drinking §§ 73, 125; παρὰ πάντα τὸν βίον, throughout life.

παραβαίνω, βήσομαι, to transgress, omit.

παραβάλλω, βαλῶ, to throw to § 94 n. 18; to risk; to compare; to turn sideways; intrans., to approach.

παραβλέπω, ψω, to look askance.

παραβοηθέω, Att. ῶ, ήσω, to come to aid.

παραγγέλλω, ελῶ, to give the word, to command; to exhort, to cheer on.

παραγίγνομαι, γενήσομαι, to be present at; to come to aid; to take part in; to come upon; to come up.

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παράδειγμα, ατος, τό, (*paradigm* in grammar), a pattern, an example.

παραδείκνυμι, ξω, to shew by the side, to exhibit.

παράδεισος, ου, ὁ, (*Paradise*, an oriental word), a park.

παράδοξος, ον, (παρὰ δόξαν, *paradox*), strange.

παραδύομαι, σομαι, with 2 aor. παρέδυν, to slink by; to slink in.

παραθαλάττιος, ον, on the sea-coast.

παραίνεσις, εως, ἡ, an exhortation, advice.

παραινέω, Att. ῶ, έσω, to advise, τινί.

παραιτέομαι, Att. οῦμαι, ήσομαι, to beg; to beg off, to decline, to make excuse for.

παρακαλέω, Att. ῶ, fut. ῶ, to summon, to invite, to encourage.

παρακαταβάλλω, λῶ, to let fall alongside.

παρακαταθήκη, ης, ἡ, a deposit.

παράκειμαι, σομαι, to lie by the side of, to be served (of dishes on the table). Pass., in use, of παρατίθημι.

παρακελεύομαι, σόμαι, to order, encourage.

παρακμάζω, ασω, (*acme*), to be past one's prime, to age.

παρακόπτω, ψω, to counterfeit, to cheat.

παραλαμβάνω, λήψομαι, to receive from another, to succeed to, to receive, to hear, to take to oneself, to invite.

παραλλάττω, ξω, to change, to corrupt; to pass by; to go astray from; to be different from.

παραλογίζομαι, ιοῦμαι, to reckon wrong; to deceive by sophistry, to cheat.

παραμελέω, Att. ῶ, ήσω, to slight, τινός.

παραμένω, νῶ, to stay with, to abide, to last.

παραμυθέομαι, Att. οῦμαι, ήσομαι, to encourage, to console, to soothe.

παραμυθητικός, ή, όν, consolatory; ὁ π. (λόγος), a letter of consolation § 106.

παράπαν, adv., τὸ π., altogether.

παραπέτασμα, ατος, τό, (πετάννυμι), a curtain, a veil.

παραπλάζω, γξω, to drive astray; pass., to go astray.

παραπλέω, εύσομαι, to sail past, to sail along.

παραπλήσιος, α, ον, nearly alike, such like.

παραπλησίως, adv., in like manner.

παρασάγγης, ου, ὁ, (Persian word), a parasang = 30 stadia.

παράσιτος, ου, ὁ, (*parasite*), one who eats at another's table, a diner-out.

παρασκευάζω, άσω, to prepare, to provide, to render so and so; midd., to procure; παρεσκευάσθαι πρός τι, to be prepared for something.

παραστρέφω, ψω, to turn aside, pervert.

παρατάττω, ξω, to draw up side by side, to draw up in array; midd., to stand in order of battle.

παρατείνω, τενῶ, to prostrate, to wear out §§ 74 n. 8, 96 n. 11.

παρατίθημι, θήσω, to set before, serve up, (of dishes at table); to lay before one, to propose; midd., to have set before one; to deposit; to stake; to quote. παράκειμαι is used as pass.

παραυτίκα, adv., forthwith.

παραχρῆμα, adv., (παρὰ τὸ χρῆμα), on the spot, forthwith.

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πάρδαλις, εως, ἡ, (*pard*), the leopard.

παρεγγυάω, Att. ῶ, ήσω, to hand on, pass on the watchword.

πάρεδρος, ου, ὁ and ἡ, an assessor, associate.

πάρειμι, ἐσομαι, to be present; to aid; to be at hand; τὰ παρόντα, the present state of things; πάρεστί μοι, it is in my power.

πάρειμι, (εἶμι), used in ind. as fut., in the moods as pres., and imperf. παρῆα as imperf., of παρέρχομαι, to pass by; to enter; to come forward.

παρεμφαίνω, ανῶ, to shew by the side, to give a peep of.

πάρεργον, ου, τό, a bye-work, surplusage.

παρέρχομαι, πάρειμι, aor. παρῆλθον, to pass by, to disregard, to enter; to come forward.

παρέχω, ξω, to furnish, to offer, to grant; παρέσχε τοὺς ὀφθαλμοὺς ἐκκόπτειν, he offered his eyes to be gouged = *praebuit oculos effodiendos;* πράγματα π., to cause trouble; to render, καθαρὸν τὸν ἄνθρωπον, the man pure; midd., to produce, *e. g.* τεκμήρια, evidence; to display, εὔνοιαν, goodwill.

παρήκω, ξω, to stretch along.

πάρθενος, ου, ἡ, a maiden.

παρίημι, παρήσω, to admit, to allow; to pass by, to let alone, to let slip; to relax; to remit; midd., to win over, beg off; pass., to be exhausted.

Πάρις, ιδος, ὁ, son of Priamos, who caused the Trojan war by carrying off Helene, wife of Menelaos.

παρίστημι, παραστήσω, to place beside, to present to the mind; pass. with perf. and 2 aor., to stand by, to defend, to be at hand; τὰ παρεστῶτα, present circumstances; to occur to; midd., to produce; to bring to terms; to win over.

Παρνασός, οῦ, ὁ, a cluster of hills in Phokis, esp. the highest summit with two peaks, sacred to Apollo and the Muses and to Dionysos.

παροιμία, ας, ἡ, a proverb.

παροιμιάζομαι, άσομαι, to say by way of a proverb.

παροξύνω, ὕνῶ, (*paroxysm*), to spur on, to irritate.

παρορμάω, Att. ῶ, ήσω, to urge on.

πάρος, adv., (*fore*), I. before, of time; with inf., like πρίν; οἱ π., the men of old; II. as prep. with gen., before, of place or time; instead of. Poetic word.

παρουσία, ας, ἡ, (πάρειμι), presence.

παροψίς, ίδος, ἡ, a side-dish.

παρρησία, ας, ἡ, frankness of speech, bluntness.

πᾶς, πᾶσα, πᾶν, (*pan*theism, *pan*oply), all, every, the whole; πάντες, all; τὸ πᾶν, altogether; διὰ παντός § 116 ad fin., continually; also throughout.

Πασαργάδαι, ῶν, αἱ, the ancient capital of Persia, on the river Kyros, S.-E. of Persepolis, on the frontier of Karmania; it contained in a park the tomb of its founder Kyros.

πάσχω, πείσομαι, πέπονθα, aor. ἔπαθον, (*patior*, πένθος), to be done to)(to do; to suffer, to be affected, to be in a certain state; εὖ πάσχειν ὑπό, to be well treated by, pass. of εὖ ποιεῖν τινα § 130 n. 13; τί παθών § 111 n. 8; τί πάθω, what is to become of me?

πατάσσω, ξω, to beat, to strike; the aor. is frequent; for other

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tenses the Attics generally use *τύπτω, παίω, πέπληγα, πέπληγμαι, ἐπλήγην, πληγήσομαι.*

πατέω, Att. *ῶ, ήσω*, (*path*), to tread, walk; to trample on.

πατήρ, *τρός*, *ὁ*, (*pater*, Germ. *Vater*), a father.

πάτρα, *ας*, *ἡ*, fatherland, country. Poetic.

Πάτραι, *ῶν*, *αἱ*, (now *Patras*), one of the 12 cities of Achaia, on the coast, W. of the promontory of Rhion, near the entrance of the Corinthian gulf. Still, as of old, an important port.

πατρίς, *ίδος*, *ἡ*, (sc. *γῆ*), = *πάτρα*.

πατρῷος, *α*, *ον*, or *ος*, *ον*, descending from father to son, hereditary, native, family.

πάτταλος, *ου*, *ὁ*, a peg.

παῦρος, *ον*, (*pauc*us, *pau*per, *parvus*), little; plur., few. Poetic.

Παυσανίας, *ου*, *ὁ*, regent of Sparta B.C. 480, commanded at the battle of Plataiai Sept. 479; starved to death for treason B.C. 467.

παύω, *σω*, to check, to abate, to stop, to depose from; *τινά τινος* or *τινὰ ποιοῦντά τι*; midd., to cease, to leave off, *τινός* or *ποιῶν τι*.

πάχνη, *ης*, *ἡ*, (*πήγνυμι*), hoarfrost.

πάχος, *ους*, *τό*, thickness.

παχύς, *εῖα*, *ύ*, (*pachy*dermatous), thick, fat, dull.

πεδίον, *ου*, *τό*, (*πέδον*), a plain.

πεδόσε, adv., to the ground, to the plain.

πειθαρχέω, Att. *ῶ*, *ήσω*, to obey.

πειθαρχία, *ας*, *ἡ*, obedience to command.

πείθω, *σω*, to persuade; midd., to yield, obey, *τινί*; to believe; to trust in, *τινί*; in this sense the 2 perf. *πέποιθα* is much used; *πέπεισμαι*, I am convinced.

πειθώ, *οῦς*, *ἡ*, persuasiveness; also personified, like *Suadela*, Πειθώ.

πεινάω, Att. *ῶ*, *ήσομαι*, inf. *πεινῆν*, to suffer hunger; to crave after, *τινός*.

πεῖρα, *ας*, *ἡ*, (*peritus*, *periculum*, *peril*, *expert*), a trial, proof, attempt.

Πειραιεύς, *ῶς*, *ὁ*, the western and most important of the three harbours of Athens §§ 11, 17.

πειράομαι, Att. *ῶμαι*, *ήσομαι*, (*pirate*), to attempt, to essay, *τινός*, to experience § 84.

πειρατέον, verb. adj., one must attempt.

πειρατικός, *ή*, *όν*, piratical. Late word.

Πεισίστρατος, *ου*, *ὁ*, *tyrant* (in the Greek sense) of Athens for 17 years between 560 and 527 B.C., in exile the remaining 16 years; a patron of the arts, and a just ruler.

πειστέον, verb. adj., one must obey, *τινί*.

πέλαγος, *ους*, *τό*, (*πλάξ*, Archi*pelago*), the open sea, the main.

πελαργός, *οῦ*, *ὁ*, (*πελός*, black; *ἀργός*, white), the stork.

πέλας, adv., near; *οἱ π.*, one's neighbours § 92 n. 1.

πέλεκυς, *εως*, *ὁ*, (*pelican*), an axe.

Πελίας, *ου*, *ὁ*, son of Poseidon and Tyro, who sent Iason to Kolchis for the golden fleece §§ 24, 32.

Πελοποννησιακός, *ή*, *όν*, Peloponnesian.

Πελοποννήσιος, *ου*, *ὁ*, a Peloponnesian § 17.

Πελοπόννησος, *ου*, *ἡ*, the isle of Pelops, now the *Morea*.

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πελταστής, οῦ, ὁ, a targeteer; οἱ π., light infantry.

πέμπτος, η, ον, (πέντε), fifth.

πέμπω, ψω, to send, convey, escort; to send an embassy.

πένης, ητος, ὁ, (πένομαι), a labourer, a poor man, Lat. *pauper;* above the πτωχός.

πενθέω, Att. ῶ, ήσω, to mourn.

πένθος, ους, τό, (πέπονθα), sadness, mourning.

πενία, ας, ἡ, (πένομαι, *penury*), poverty.

πενταετηρίς, ίδος, ἡ, (ἔτος), a term of 5 years; a festival celebrated every fifth year.

πεντακισχίλιοι, αι, α, five thousand.

πεντακόσιοι, αι, α, five hundred.

πέντε, οἱ, αἱ, τά, (*quinque, fünf*), five.

πεντήκοντα, οἱ, αἱ, τά, (*quinquaginta*), fifty.

πεντηκοντάς, άδος, ἡ, the number fifty.

πέπλος, ου, ὁ, a robe § 129 n. 9.

πεπρωμένος, see πορεῖν.

πέπων, ονος, (πέσσω, *coquo*), ripe, mellow, soft; compar. πεπαίτερος, superl. πεπαίτατος.

πέρα, adv., beyond, of time, place, or measure; with gen., π. τοῦ δέοντος, beyond what is right.

πέρας, ατος, τό, an end; the crown, perfection, τέχνης, of art.

περάσιμος, ον, that may be crossed, admitting passage.

περάω, Att. ῶ, άσω, (πόρος, *porta*, to *fare*), to cross, pass over; to pierce right through.

Περδίκκας, ου, ὁ, I. P. II. king of Macedon with his two brothers B. C. 454—436, sole king 436—413 § 76; II. one of the generals of Alexander, who bequeathed to him his ring, § 6 n. 6; he survived his master only two years, and was assassinated B. C. 321.

πέρδιξ, ικος, ὁ and ἡ, (Lat. *perdix*, Fr. *perdrix*), a partridge.

πέρθω, σω, to lay waste, sack, slay. Poetic.

περί, prep., around I. with gen.; about, μάχεσθαι περί τινος, to fight around, for some one; θεῖν π. τρίποδος, to run for a tripod; so with verbs of caring, knowing, speaking, λέγειν περί τινος, to speak of a thing; π. ὀργῆς, for passion; περὶ πάντων, beyond all; περὶ πλείστου ποιεῖσθαι, to esteem [beyond the utmost, *i. e.*] very highly; as regards, as to = *quod attinet ad;* II. with dat., round about; with verbs of fearing, φοβεῖσθαι π. ἡμῶν, to fear on our account; III. with acc., of place, around; περὶ ἑαυτὸν ἔχειν, to have about one; οἱ περί τινα, a man's train, associates, school, etc.; περί τι εἶναι, to be engaged on something; τὰ π. τὸν πόλεμον, all that relates to war, military affairs; θεράπεια περὶ τοὺς θεούς, devotion towards the gods; of time and number, π. τὰ Μηδικά, about the time of the Persian war; περὶ ἑβδομήκοντα, about 70.

περιάγω, ξω, to lead round; to turn round.

περιαιρέω, Att. ῶ, ήσω, to strip off, to take off § 117 n. 18.

Περίανδρος, ου, ὁ, *tyrant* of Corinth B. C. 628—584, one of the wise men of Greece §§ 29, 43.

περιβαίνω, βήσομαι, to bestride, § 63 n. 22.

περιβάλλω, βαλῶ, to throw around, τινί τι or τινά τινι;

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to surround; midd., to aim at § 152 n. 31.

περίβλεπτος, ον, observed from all sides, admired.

περιβόητος, ον, celebrated.

περιγίγνομαι, γενήσομαι, to overcome, to master, § 157 n. 21; to result; to survive.

περιγράφω, ψω, to draw round, to circumscribe; to limit § 84.

περιδέω, δήσω, to bind round, to bandage.

περίειμι, fut. of **περιέρχομαι**.

περιέρχομαι, περίειμι, to go round, to go about; of periods, to revolve.

περίζωμα, ατος, τό, a girdle, a cook's apron.

περιΐστημι, περιστήσω, to bring round; midd. with 2 aor. and perf., to stand round, surround, come round, turn out.

περικείρω, κερῶ, to clip close; to rase.

περιμένω, νῶ, to await, to wait.

περινοστέω, Att. **ῶ, ήσω**, to go round.

πέριξ, adv. and prep. with gen. or acc., (**περί**), round about.

περίοδος, ου, ἡ, (*period*), a circuit, orbit.

περιουσία, ας, ἡ, (**περίειμι**), surplus, abundance.

περιπατέω, Att. **ῶ, ήσω**, (*peripatetic*), to walk about.

περιπίπτω, πεσοῦμαι, to fall into §§ 129 n. 23, 155 n. 3.

περιπλέκω, ξω, to twine round; midd., to cling to, to enfold.

περιποιέω, Att. **ῶ, ήσω**, to preserve, to procure; midd., to win.

περιρραίνω, ρανῶ, to besprinkle.

περισαλπίζω, to blow the trumpet around § 124 n. 20.

περισκοπέω, Att. **ῶ, σκέψομαι**, to look round; to consider § 76 n. 16.

περιστέλλω, στελῶ, to dress, to cover, to cherish.

περιστερά, ᾶς, ἡ, a dove.

περιστροφή, ῆς, ἡ, plur., courses (of the stars).

περισώζω, σω, to rescue, to save alive.

περιτέμνω, to cut off, to curtail.

περιτίθημι, περιθήσω, to place round, to bestow; midd., to put on.

περιτρέχω, δραμοῦμαι, to run round, to be prevalent.

περιττός, ή, όν, (**περί**, as Ἀμφισσα from **ἀμφί**), excessive, uncommon, superfluous, useless; **ἀριθμὸς π.**, an odd number.

περιφέρω, οίσω, to carry round; midd., to revolve, to wander about.

περιφορά, ᾶς, ἡ, a revolution, circuit.

περιφορέω, Att. **ῶ, ήσω** = **περιφέρω**.

περιφύω, σω, to fix round; midd., with 2 aor. **περιέφυν** and perf. **περιπέφυκα**, to grow about, to cling to.

περιχαράττω, ξω, to draw round.

περιχαρής, ές, exceeding glad.

Περσέπολις, εως, ἡ, the chief city of Persia, 20 stadia from the river Araxes, on the site of the modern village Istakhar. It was burnt by Alexander, but still its ruins are among the finest remains of antiquity § 153.

Περσεύς, έως, ὁ, son of Zeus and Danaë, who slew Medousa and freed Andromeda § 125.

Περσεφόνη, ης, ἡ, Att. **Φερσ.**, daughter of Zeus and Demeter, wife of Plouton.

Πέρσης, ου, ὁ, a Persian.

Περσικός, ή, όν, Persian.

πεσσός, οῦ, ὁ, Att. **πεττός**, (*tessera*), an oval stone for playing at a game like draughts § 1[illegible]

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πέτομαι, πτήσομαι, (πτερόν, πίπτω, *peto, praepes*), to fly, to be on the wing.

πέτρα, ας, ἡ, (*petrify*), a rock.

πηγή, ῆς, ἡ, a spring, well, source.

πήγνυμι, πήξω, (*pango, pax, pitch, peg*), to fix, plant, build, stiffen; midd., with perf., πέπηγα, to freeze, to harden, to be settled.

πηδάλιον, ου, τό, a rudder.

πηδάω, Att. ῶ, to leap.

Πηλεύς, έως, ὁ, son of Aiakos, father of Achilles by Thetis, an Argonaut and a hunter of the Kalydonian boar, king of Phthia in Thessaly.

πηλός, οῦ, ὁ, clay.

πῆμα, ατος, τό, suffering, misery.

Πηνελόπη, ης, ἡ, the wife of Odysseus.

πηνίκα, adv., at what o'clock?

πήρα, ας, η, (Lat. *pera*), a wallet.

πηρόω, Att. ῶ, ώσω, to maim; to make blind.

πῆχυς, εως, ὁ, the fore-arm; a cubit.

Πιερία, ας, ἡ, a district of Makedonia on the coast, S. of the Haliakmon; the native land of Orpheus, and seat of the Muses, thence called Pierides.

Πιθεύς, έως, ὁ, of the deme Pithos § 66 n. 25.

πίθος, ου, ὁ, (*butt*), a wine-jar.

πικρός, ά, όν, bitter, harsh, hateful, cruel.

πικρῶς, adv., bitterly, harshly; superl., πικρότατα.

πιμελή, ῆς, ἡ, (πίων), fat.

πίμπλημι, πλήσω, (—*pleo, plebes, folk*), to fill, τινός.

πίμπρημι, πρήσω, (Germ. *brennen*, Engl. *brent*), to burn.

πινακίδιον, πινάκιον, } ου, τό, a small tablet.

πινακίς, ίδος, ἡ, a tablet.

Πίνδαρος, ου, ὁ, of Thebes, the greatest lyric poet of Greece, born 522, died 442 B.C. Of his *epinikia* or odes celebrating victories in the public games 14 Olympian, 12 Pythian, 11 Nemean, and 7 Isthmian odes remain; also many fragments of other kinds of verse, §§ 69 n. 37, 138.

πίνω, πίομαι, aor. ἔπιον, (*potus, bibo*, wine*bibber*), to drink, to suck up; δός πιεῖν, give to drink.

Πίος, ου, ὁ, see Μέτελλος § 120.

πιότατα, superl. adv. from πίων, most abundantly.

πίπτω, πεσοῦμαι, aor. ἔπεσον, (πίτνω), to fall, to be overthrown, to fall in.

Πισιδία, ας, ἡ, a territory in the S. of Asia Minor, N. of Pamphylia § 143.

πιστεύω, σω, to trust in, to believe in, τινί; ἃ πιστεύω ἀληθῆ εἶναι, which I believe to be true; to entrust, τινί τι; pass., to be believed; to be entrusted with a thing, τι.

πίστις, εως, ἡ, (πείθω), faith, credit, honesty; an assurance, a proof.

πιστός, ή, όν, trusty, sure; τὸ π., a pledge.

Πιτταχος, ου, ὁ, born at Mytilene cir. 648 B.C., one of the seven wise men of Greece, freed his country from tyranny by the help of Alkaios; famous as a soldier, statesman, and general, as a man of public and private virtue § 140.

πίων, ον, (*pinguis, opimus*), fat, rich, fertile, plentiful.

πλακοῦς, οῦντος, ὁ, (*i. e.* πλακοεῖς, from πλάξ, a flat surface; *placenta, lanx*), a flat cake.

πλανάω, Att. ῶ, ήσω, to lead astray; pass., to wander, οἱ

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πλανώμενοι τῶν ἀστέρων, the wandering stars; to wander in mind.

πλάνης, ητος, ὁ, I. a wanderer; II. a planet.

πλάσμα, ατος, τό, (πλάττω), a figure, an image.

πλάστης, ου, ὁ, (*plastic*), a modeller.

Πλάταια, ας, ἡ, and oftener Πλαταιαί, ῶν, αἱ, a city of Boeotia in the plain of the Asopus, between Helikon and Kithairon, famous for the defeat of the Persians by the Greeks B.C. 479.

πλάτος, ους, τό, breadth.

πλάττω, σω, to mould, to shape, to form.

Πλάτων, ωνος, ὁ, the son of Ariston, born 429, died 348 B.C. The great pupil of Sokrates, founder of the Academic school; of few ancient authors have we so many extant remains.

πλείων, ὁ and ἡ, neut. πλεῖον § 41, or more often πλέων, and πλεῖστος, η, ον, compar. and superl. of πολύς.

πλεκτή, ῆς, ἡ, (sc. σειρά, πλέκω), a twisted rope § 143.

πλεονεξία, ας, ἡ, grasping, selfishness, advantage.

πλευρόν, οῦ, τό, a side, mostly in plur. § 24.

πλέω, εύσομαι, or πλευσοῦμαι, (*fluito*, *float*), to sail, to sail over.

πλέων = πλείων, though less usual in masc. and fem. πλέον ἔχειν, to have the advantage, to have the best of it; οὐδέν μοι πλέον ἦν, I was none the better for it; τὸ πλέον, for the most part.

πληγή, ῆς, ἡ, (πλήττω, *plague*), a blow, a stroke.

πλῆθος, ους, τό, (πίμπλημι), a crowd; τὸ π., the majority, the commons, the people; number, quantity, amount.

πλήν, I. prep. with gen., except. II. adv., except; οὐδὲν ἄλλο π., *nihil aliud nisi*; πλὴν εἰ, except in case; πλὴν ἤ, except § 77 n. 35.

πλήρης, ες, full, τινός.

πληρόω, Att. ῶ, ώσω, to fill, τί τινος; to satisfy; to complete; to fulfil.

πλησίον, adv., (πέλας), near, τινός; ὁ π., a neighbour.

πλήττω, ξω, (*plaga*, *plango*), to strike. Used in Attic only in perf. πέπληγα, and pass., *e.g.* πέπληγμαι, ἐπλήγην, πληγήσομαι; the other tenses are supplied by τύπτω, παίω, (πατάσσω).

πλοΐμος, ον, (πλέω), fit for sailing.

πλόκαμος, ου, ὁ, (πλέκω), a curl.

πλοῦς, οῦ, ὁ, (πλέω), a voyage.

πλούσιος, α, ον, rich, with gen., like *dives opum*.

πλουτέω, Att. ῶ, ήσω, to be rich, τινός; ἐπλούτησα, I became rich.

πλουτίζω, ιῶ, to enrich.

πλοῦτος, ου, ὁ, (*plutocracy*, πίμπλημι), wealth, riches.

Πλοῦτος, ου, ὁ, son of Demeter and Iasion, the blind god of wealth.

Πλούτων, ωνος, ὁ, (πλοῦτος), a euphemistic name for Ἅιδης, god of the nether world, son of Kronos and Rhea, husband of Persephone. The name is derived from his wealth in corn and mines.

πνεῦμα, ατος, τό, (πνέω, *pneumatics*), wind, breath, spirit.

πνέω, πνεύσομαι, to blow, to breathe.

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πόα, ας, ἡ, grass.

ποδαπός, ή, όν, (πόθεν ἄπο) from what country? = Lat. *cuias?* of what kind.

ποδήρης, ες, reaching to the feet.

ποθεινός, ή, όν, desired, longed for.

πόθεν, adv., whence? wherefore? πόθεν συνίσταται, of whom consists?

ποθέν, enclitic adv., from some place or other.

ποθέω, Att. ῶ, ήσω, to long for, miss = Lat. *desidero*, to desire, with inf.

πόθος, ου, ὁ, a longing desire for, love.

ποῖ, adv., whither?

ποί, enclitic adv., somewhither.

ποιέω, Att. ῶ, ήσω, (onomatopoeia), I. to make, to compose, to produce, to bring about, to celebrate; π. τινὰ βασιλέα, to make one a king; π. τοὺς ἀνθρώπους ἀπορεῖν, to make men doubt; midd., to make for oneself, εἰρήνην ποιεῖσθαι, to make peace; φίλον τινά, to make a friend of some one; to hold, consider § 120 n. 2; περὶ πλείστου ποιεῖσθαι, to esteem very highly, to make much of; often as periphrasis with acc., ἐπιμέλειαν ποιεῖσθαι = ἐπιμελεῖσθαι §§ 43 n. 5, 52 n. 5; II. to do, to act; ποιεῖν τινά τι [εὖ] (πάσχω τι [εὖ] being used as pass.) §§ 62 n. 41, 85 n. 11, 130 n. 13; καλῶς ποιεῖς, you do well.

ποίημα, ατος, τό, a work, a poem.

ποίησις, εως, ἡ, a making; poesy; a poem.

ποιητέον, verbal adj., one must do, one must make.

ποιητής, οῦ, ὁ, a poet.

ποικίλος, η, ον, (*pingo*), many-coloured, manifold, subtle; ἡ π. στοά, the hall at Athens adorned with frescoes of the battle of Marathon.

ποιμαντήρ, ῆρος, ὁ, a shepherd, ruler.

ποιμήν, ένος, ὁ, a herdsman, a shepherd.

ποινή, ῆς, ἡ, (*poena, punio, pain, penalty*), ransom; a satisfaction, penalty; in prose, δίκη: also personified αἱ Ποιναί, goddesses of vengeance, § 139.

ποῖος, α, ον, of what kind? = *qualis?*

πολεμέω, Att. ῶ, ήσω, to be at war, to make war, to fight.

πολεμίζω, ιῶ, poetic form of πολεμέω.

πολεμικός, ή, όν, (*polemics*), of war; warlike; hostile.

πολέμιος, α, ον, or ος, ον, belonging to war; hostile; belonging to the enemy; ὁ π., an enemy.

πολεμιστής, οῦ, ὁ, a fighting-man, effective. Poetic and in late prose § 120 ad fin.

πόλεμος, ου, ὁ, (*bellum*), war.

Πολέμων, ωνος, ὁ, an Athenian philosopher, and a leader of the old Academy, who died B.C. 272; he succeeded Xenokrates, whose lessons converted him (*mutatus Polemo*, Hor. *sat.* II 2 254) from a life of pleasure. Among his pupils were Zenon and Arkesilas § 120.

πολιορκέω, Att. ῶ, ήσω, (εἴργω), to besiege.

πολιορκητής, οῦ, ὁ, the besieger, surname of Demetrios son of Antigonos.

πολιός, ά, όν, gray, hoary.

πόλις, εως, ἡ, a city; one's country; the state.

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πόλισμα, ατος, τό, a city.
πολιτεία, ας, ἡ, (*polity*), citizenship; government; constitution; a republic § 113.
πολιτεύω, σω, to be a citizen; to live in a free state; to conduct the government; midd., to live as a citizen; to take part in state affairs; to govern; ὁ πολιτευόμενος, a statesman.
πολίτης, ου, ὁ, a citizen, a fellow-citizen.
πολιτικός, ή, όν, (*politics*), belonging to citizens, civic, social, political, public; ὁ π., a statesman.
πολῖτις, ιδος, ἡ, fem. of πολίτης, Fr. *citoyenne* § 125.
πολλά, many things § 29; neut. plur. from πολύς.
πολλάκις, adv., often.
πολλαπλάσιος, α, ον, or ος, ον, many times greater, ἤ τι or τινός.
πόλος, ου, ὁ, (πέλομαι, *polar*), the axis of the sphere, the pole, the sky.
Πόλυβος, ου, ὁ, king of Corinth, in whose house Oidipous was brought up § 69.
πολύδακρυς, υος, ὁ, and ἡ, tearful.
Πολυδεύκης, ους, ὁ, son of Zeus and Leda, twin brother of Kastor, famous as a boxer.
πολύθρηνος, ον, greatly wailing.
Πολύκλειτος, ου, ὁ, a sculptor and architect of Sikyon, contemporary with Pheidias; he paid great attention to symmetry, and his statue the Doryphoros was called a *canon* of the proportions of the youthful body; his colossal statue of Hera at Argos was regarded as perfect.
πολυκοιρανία, ας, ἡ, the rule of many.
πολύκρανος, ον, many-headed.
Πολυκράτης, ους, ὁ, tyrant of Samos, B.C. 530—522, famous for his long train of successes (witness the story of his ring), followed by signal reverses § 72.
πολυμαθής, ές, knowing much.
πολυμαθία, ας, ἡ, much learning.
Πολυνείκης, ους, ὁ, son of Oidipous and Iokaste, who fell in the expedition of the Seven against Thebes, undertaken to recover for him the crown of Thebes from his brother Eteokles § 122.
πολύπλοκος, ον, (πλέκω), tangled, thickly wreathed.
πολύς, πολλή, πολύ, (*plus, plerique*, πίμπλημι), many, numerous, great; πολλὴ στρατιά, a large army; πολὺς χείμων, a violent storm; a river πολὺς ῥεῖ, flows with full stream §§ 101 n. 29, 125 n. 9; πολλὴ ὁδός, a long way; πολὺς χρόνος, a long time; μετ' οὐ πολύ, shortly after; ἐπὶ πολύ, over a great space, far; for a long time; ὡς ἐπὶ τὸ πολύ, for the most part; πολλὰ καὶ καλά, much that is beautiful; οἱ πολλοί, the multitude, the people, the greater number; τὸ πολύ, or τὰ πολλά, for the most part; πολλοῦ ποιεῖσθαι = *magni facere;* πολὺ μείζων, far greater; πολλῷ μείζων, greater by far. Compar. πλείων or πλέων, more, greater, longer; οἱ π., the greater number, the many; πλεῖον ἔχειν § 107 n. 27 to be better off; τί ἔσται πλέον τινί; of what avail will it be to one? οὐδέν μοι πλέον ἦν, I was none the better; πλεῖν ἤ, more than. Superl. πλεῖστος, η, ον, most,

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greatest, largest; πλεῖστον ὅσον =*mirum quantum;* πλεῖστον adverbially, most.

πολυτέλεια, ας, ἡ, costliness, luxury.

πολυτελής, ές, expensive, extravagant, sumptuous.

πολυτελῶς, adv., at great cost, lavishly.

πομπή, ῆς, ἡ, (πέμπω, *pomp*), an escort, a sending, a procession.

πονέω, Att. ῶ, ήσω, to toil, to suffer, to be worn out.

πονηρεύομαι, σομαι, to play the villain, to act ill.

πονηρία, ας, ἡ, badness, worthlessness, wickedness.

πόνηρος, α, ον, poor, sorry, in bad case § 111 n. 33.

πονηρός, ά, όν, wicked, knavish, cowardly.

πόνος, ου, ὁ, toil, labour, trouble.

Ποντικός, ή, όν, of Pontos, the kingdom on the S. coast of the Black Sea, E. of Paphlagonia, W. of Armenia and Kolchis § 103.

πόντος, ου, ὁ, (Lat. *pontus*), the sea.

πορεῖν, (*portio, pars*), aor., to give; perf. pass. πέπρωται, it is fated; πεπρωμένος, allotted, fated; ἡ πεπρωμένη, destiny.

πορεία, ας, ἡ, a journey, a march.

πορεύομαι, σομαι, to walk, march, go.

πορθμεύς, έως, ὁ, a ferryman.

πορίζω, ιῶ, to bring, to provide; midd., to procure, to get.

πόρος, ου, ὁ, (*pore, porous, fare, ferry*), a ford, a strait, a passage; a mean, a resource; a voyage.

πορφύρα, ας, ἡ, purple.

πορφυροῦς, ᾶ, οῦν, of purple.

Ποσειδῶν, ῶνος, ὁ, son of Kronos and Rhea, god of the sea.

πόσις, ὁ, (πότνια, δεσπότης, *potestas*), a husband.

πόσος, η, ον, (*quot, quotus*), how much? how great? how many? how long? πόσῳ μᾶλλον, how much more?

ποτάμιος, α, ον, of a river.

ποταμός, οῦ, ὁ, (πίνω), a river.

πότε, adv., when?

ποτέ, enclitic adv., at some time, ever, once; εἴ ποτε, if ever; τίς π., who in the world?

πότερον, neut. pron. as adv., whether? =*utrum?*

πότερος, α, ον, whether of the two, *uter?* (the τερ is the same as that in comparatives, and as *ther* in *either, other*).

πότμος, ου, ὁ, (πίπτω), one's lot, fate; often of death. Poetic word.

ποτόν, οῦ, τό, (πίνω), drink, water; neut. of ποτός, ή, όν, for drinking.

πότος, ου, ὁ, a drinking bout; παρὰ πότον=*inter pocula.*

ποῦ, adv., where? ποῦ γῆς=*ubi terrarum?*

πού, enclitic adv., somewhere; perhaps, I suppose.

πούς, ποδός, ὁ (*pes*, anti*podes*), a foot; a foot measure; a foot in verse.

πρᾶγμα, ατος, τό, (*pragma*tical), an act, an undertaking, a thing; plur. affairs, circumstances, business; πράγματα παρέχειν, to give trouble.

πρᾶξις, εως, ἡ, business, action.

Πραξιτέλης, ους, ὁ, a sculptor of Athens, in the first half of the 4th cent. B.C., famous for his Koan and Knidian Aphrodite.

πρᾶος, ον, in fem. πραεῖα, mild, gentle.

πρᾶσις, εως, ἡ, (πιπράσκω), a sale.

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πράττω, ξω, I. to accomplish, be busy with; οὐδέν μοι πέπρακται, I have effected nothing; to negotiate, to act; to be stirring § 138 n. 13; II. intr. εὖ πρ., to fare well, so with καλῶς, κακῶς, χεῖρον; III. to exact, *e. g.* ἀργύριόν τινα, money from some one, esp. in midd. § 116 n. 33.

πραΰνω, υνῶ, to soothe, to calm.

πραΰς, εῖα, ύ, see πρᾶος.

πρέπω, ψω, I. to be conspicuous, clear to any sense, eye or ear or smell; II. to be like; III. to beseem, to suit, τινί; τὸ πρέπον, propriety; IV. mostly impers., it is fitting.

πρεσβευτής, οῦ, ὁ, an envoy; in plur. generally οἱ πρέσβεις § 20.

πρεσβεύω, σω, to be an ambassador, to treat; midd., to send ambassadors.

πρέσβυς, υος and εως, ὁ, an old man; plur. πρέσβεις, elders, princes; dual πρέσβη § 104 n. 18; compar. πρεσβύτερος, superl. πρεσβύτατος. In the sing. an ambassador, only in the poets; in prose πρεσβευτής is used in the sing., πρέσβεις in plur.

πρηστήρ, ῆρος, ὁ, (πρήθω), a storm; a flood (of tears) § 100 n. 12.

Πρίαμος, ου, ὁ, king of Troy, son of Laomedon, and husband of Hekabe; at the time of the Trojan war he was too aged to bear a personal share in the combat.

πρίασθαι, see ὠνέομαι.

Πριηνεύς, εως, ὁ, of Priene, an Ionian city in Karia, member of the Ionian league.

πρίν, I. adv., before; οἱ πρὶν ἄνθρωποι, the men of old; II. conj., before, with inf., ind. or opt.; πρὶν ἄν with conj. after negative clauses; πρὶν ἤ is also used in same sense.

πρό, (*pro, prae, fore*), prep. with gen., before; I. of place, πρὸ τῶν ποδῶν, before one's feet; πρὸ παίδων μάχεσθαι, to fight in front of [and so, 'for,' 'to defend'] one's children; II. of time, πρὸ ἡμέρας, before daybreak; III. of preference; πρὸ πάντων, before all.

προαγορεύω, προερῶ, aor. προεῖπον, perf. προείρηκα, to tell beforehand; to prophesy; to proclaim.

προάγω, ξω, to lead forward; to impel; intr. to advance.

προαδικέω, Att. ῶ, ήσω, to wrong another first.

προαιρέομαι, Att. οῦμαι, ήσομαι, to prefer; to resolve.

προάστειον, ου, τό, a suburb.

προβαίνω, βήσομαι, to advance, proceed; προβάς § 110 n. 9, when further advanced in age.

προβάλλω, βαλῶ, to throw before; to put forward; to propose; midd., to propose for election; ἐκ τῶν προβεβλημένων, out of the candidates proposed § 120 n. 19; to allege, cite.

πρόβατον, ου, τό, generally used in plur., sheep.

προβιβάζω, βιβῶ, to lead on; to push forward.

προβουλεύω, σω, to pass a preliminary decree, to provide for one, τινός; midd., to debate beforehand.

πρόγονος, ου, ὁ, an ancestor.

προδίδωμι, δώσω, to betray, to forsake.

Πρόδικος, ου, ὁ, of Keos, a sophist contemporary with Sokrates, who numbered among his friends or pupils Thukydides, Kritias, Xenophon, Euripides, Isokrates. He is best known

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by the allegory of *Herakles at the cross way*, addressed by Virtue and Vice (Xen. memor. II 1 § 21).

προδοσία, ας, ἡ, betrayal, treason.

προδότης, ου, ὁ, a betrayer, traitor.

πρόειμι, used as fut., and in the moods as pres., of **προέρχομαι**; ὁ **προϊὼν** § 62 n. 32, the man who is coming forward.

προείρησθον, dual perf. pass. of **προαγορεύω**.

προεξανίστημι, midd. with 2 aor. and perf. act., to start too soon.

προέρχομαι, **πρόειμι**, to advance, to go before; **προϊόντος τοῦ χρόνου**, in process of time.

προέχω, ξω, to surpass, excel, **τινός**, some one, **τινί**, in something.

προήκω, ξω, to have advanced.

προθυμέομαι, Att. οῦμαι, ήσομαι, to be eager, zealous, to exert oneself; to promote eagerly, **τι**.

πρόθυμος, ον, ready, zealous.

προθύμως, adv., readily.

προΐημι, **προήσω**, to send forward, to discharge, to give up; midd., to betray, to desert, to lavish, to throw away.

προῖκα, adv., (acc. of **προίξ**), freely, gratis; **π. ἐπίσταται**, he knows it (of himself) without a fee (to a teacher).

προῖξ, κός, ἡ, a dowry.

Προῖτος, ου, ὁ, king of Tiryns in Argolis § 96.

προκαλέω, Att. ῶ, fut. ῶ, generally in midd., to challenge, to summon, to offer.

προκάλυμμα, ατος, τό, a veil, a curtain.

προκαταλαμβάνω, λήψομαι, to seize beforehand, to occupy; to forestall, prevent.

πρόκειμαι, κείσομαι, to be laid out, set forth, proposed, appointed; used as pass. of **προτίθημι**.

Προκλῆς, έους, ὁ, king of Sparta, founder of the Proklid line of kings § 31.

Πρόκνη, ης, ἡ, daughter of Pandion, wife of Tereus, who out of jealousy slew her own son Itys, and was changed into a swallow.

προκόπτω, ψω, generally intrans., to advance, to make progress.

προκρίνω, ινῶ, to choose beforehand, to prefer, **τινά τινος**.

προκύπτω, ψω, to stoop forward, to peep out.

προλέγω, to foretell, to announce. See **προαγορεύω**.

προμανθάνω, to learn beforehand.

πρόμαντις, εως, ὁ and ἡ, a prophet, a prophetess; as adj., prophetic.

προμαχέω, Att. ῶ, ήσω, to fight in front of, **Ἑλλήνων** § 155 n. 35.

Προμηθεύς, έως, ὁ, son of the Titan Iapetos, who was punished by Zeus for the theft of fire from heaven by being chained on mt. Kaukasos, where an eagle continually devoured his liver, till he was set free by Herakles. With the use of fire he taught men all arts (Aischylos Prometheus bound; Hesiod theogon. 521 seq., works and days 48 seq.). According to some he first formed man of earth, or of earth and water.

προνοέω, Att. ῶ, ήσω, mostly used in midd., to foresee, to provide, to take precautions, to take care for, **τινός**.

πρόνοια, ας, ἡ, forethought, purpose, providence.

πρόοιδα, είσομαι, to know beforehand.

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προπίνω, to drink to, to pledge; to give away.

πρός, prep. I. with gen., from, on the side of; *π. τοῦ ποταμοῦ*, from the side of the river; *πρὸς τῶν κρατούντων εἶναι*, to be on the winning side; in adjurations, by = Lat. *per*, *πρὸς τῆς δεξιᾶς* = *per dexteram* § 65 n. 20; *πρὸς πατρός*, on the father's side; from, at the hands of, *μανθάνειν πρός τινος*, to learn of some one; so, like *ὑπό*, with neuter and pass. verbs, *οἷα πρὸς θεῶν πάσχω*, what I suffer from the gods; like, becoming, *σοφοῦ π. ἀνδρός*, befitting a wise man. II. with dat., at, before, *πρὸς πύλαις*, at the gates; *λέγειν πρός τινι*, to speak before a man; *πρὸς τῷ τέλει τοῦ βίου*, at the end of life; *γίγνεσθαι πρός τινι*, to be engaged upon a thing; over and above, besides; *πρὸς τούτοις*, moreover; *δύο π. τοῖς εἴκοσι* § 46. III. with acc., towards, to, *ἐλθεῖν π.*, to come to; *βλέπειν π.*, to look to; *πρὸς κέντρα λακτίζειν*, to kick against the goads; *λέγειν π.*, to speak to; *εὐσεβὴς π.*, pious towards; *τί τοῦτο πρὸς σέ*; what has this to do with you? § 112 n. 20; of time, *π. μίαν ἡμέραν μεῖναι*, to stay for one day § 127; *πρὸς ἑσπέραν*, towards evening; of relation, *οὐδὲν π. Διόνυσον*, *nihil ad Dionysum*; *τὰ πρὸς τοὺς θεούς*, our duties to the gods; *φοβεῖσθαι πρός τι*, to be afraid at something, like *ad omnia fulgura pallent*; *πρὸς τί*, wherefore? *πρὸς ταῦτα*, therefore; *πρὸς σωτηρίαν*, for deliverance § 112; *τἄλλα πάρεργα πρὸς τὸ λαμβάνειν νομίζουσι*, they look upon all else as bye-work compared with gain; so in Lat. *nihil ad*—, nothing to—; *πρὸς τὴν ἀξίαν*, according to, by, desert; *πρὸς αὐλόν*, to the flute; *πρὸς φῶς βαδίζειν*, by lamplight § 133 n. 10; often as paraphrase for an adv., *π. βίαν*, against one's will; *π. καιρόν*, at the right time.

προσαγγέλλω, *ελῶ*, to announce. Late word.

προσαγορεύω, *προσερῶ*, aor. *προσεῖπον*, to address, to call; *τοῦτό σε π.*, I called thee by this name. Used as a compound of *λέγω*.

προσαναδίδωμι, *δώσω*, to hand up besides.

προσαποδίδωμι, *δώσω*, to pay besides; to add in order to complete; midd., to sell besides.

προσβάλλω, *βαλῶ*, to bring upon, to apply, *τινί τι*; to strike, *τι*; intr., to attack, *τινί* or *πρός τινα*.

προσβλέπω, *ψω*, to look at.

προσγελάω, Att. *ῶ*, *άσομαι*, to smile upon one, *τινά*; to laugh at one, *τινί*.

προσδοκάω, Att. *ῶ*, *ήσω*, (*δοκεύω*), to expect.

πρόσειμι, *έσομαι*, to belong to § 107 n. 24.

πρόσειμι (*εἶμι*), used in ind., as fut., and in the other moods as pres., of *προσέρχομαι*.

προσεῖπον, aor. in use of *προσαγορεύω*.

προσεκδέρω, to flog besides.

προσεμφερής, *ές*, like, *τινί*.

προσέρχομαι, *πρόσειμι*, aor. *προσῆλθον*, to come or go to, to come forward, to approach; to come in, of income.

προσέχω, *ξω*, to bring to, to put in; esp. with or without *τὸν*

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νοῦν, τινί or πρός τι, to attend to § 103 n. 27, to give one's mind to.

προσήκω, to belong to, to be related to; impers. προσήκει, it belongs, it is fit; προσήκει οὐδενὶ ἀρχῆς, no one has a share in the government; ἀγαθοῖς ὑμῖν προσήκει εἶναι, it becomes you to be virtuous; also with acc. and inf.; partic., belonging to; τὰ προσήκοντα, one's duties; οἱ προσήκοντες, relations.

προσηλόω, Att. ῶ, ώσω, to nail to, to fasten on, τινί.

προσηνής, ές, gentle, friendly.

πρόσθεν, in poets sometimes πρόσθε, prep. with gen., of place or time or preference, before; adv., in front, forward, formerly.

προσιτέον, verbal adj. of πρόσειμι, one must approach.

προσκυνέω, Att. ῶ, ήσομαι, to worship, to make obeisance to, τινά, as the orientals before their kings.

προσλαμβάνω, λήψομαι, to take besides, to win besides, to take to oneself.

προσμανθάνω, to learn besides.

πρόσοδος, ου, ἡ, an approach, a procession to a temple; income, revenue, esp. in plur.

προσοκέλλω, ναῦν, to run a ship ashore.

προσπαίζω, ξομαι, to play with, τινί or πρός τινα; to mock.

προσπατταλεύω, to nail to.

προσπέτομαι, πτήσομαι, to fly to, to come upon.

προσπίπτω, πεσοῦμαι, to fall on, to attack, to light upon, to befall; τὰ προσπεσόντα, casual occurrences; to supplicate.

προσπλέω, πλεύσομαι, to sail towards.

προσποιέω, Att. ῶ, ήσω, to make over to; mostly in midd., to to win over, to claim; to pretend, with a neg. = *dissimulo*.

προσπορίζω, ιῶ, to procure besides.

πρόσταγμα, ατος, τό, a command.

προστάττω, ξω, to enjoin, to command.

προστήκομαι, with perf. προστέτηκα, to stick fast to; in late Greek, to be devoted to, to be unable to tear oneself from.

προστίθημι, θήσω, to put to, to add, to make over, bestow, impose, ascribe, τινί τι; midd., to agree with, to associate with oneself.

προστρέχω, δραμοῦμαι, to run towards.

προσφέρω, οίσω, to bring to, to apply to, to bring forward, to offer, to yield; midd., to deal with, τινί or πρός τινα; to take food or drink.

προσφύω, σω, to make to grow on; midd. with aor. προσέφυν and perf. προσπέφυκα, to grow on, to cling fast to.

πρόσω, adv., (Att. πόρρω, *porro*), onwards, far off, henceforward; with gen., π. τῆς νυκτός, till a late hour of night; π. σοφίας ἥκειν, to be far advanced in wisdom; far from.

πρόσωπον, ου, τό, the face, the front; a mask § 156; a person or character.

προτείνω, ενῶ, to hold out, to offer, to propose.

πρότερον, adv., before § 113, followed by a gen., or by ἤ, or by πρίν; οἱ π. φίλοι, one's former friends § 127 n. 8.

πρότερος, α, ον, (compar. from πρό, like *prior* from *prae*; cf. πρῶτος), former, previous.

προτίθημι, προθήσω, to set before,

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to lay out, to publish, to propose; to prefer, τί τινος.

προτιμάω, Att. ῶ, ήσω, to prefer, τινά τινος.

προτρέπω, ψω, to urge on.

προτρέχω, δραμοῦμαι, to run forward; to outrun, τινός.

προῦπτος, ον, (contracted from πρόοπτος, πρό, ὄψομαι), foreseen.

προυργιαίτερος, α, ον, compar. from προὔργου (πρὸ ἔργου), serviceable, useful.

Προυσίας, ου, ὁ, king of Bithynia, at whose court Hannibal found a refuge.

προφαίνω, ανῶ, to manifest, to declare, to foreshew:

πρόφασις, εως, ἡ, an occasion, a pretext.

προφέρω, προοίσω, to bring forward; to cast in one's teeth, τινί τι, p. 75.

προφῆτις, ιδος, ἡ, a prophetess.

πρῳρεύς, έως, ὁ, (*prora*, *prow*), a look-out man.

Πρωτογένης, ους, ὁ, a painter of Kaunos in Karia, who lived in Rhodos in the time of Alexander. His most famous painting was one of Ialysos, founder of Rhodos § 108.

πρῶτος, η, ον, (superl. from πρό, cf. πρότερος), first; πρῶτα, or τὰ πρ., as adv., in the first place §§ 127, 155.

πταίω, σω, (πίπτω), to stumble, to fall, to fail.

πτάρνυμαι, πταρῶ, aor. ἔπταρον, to sneeze §§ 116 n. 8, 134 n. 5.

πτερόν, οῦ, τό, (πέτομαι, *pterodactyl*), a wing; feathers.

πτερόω, Att. ῶ, ώσω, to furnish with wings, to feather, to imp.

πτέρυξ, υγος, ἡ, (πτερόν), a wing.

πτέρωμα, ατος, τό, a feathered arrow.

πτερωτός, ή, όν, or ός, όν, feathered, winged.

πτηνός, ή, όν, feathered, winged, fleeting; τὰ πτ., birds.

πτήσσω, ξω, (πίπτω), to crouch, to cower.

Πτολεμαῖος, ου, ὁ, surnamed Soter, son of Lagos, one of the principal generals of Alexander, and founder of the Greek dynasty of his name in Egypt, died B.C. 283, aet. 84.

πτύσσω, ξω, to fold.

πτωχεύω, σω, to be a beggar, to beg.

πτωχός, ή, όν, or ός, όν, beggarly; ὁ π., a beggar.

πυγμή, ῆς, ἡ, (πύξ, Lat. *pugnus*), a fist; boxing.

Πυθαγόρας, ου, ὁ, of Samos, a famous philosopher of the 6th cent. B.C., who founded a school at Kroton famous for its rigorous discipline.

Πυθαγόρειος, ου, ὁ, a Pythagorean § 111.

Πυθία, ας, ἡ, the priestess of Apollo at Delphi.

Πυθώδε, adv., to Pytho, *i. e.* Delphi § 102.

πυκνός, ή, όν, close, crowded, frequent.

πύκτης, ου, ὁ, (Lat. *pugil*), a boxer.

πύλη, ης, ἡ, a gate, a door; a pass.

Πύλιος, α, ον, of Pylos (in Elis), surname of Nestor.

πυνθάνομαι, πεύσομαι, to inquire, to learn.

πῦρ, ρός, τό, fire, which is of the same root.

πυρά, ᾶς, ἡ, a funeral *pyre*.

πύργος, ου, ὁ, (Germ. *Burg*, Engl. *burgh*), a tower.

πυρέττω, ξω, (πῦρ), to be in a fever.

πυρίπνους, ουν, fire-breathing.

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πυριφλέγων, οντος, ὁ, flaming with fire § 95.

Πύρρα, ας, ἡ, daughter of Epimetheus and Pandora, wife of Deukalion.

Πύρρος, ου, ὁ, king of Epeiros, fought at Ipsos under Demetrios Poliorketes B. C. 301, recovered his throne B. C. 296, conquered Makedonia, B. C. 287, invaded Italy B. C. 281, defeated the Romans on the river Siris B.C. 280, after an obstinate combat § 145; was slain B.C. 272 § 46.

πώ, enclitic adv., yet.

πώγων, ωνος, ὁ, the beard.

πωλέω, Att. ῶ, ήσω, (mono*poly*), to sell; ἀποδώσομαι, ἀπεδόμην, πέπρακα, and in pass. πιπράσκομαι, πεπράσομαι, ἐπράθην, πέπραμαι, supply other tenses.

Πῶλος, ου, ὁ, a sophist of Agrigentum, pupil of Gorgias.

πῶλος, ου, ὁ and ἡ, (*pullus*, *foal*, *filly*), a colt or filly.

πῶμα, ατος, τό, (πίνω), a drink.

πώποτε, adv., ever yet.

πῶς, interrog. adv., how? πῶς γὰρ οὔ = Lat. *quidni?* to be sure.

πώς, enclitic adv., in some way, somehow, in a manner.

ῥάβδος, ου, ἡ, a rod; a magic wand §§ 34, 115.

Ῥαδάμανθυς, υος, ὁ, son of Zeus and Europe, one of the judges in the nether world.

ῥάδιος, α, ον, or ος, ον, easy, ready; compar. ῥᾴων, superl. ῥᾷστος.

ῥαδίως, adv., easily, lightly.

ῥαθυμία, ας, ἡ, carelessness, sloth.

ῥαίνω, ῥανῶ, to sprinkle.

ῥάκος, ους, τό, a ragged garment, tatters.

ῥαπίζω, ιῶ, to flog; to cuff.

ῥᾷστος, η, ον, superl. of ῥάδιος; ὡς ῥᾷστα, as easily as we can § 107.

ῥάων, ῥᾷον, compar. of ῥάδιος.

Ῥέα, ας, ἡ, daughter of Ouranos and Gaia, and mother of Zeus.

ῥέγκω, ξω, to snore.

ῥέπω, ψω, to sink, of the scale of a balance § 140 ad fin.

ῥέω, ῥεύσομαι § 100 n. 12 or more often ῥυήσομαι, (*rheum*, Lat. *ruo*), to run, to stream, to flow; to fall away.

ῥήγνυμι, ξω, (*frango*, *break*, *wreck*), to break, to burst.

ῥῆμα, ατος, τό, (ἐρῶ), a word, a saying.

Ῥήνεια, ας, ἡ, a small island near Delos, where the Delians buried their dead § 72.

ῥῆσις, εως, ἡ, a saying, speech.

Ῥῆσος, ου, ὁ, king of Thrake, an ally of the Trojans; killed by Diomedes and Odysseus, who carried off his white horses, on which the fate of Troy depended §§ 83, 150. A play, ascribed to Euripides, bears his name.

ῥητορικός, ή, όν, oratorical; ὁ ῥ., an orator; ἡ ῥ. (τέχνη), rhetoric.

ῥήτωρ, ορος, ὁ, (ἐρῶ), an orator.

ῥῖγος, ους, τό, frost, cold.

ῥιγόω, Att. ῶ, ώσω, inf. ῥιγῶν, to be cold.

ῥίζα, ης, ἡ, a root.

ῥιζόω, Att. ῶ, to plant; to fix firm.

ῥίπτω, ψω, to throw, to cast.

ῥίς, ῥινός, ἡ, (*rhino*ceros), the nose.

ῥίψ, ῥιπός, (Lat. *scirpus*), wicker-work; a mat.

Ῥόδιος, α, ον, Rhodian; ὁ Ῥ., a Rhodian.

Ῥόδος, ου, ἡ, an island and city in the Karpathian sea, on the coast of Karia, sacred to Helios.

ῥόπαλον, ου, τό, a club.

ῥοπή, ῆς, ἡ, (ῥέπω), turn of the

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scale, crisis; weight thrown in.

ῥυπαρός, ά, όν, filthy.

Ῥωμαῖος, ου, ὁ, a Roman.

Ῥώμη, ης, ἡ, Rome.

ῥώμη, ης, ἡ, strength, force.

ῥώννυμι, ῥώσω, to strengthen § 123 n. 17; generally in pass., to put forth strength; in imperat. = Lat. *vale*, farewell.

Σαλαμίς, ῖνος, ἡ, an island, city and harbour, opposite to Athens; famous for the defeat of Xerxes by the Greeks B. C. 480, of which Aischylos, who fought in the battle, gives an account in his 'Persians' §§ 27, 106.

Σαλμυδησός, οῦ, ὁ, a city of Thrake on the Black Sea § 116.

Σαλμωνεύς, έως, ὁ, son of Aiolos, cast into Tartaros by Zeus for his impious imitation of thunder and lightning § 124.

σαλπίζω, ίξω (according to others ίγξω), to sound the trumpet.

Σάμος, ου, ἡ, now *Samo*, one of the largest islands in the Aigaian sea, off the coast of Ionia.

σάνδαλον, ου, τό, (σανίς, a plank), a wooden sole, a sandal.

σαπρός, ά, όν, (σήπω), rotten, decayed.

Σαρδανάπαλλος, ου, ὁ, the last king of Assyria, generally placed in the ninth cent. B. C.; his date and all the events of his history are very uncertain § 114.

Σάρδεις, εων, αἱ, the capital of Lydia, afterwards residence of a Persian satrap § 143.

σάρξ, σαρκός, ἡ, (*sarc*ophagus), flesh.

Σαρπηδών, όνος, ὁ, son of Zeus and Europe, and brother of Minos, founder of the Lykian monarchy.

σαυτοῦ, σαυτῆς, σαυτοῦ, of thyself, etc. reflexive pron., contracted from σεαυτοῦ.

σαφής, ές, (σοφός, *sapio*), plain, clear, certain.

σαφῶς, adv., certainly, truly.

σβέσις, εως, ἡ, (σβέννυμι), a quenching, extinction.

Σεβαστός, οῦ, ὁ, (*Sebasto*pol), = the Lat. *Augustus* § 103.

σέβω or σέβομαι, to honour, reverence, worship.

σέθεν, poetic for σοῦ, gen. of σύ.

Σειρήν, ῆνος, ἡ, in plur., maidens on the coast of an island in the western sea, who allured voyagers by their song, and drew them towards land until they were shipwrecked §§ 109, 153.

σείω, σω, to shake, to move.

σέλας, αος, τό, (cf. σελήνη), brightness, a flash.

Σέλευκος, ου, ὁ, S. I. Nikator, one of the leaders of the phalanx under Alexander; after Alexander's death he received the government of Babylon, and gradually extended his empire until it comprised all Asia between India and the Mediterranean. From him the *Aera Seleucidarum* (1 Oct. B.C. 312) takes date, and numerous cities were called Seleukeia. He was murdered B. C. 281 § 71.

σελήνη, ης, ἡ, (σέλας), the moon.

σέλινον, ου, τό, parsley (which is from πετροσέλινον, rock-parsley, Fr. *persil*, Dutch *peterselie;* Old Engl. *persely*) § 114 n. 32.

Σελινοῦς, οῦντος, ὁ, name of several rivers and cities, esp. a Dorian colony from Megara, situated on a hill on the S. coast of Sicily.

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Σεμέλη, ης, ἡ, daughter of Kadmos, mother of Dionysos by Zeus.

Σεμίραμις, ιδος, ἡ, queen of Assyria, successor to her husband Ninos; she is said to have built Babylon § 150.

σεμνός, ή, όν, (*σέβομαι*), revered, holy, solemn, stately, fine, lordly.

σῆμα, ατος, τό, (*sema*phore), a sign, a signal, a mark; a mound = Lat. *tumulus*.

σημαίνω, ανῶ, to indicate, to order; to give the signal, to declare; to mean § 110.

σημεῖον, ου, τό, (*semei*ology), a sign, a signal; a standard, a device, a seal; a proof.

σήμερον, adv., to-day (*ἡμέρα*, cf. *τῆτες*, this year, from *ἔτος*).

σής, σεός, ὁ, a moth.

σθένος, ους, τό, (*sthenic*), strength, might. Used in prose in the phrase **παντὶ σθένει,** with all one's might.

σθένω, to be strong, to be able. Poetic word.

σιγάω, Att. **ῶ, ήσομαι,** to be silent.

Σίγειον, ου, τό, a promontory in Troas, with a city of the same name §§ 125 n. 16, 157.

σιγή, ῆς, ἡ, silence; **σιγῇ,** adverbially, in silence.

Σίδη, ης, ἡ, wife of Orion § 121.

σίδηρος, ου, ὁ, (*siderite, sidero*scope), iron; **πυρὶ καὶ σιδήρῳ,** with fire and sword.

σιδηροφορέω, Att. **ῶ, ήσω,** to bear arms.

Σιδηρώ, οῦς, ἡ, wife of Salmoneus § 24.

Σιδών, ῶνος, ἡ, an ancient city of Phoinikia, north of Tyre, famous for its trade in the days of the prophets and of Homer.

Σιδώνιος, α, ον, Sidonian.

Σικελία, ας, ἡ, Sicily.

Σιμωνίδης, ου, ὁ, a lyric poet of Keos, born B.C. 559, died B.C. 469 at Syracuse. He commemorated the Greek heroes of the Persian wars in elegies and epigrams, some of which remain. Among his friends and patrons were Hipparchos, the Thessalian Aleuadai and Skopadai, Themistokles, Hiero § 145.

Σινδοί, ῶν, οἱ, a people of Asiatic Sarmatia, on the E. coast of the Black Sea, at the foot of Mt. Kaukasos.

Σινωπεύς, έως, ὁ, a man of Sinope, the most ancient and important Greek colony on the coast of the Black Sea; it lay on a peninsula in Paphlagonia. Diogenes the Cynic and Diphilos the comic poet were born here § 157.

σιταρκέω, Att. **ῶ, ήσω,** to supply with provisions. Late word.

σιτόκουρος, ον, (*κείρω*), a bread-waster, *fruges consumere natus*.

σῖτος, ου, ὁ, plur. **τὰ σῖτα,** (*parasite*), corn, bread, food.

σιωπάω, ῶ, ήσομαι, to be silent, to keep secret.

σιωπή, ῆς, ἡ, silence; **σιωπῇ,** adverbially, in silence.

σκαιός, ά, όν, (Lat. *scaevus*, Germ. *schief*, Engl. *skew*), left; unlucky; clumsy.

σκάπτω, ψω, to dig.

σκάφη, ης, ἡ, (*scaphite, scaphoid*), a tub; a boat.

σκάφιον, ου, τό, diminutive of **σκάφη**.

σκάφος, ους, τό, the hull of a ship, a ship.

σκέλος, ους, τό, (*isoscelcs*), the leg.

σκεῦος, ους, τό, a vessel; **τὰ σ.,** furniture, baggage.

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σκηνέω, Att. ῶ, ήσω, to dwell in a tent, to be encamped.

σκηνόω, Att. ῶ, ώσω, (*scene*), to encamp.

Σκηπίων, ωνος, ὁ, I. P. Cornelius Scipio Africanus Maior, who defeated Hannibal at Zama B.C. 202 § 83 ad fin. II. P. Cornelius Scipio Aemilianus Africanus Minor, son of Aemilius Paullus, adopted by no. I. He was the friend of Polybios and Laelius, and destroyed Carthage in the 3rd Punic war B.C. 146 § 70. III. Q. Caecilius, Q. F. Metellus Pius Scipio, cons. B.C. 52, defeated by Caesar at Thapsus B.C. 46 § 103.

σκῆπτρον, ου, τό, (*sceptre*), a staff, a baton; dominion.

σκιά, ᾶς, ἡ, (*sciagraphy*), a shadow.

σκληρός, ά, όν, (σκέλλω, to dry, *sclerotic*), hard, rough, stiff, stubborn.

σκληρότης, ητος, ἡ, hardness, harshness.

σκοπέω, Att. ῶ, σκέψομαι, ἔσκεμμαι, (horo*scope*, micro*scope*), to behold, to consider, to examine.

σκορπίος, ου, ὁ, a scorpion; the constellation Scorpion § 142 n. 25; a sea-fish *ibid.*

σκότος, ου, ὁ, or ους, τό, (*sco*tomy), darkness.

Σκυθία, ας, ἡ, the ancient name for the S. of Russia, between the Danube and the Don.

Σκύθης, ου, ὁ, a name given to all unknown northern and N.E. peoples beyond the Danube and the Black Sea.

Σκυθικός, ή, όν, Skythian.

σκυθρωπάζω, άσω, to look sullen.

Σκύλλα, ης, ἡ, a sea-monster, who lived in the Sicilian strait in a cave.

σκώληξ, ηκος, ὁ, a worm.

σκώπτω, ψω, (*sceptical*), to mock, to jest.

Σμέρδις, ιος, ὁ, a Magian, who gave himself out for the true Smerdis, brother of Kambyses, whom Kambyses had slain. After the death of Kambyses the Pseudo-Smerdis reigned for a few months, but was slain by conspirators § 79.

σμῆμα, ατος, τό, (σμάω, to scour), soap.

Σόλων, ωνος, ὁ, the legislator of Athens, born cir. 640—630 B.C., died 559. Fragments of his elegies remain, mostly political and philosophical § 119.

σορός, οῦ, ἡ, a funeral urn, a coffin.

σός, σή, σόν, thine.

σοφία, ας, ἡ, (philo*sophy*), wisdom, skill.

σοφιστής, οῦ, ὁ, (σοφίζομαι), a sophist, a quibbler; originally, a master of his craft, a sage; in later times, a rhetorician.

Σοφοκλῆς, έους, ὁ, of Kolonos, the tragic poet, born circa B.C. 497, died B.C. 406 § 106.

σοφός, ή, όν, (*sapiens*), wise, skilful.

σοφῶς, adv., wisely.

σπανίως, adv., seldom, scantily.

σπάργανον, ου, τό, in plur., swaddling clothes.

Σπάρτη, ης, ἡ, the capital of Lakonia in Peloponnesos.

Σπαρτιάτης, ου, ὁ, a Spartan.

σπάω, Att. σπῶ, άσω, to draw, to tear, to drink.

σπείρω, ερῶ, (*spargo*), to sow; to beget; to strew.

σπένδω, σπείσω, to pour a drink-offering. to pour; midd., to

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make peace, *τινί* or *πρός τινα*.

σπέρμα, ατος, τό, (*spermaceti*, gymnos*perm*), seed; descent; offspring.

σπεύδω, σω, to hasten; to strive after; to promote; more often intrans. as in midd., to press onward; to be eager (to do something).

Σπεύσιππος, ου, ὁ, born cir. 395 B.C., succeeded his uncle Plato as head of the Academy, but was compelled by ill-health to resign in favour of Xenokrates B.C. 339. He died by his own hand B.C. 334.

σπήλαιον, ου, τό, (*spelaeum*, *spelunca*), a cave.

σπλάγχνον, ου, τό, the inward parts; the heart, as the seat of affection.

σπληνίον, ου, τό, a bandage.

σπονδή, ῆς, ἡ, (*σπένδω, spondeo*), a drink-offering; *αἱ σ.*, a treaty.

σπουδάζω, σομαι, (*σπεύδω*), to be eager; to be in earnest; to be busy upon.

σπουδαῖος, α, ον, good, excellent.

σπουδή, ῆς, ἡ, (*σπεύδω*), eagerness, haste, pains, earnest.

Σταγειρείτης, ου, ὁ, a man of Stageira in Makedonia, near the Strymon, Aristotle's birthplace § 140.

σταγών, όνος, ἡ, (*στάζω*), a drop.

σταδιεύς, έως, ὁ, a runner in the foot-race.

στάδιον, ου, τό, plur. *οἱ στάδιοι* or *τὰ στάδια*, a measure of length = 606¾ft.; a race-course.

σταθμός, οῦ, ὁ, plur. *οἱ σ.* or *τὰ σταθμά,* (*ἵστημι*), a stall; quarters; a stage on the Persian high roads, a day's journey, generally = 5 parasangs; the weight of a balance; a balance.

στασιάζω, άσω, (*στάσις*), to revolt, to quarrel.

στάσις, εως, ἡ, a standing, a position, state; faction.

σταυρός, οῦ, ὁ, (*ἵστημι*), a stake; a cross.

στείχω, (*vestigium*, Germ. *steigen*), to go up, to approach, to march. Poetic.

στέλλω, στελῶ, to arrange, to make ready, to despatch; midd. with aor. pass. *ἐστάλην*, to set out.

στέμμα, ατος, τό, (*στέφω*, Lat. *stemma*), a chaplet.

στενάζω, ξω, (*στένω*), to groan.

στενός, ή, όν, (*steno*graphy), narrow, close.

στενοχωρία, ας, ἡ, narrowness of space, straits.

στενωπός, όν, narrow.

στερέω, Att. *ῶ*, fut. *ῶ*, to deprive, *τινός*.

στέρησις, εως, ἡ, privation, loss, *τινός*.

στέρνον, ου, τό, the breast.

στέφανος, ου, ὁ, (*στέφω*), a crown.

στεφανόω, Att. *ῶ, ώσω,* to crown.

στῆθος, ους, τό, (*stetho*scope), the breast.

στήλη, ης, ἡ, (*ἵστημι*), a block of stone, a gravestone.

Στησιχόρειος, α, ον, belonging to Stesichoros § 106.

Στησίχορος, ου, ὁ, of Himera, circ. 645—560 B.C., a famous lyric poet. By the fable of the horse and the stag he is said to have warned his fellow-citizens against Phalaris.

στίγμα, ατος, τό, (*στίζω, stimulus, stigma*), a brand.

στίζω, στίξω, to prick, to brand.

Στίλπων, ωνος, ὁ, of Megara, one of the principal philosophers of the school of Megara, who

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flourished circa B.C. 300 § 108.

τοά, ᾶς, ἡ, a piazza or cloister; esp. the σ. ποικίλη, (see ποικίλος), in which Zeno and his followers, thence called Stoics, or the school of 'the Porch', taught, §§ 4 n. 12, 135 n. 15.

τολή, ῆς, ἡ, (στέλλω, *stole*), dress, a robe.

τόλος, ου, ὁ, (στέλλω), an equipment, an expedition, a fleet.

τόμα, ατος, τό, the mouth; words, style § 104; the mouth of a river, an outlet.

τόμιον, ου, τό, a mouth; a bit.

τορέννυμι, (Lat. *sterno*, *strew*), to spread, to level, to pave, to bestrew.

τρατεία, ας, ἡ, an expedition, a campaign.

στρατεύω and ομαι, σω and σομαι, to serve in war, to take the field.

στρατηγέω, Att. ῶ, ήσω, (*strategy*), to be a general § 79; to command an army.

στρατηγικός, ή, όν, (*strategic*), belonging to a general; fit for command.

στρατηγός, οῦ, ὁ, (στρατός, ἡγέομαι), a general; at Athens one of 10 officers yearly elected to command the army and navy.

στρατηλάτης, ου, ο, (ἐλαύνω), a general.

στρατιά, ᾶς, ἡ, an army.

στρατιώτης, ου, ὁ, a soldier.

στρατιωτικός, ή, όν, belonging to soldiers; military; soldier-like.

Στρατονίκη, ης, ἡ, daughter of Demetrios Poliorketes, wife I. of Seleukos Nikator, II. of his son Antigonos Soter § 71.

στρατόπεδον, ου, τό, a camp, an army; a squadron.

στρεπτός, οῦ, ὁ, (sc. κύκλος), a collar, Lat. *torques* § 89 n. 16.

στρέφω, ψω, to turn, to twist, to torture; midd., to turn round, to revolve.

στρογγύλος, η, ον, round; of style, well-rounded, terse.

στρουθίον, ου, τό, dimin. of στρουθός.

στρουθός, οῦ, ὁ and ἡ, a sparrow.

στροφή, ῆς, ἡ, (στρέφω, *strophe*), a turning; a revolution, a circling § 127.

στυγέω, Att. ῶ, ήσω, to hate.

στῦλος, ου, ὁ, (ἵστημι), a pillar.

Στωϊκός, ή, όν, Stoic, cf. στοά.

σύ, σοῦ, (*tu*, Germ. *Du*), thou.

συγγενής, ές, (γίγνομαι), of the same race, akin; οἱ σ., relations.

συγγενικός, ή, όν, due to kinsmen.

συγγίγνομαι, γενήσομαι, to consort with; to live with, as a pupil with a master § 69 n. 14.

συγγνώμη, ης, ἡ, pardon.

σύγγραμμα, ατος, τό, a writing; a work.

συγκαταβαίνω, βήσομαι, to go down together; to come to one's aid; to condescend.

συγκαταθάπτω, ψω, to bury with one.

συγκατακάω, to burn along with one.

συγκεράννυμι, άσω, to mix together, to unite.

συγκόπτω, ψω, to cut up; to belabour, to weary.

συγχέω, fut. χεῶ, to pour together, to confound.

συγχωρέω, Att. ῶ, ήσω, or ήσομαι, to meet, to give way, to yield, to agree to.

συγχώρησις, εως, ἡ, consent.

συζεύγνυμι, ζεύξω, (*syzygy*), to yoke together, to couple.

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συκῆ, ῆς, ἡ, the fig-tree.
σῦκον, ου, τό, (*sycomore*), a fig.
συκοφαντέω, Att. *ῶ, ήσω,* to be an informer, to slander.
συκοφάντης, ου, ὁ, (*sycophant*), an informer, a slanderer.
συλάω, Att. *ῶ, ήσω,* to strip, to plunder.
συλλαβή, ῆς, ἡ, a syllable.
συλλαμβάνω, λήψομαι, to seize, to comprehend, to collect; to help, *τινί,* in midd., to take part in, *τινός.*
Σύλλας, *α, ὁ,* L. Cornelius Sulla Felix, the dictator, born B.C. 138, died B.C. 78 § 120.
συλλέγω, ξω, to collect, to assemble.
Συλοσῶν, *ῶντος, ὁ,* brother of Polykrates § 25 n. 24.
συμβαίνω, βήσομαι, to agree, *τινί*; mostly impers., *συμβαίνει,* it falls out, turns out, results.
συμβάλλω, βαλῶ, to put together; to contribute (esp. in midd.); to conclude; to reckon; intrans., to meet, *τινί.*
σύμβολον, ου, τό, (*συμβάλλω, symbol*), a token, a signal, an emblem, a covenant.
συμβουλεύω, σω, to advise, *τινί*; midd., to consult with, to take counsel; to deliberate.
σύμβουλος, ου, ὁ, an adviser.
συμμαχέω, Att. *ῶ, ήσω,* to be an ally, to succour, *τινί.*
συμμαχία, ας, ἡ, an alliance, offensive and defensive.
συμμάχομαι, οῦμαι, to fight as an ally of, *τινί.*
σύμμαχος, ου, ὁ, an ally.
συμμεταβάλλω, βαλῶ, to change at the same time with.
σύμπας, σύμπασα, σύμπαν, all together, the whole.
συμπίνω, πίομαι, to drink together.
συμπίπτω, πεσοῦμαι, to come to blows; to meet with; to happen; to fall in.
συμπλέκω, ξω, to twist together; to lock together; pass. to grapple with.
συμπλέω, πλεύσομαι, to sail together; *οἱ συμπλέοντες,* shipmates.
σύμπλους, ουν, ὁ σ., a shipmate.
συμπονέω, Att. *ῶ, ήσω,* to work together.
συμπόσιον, ου, τό, (*συμπίνω*), a drinking-party, a feast.
συμφέρω, συνοίσω, to be of use; *τὸ σύμφερον,* advantage; midd., to agree with, to turn out.
συμφορά, ᾶς, ἡ, an accident, a misfortune.
σύν or *ξύν,* (Lat. *cum*), prep. with dat., with, together with; *σ. τοῖς θεοῖς,* by the help of the gods; *οἱ σύν τινι,* one's troops; *σὺν τῷ νόμῳ,* according to the law.
συνάγω, ξω, to bring together, to unite; to narrow.
συναγωνίζομαι, ιοῦμαι, to aid in a contest, to second, *τινί.*
συνακολουθέω, Att. *ῶ, ήσω,* to follow, *τινί.*
συναλίσκομαι, λώσομαι, to be taken prisoner together with.
συναντάω, Att. *ῶ, ήσω,* to meet, *τινί.*
συνάπτω, ψω, to join together; to frame; *σ. μάχην,* to join battle; *σ. λόγον,* to enter into conversation; intrans., to be near; to join.
συναρπάζω, σω, to carry away; to catch.
συνάχθομαι, θέσομαι, to mourn with, *τινί.*
συνδέω, δήσω, to bind together.
συνδιατρίβω, ψω, to live with; esp. as disciples with a master.
συνδοκέω, δόξω or poetic *δοκήσω,*

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to seem good to another also; impers. *συνδοκεῖ*, = *placet*.

συνεθίζω, ιῶ, to accustom.

συνεθιστέον, verbal adj., one must accustom.

συνείδησις, εως, ἡ, conscience.

σύνειμι, ἔσομαι, to be together, to be acquainted with, to live with; to attend, as a pupil.

σύνειμι, (*εἶμι*), used in ind. as fut., in the other moods as pres. of *συνέρχομαι*.

συνεργέω, Att. *ῶ, ήσω*, to work with, to support, *τινί*.

συνέρχομαι, σύνειμι, to come or go with; to meet.

σύνεσις, εως, ἡ, (*συνίημι*), intelligence.

συνεστιάω, Att. *ῶ*, in midd., to feast together.

συνετός, ή, όν, (*συνίημι*), I. intelligent; II. intelligible.

συνεχής, ές, continuous, unceasing.

συνέχω, ξω, to hold together, to support; pass., to be distressed, affected by.

συνεχῶς, adv., continually.

συνήδομαι, ησθήσομαι, to rejoice with, to congratulate, *τινί*.

συνήθεια, ας, ἡ, intercourse, custom.

συνήθης, ες, accustomed, usual, customary; *οἱ σ.*, acquaintances.

σύνθετος, ον, compound.

συνίημι, ήσω, to perceive, to understand.

συνίστημι, συστήσω, to bring together, to unite, to form; to introduce; midd., with 2 aor. and perf. act., to meet, *τινί*; to consist § 113 n. 10; to hold together § 141.

συνοδοιπορέω, Att. *ῶ, ήσω*, to travel together. Late word.

σύνοιδα, συνείσομαι, to be privy to; *σύνοιδα δεῖν' εἰργασμένος*, I am conscious of having committed a fearful deed; *σύνοιδα ἐμαυτῷ ἀντιλέγειν οὐ δυναμένῳ*, I am conscious of my inability to answer.

συνοικίζω, ιῶ, to join in one city.

σύνοικος, ον, living with, wedded to, *τινί*.

συνουσία, ας, ἡ, a friendly meeting, a party; society.

συντάττω, ξω, to arrange, ordain, compose; in grammar, to use in a certain construction.

συντέμνω, μῶ, to cut up; to cut short, to curtail; to speak briefly.

συντίθημι, συνθήσω, to lay together, to frame, to unite; midd., to agree, *τινί τι*, to something with some one.

συντόμως, adv. (*συντέμνω*), shortly; briefly.

συντρέχω, δραμοῦμαι, to unite, to concur, to meet.

συντρίβω, ψω, to shatter, to crush.

σύντροφος, ον, bred together, living with, inbred.

Συρακόσιος, α, ον, Syracusan.

Συράκουσαι, ῶν, αἱ, Syracuse, the chief city of Sicily, a Dorian colony, founded by Archias B.C. 735.

Συρία, ας, ἡ, a country of Asia, E. of Palestine, Phoinikia, and the Mediterranean, S. of Kappadokia, W. of the Euphrates, N. of Arabia.

συριγμός, οῦ, ὁ, (*συρίττω*), a piping; a whistle; a hissing.

σύριχος, ου, ὁ, a basket.

Σύρος, ου, ὁ, a Syrian; name of a slave § 153 n. 16.

σύρω, (*syrma*), to draw.

σῦς, συός, ὁ, and *ἡ*, (*sus, sow*), a swine, boar or sow.

συστεύδω, to help on.

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συσσίτιον, ου, τό, a common meal, a mess.

συχνός, ή, όν, long, frequent, much.

σφάγιον, ου, τό, (*σφάζω*), a victim.

σφάζω or *σφάττω, ξω*, to slaughter, to sacrifice.

σφάλλω, αλῶ, (*fallo, fall, fell, fail*), to trip up, to overthrow; pass., to fall, to be ruined.

σφέ, acc. pl. enclitic of *σφεῖς*, them; in Att. poets, also sing., him, her.

σφεῖς, σφῶν, they, them.

σφήξ, ηκός, ὁ, (Lat. *vespa*), a wasp.

σφίγγω, γξω, to bind tight, to squeeze.

Σφίγξ, γγος, ἡ, a monster, with the body of a lion, and the head and shoulders of a woman, which destroyed all the Thebans who could not solve her riddle; when Oidipous solved it, she threw herself headlong from her rock.

σφίν, poet. dat. from *σφεῖς*; sometimes sing.

σφόδρα, adv., exceedingly.

σφώ, dual nom. and acc. from *σύ*.

σχεδόν, adv., (*ἔχω*), near; almost, about.

σχῆμα, ατος, τό, (*ἔχω, scheme*), figure, form § 50; air § 66 ad fin.; look, fashion, character, kind.

σχοινίον, ου, τό, a rope, (for hanging oneself § 65).

σχολαστικός, οῦ, ὁ, (*scholastic*), a school-pedant, a dominie.

σχολή, ῆς, ἡ, (*school*), leisure; *κατὰ σχολήν*, at leisure § 103; with gen., rest from; idleness; a lecture; a school § 46 ad fin.

σώζω, σω, to save, to preserve; pass., to prosper, to escape.

Σωκράτης, ους, ὁ, the Athenian philosopher, son of Sophroniskos, born B.C. 469, condemned to death B.C. 399. He 'brought down philosophy from heaven to earth,' leaving the physical theories of his predecessors for practical morality. He left no work behind him, but the later schools of Greek philosophy may all be traced up, mediately or immediately, to his influence.

σῶμα, ατος, τό, the body.

σωματοειδής, ές, corporeal.

σωρός, οῦ, ὁ, a heap.

Σώστρατος, ου, ὁ, a flute-player.

σωτήρ, ῆρος, ὁ, (*σώζω*), a saviour, preserver.

σωτηρία, ας, ἡ, deliverance, safety; with gen. § 119 n. 21.

Σωφρονίσκος, ου, ὁ, an Athenian sculptor, father of Sokrates.

σωφρονέω, Att. *ῶ, ήσω*, to be of sound mind, to be temperate.

σωφροσύνη, ης, ἡ, prudence, temperance.

σώφρων, ον, (*σῶς, φρήν*), prudent, temperate.

ταινία, ας, ἡ, (*τείνω, taenia*), a band, fillet; a strip of land, a sandbank.

ταλαιπωρέω, ῶ, ήσω, (also in midd.), to endure hardship.

ταλαίπωρος, ον, wretched.

ταλαιπώρως, adv., miserably.

τάλαντον, ου, τό, (*τλῆναι*), a balance § 140 ad fin.; a talent.

τάλας, αινα, αν, (*τλῆναι*), wretched.

τἄλλα, i. e. τὰ ἄλλα § 105.

ταμιεῖον, ου, τό, (*ταμίας, τέμνω*), a magazine, store.

Ταμώς, ῶ, ὁ, of Memphis, admiral under the younger Kyros § 143.

Τάνταλος, ου, ὁ, father of Pelops and Niobe, admitted to the table of the gods; for some sin, variously described, he

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was condemned to eternal thirst in the midst of water and hunger though the finest fruit hung before him; others state that his punishment was a stone, ever threatening to crush him; hence the verb to *tantalise*.

τάξις, εως, ἡ, order, one's post in battle; τάξιν λείπειν, to desert one's post; rank, position.

ταπεινός, ή, όν, low, mean, downcast, base.

ταπεινόω, Att. ῶ, ώσω, to humble, to abase.

ταραγμός, οῦ, ὁ, (ταράττω), a disturbance.

Ταραντῖνος, η, ον, of Τάρας or Tarentum, one of the greatest cities of Apulia, on the gulf which bears its name; ὁ Τ., a man of Tarentum.

ταράττω, ξω, to trouble, to confound.

ταραχή, ῆς, ἡ, confusion, trouble.

ταριχεύω, σω, to embalm; to preserve meat.

τάριχος, ους, τό, dried or smoked fish. § 145.

Ταρσός, οῦ, ἡ, capital of Kilikia, built on both sides of the river Kydnos; a great seat of learning, and the birth-place of St Paul.

Τάρταρος, ου, ὁ, plur. τὰ Τάρταρα, the lower world, the place of punishment of the wicked § 6.

Ταρτήσσιος, α, ον, of Tartessos, the Tarshish of the O. T., a district of Spain near Cadiz, from which the Phoinikians brought the precious metals.

τάττω, ξω, (*tactics*), to arrange, to appoint, with inf. § 100.

Ταυρέας, ου, ὁ, see § 69 n. 25.

Ταῦροι, ων, οἱ, the inhabitants of the Tauric Chersonesos (*Crimea*) § 40.

ταῦρος, ου, ὁ, (*taurus*), a bull.

τάφος, ου, ὁ, (θάπτω), a burial; a tomb.

ταχέως, adv., quickly.

τάχιστα, very quickly; ὡς τάχιστα, as soon as ever § 121 n. 23; elsewhere, with all speed.

τάχος, ους, τό, quickness.

ταχύς, εῖα, ύ, quick, fleet; ταχύ, as adv., quickly § 62; compar. θάττων (less often ταχίων), superl. τάχιστος.

ταχυτής, ῆτος, ἡ, swiftness.

ταῶς, ῶ, ὁ, (*pavo*), a peacock.

τε, enclitic particle, and; τε...τε, or τε καί and... also.

τέθαμμαι, perf. pass. of θάπτω.

τείνω, τενῶ, (*tendo, tone, thin, tension*), to strain, to extend; intrans., to stretch, τεταμένον ἐστί, extends, reaches § 91 n. 12.

Τειρεσίας, ου, ὁ, a blind seer of Thebes §§ 99, 132.

τειχίζω, ιῶ, to build a wall, to fortify.

τεῖχος, ους, τό, (τέκτων, τεύχω, *texo*), a wall.

τεκμήριον, ου, τό, a proof, an evidence.

τέκνον, ου, τό, (τίκτω), a child.

τεκνόω, Att. ῶ, ώσω, to beget; midd., to bear; pass., to be born.

τεκτονικός, ή, όν, skilled in building; ἡ τ. τέχνη, carpentry.

τέκτων, ονος, ὁ, (archi*tect*), a carpenter, a builder, a workman.

τεκών, όντος, ὁ, (aor. part. of τίκτω), a parent.

Τελαμῶν, ῶνος, ὁ, king of Salamis, son of Aiakos, and father of Aias, an Argonaut and hunter of the Kalydonian boar § 157.

τέλειος, α, ον, or ος, ον, perfect, entire, fulfilled.

τελειόω, Att. ῶ, ώσω, to fulfil;

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pass., to come to full age § 96.

τελετή, ῆς, ἡ, (τελέω), initiation in the mysteries; plur., mystic rites.

τελευταῖος, α, ον, (τελευτή), last.

τελευτάω, Att. ῶ, ήσω, to complete, finish; with or without βίον, to die § 93; to end; τελευτῶν, at last.

τελευτή, ῆς, ἡ, (τελέω), an end; death.

τελέω, Att. ῶ, fut. ῶ, to fulfil, to end; to pay § 100.

τελματώδης, ες, marshy.

τέλος, ους, τό, an end, an aim; τὸ τ., the chief good, *finis bonorum*; τέλος, acc., at last § 81 n. 27; an office, τὰ τέλη or οἱ ἐν τέλει, the government; a tax; in plur., the mysteries § 101 n. 14.

τεμάχιον, ου, τό, (τέμνω), a slice of salt-fish.

τέμενος, ους, τό, a glebe, a sacred precinct.

τέμνω, τεμῶ, (anatomy), to cut, to fell, to devastate.

τέρας, ατος, τό, a wonder, a sign, a monster.

τέρμα, ατος, τό, (*terminus, term*), a boundary, an end.

τερπνός, ή, όν, delightful, pleasant.

τέρπω, ψω, to delight; midd., to take delight, ὁρῶν, in seeing.

τέρψις, εως, ἡ, enjoyment, delight.

τεσσαράκοντα, οἱ, αἱ, τά, forty.

τέσσαρες, α, Att. τέττ., (tetrarch, *quattuor*, Welsh *pedwar*), four.

τεταγμένως, adv. from the perf. part. pass. of τάττω, regularly.

τέταρτος, η, ον, the fourth.

τετράγωνος, ον, (*tetragon*), τὸ τ., a quadrangle; mostly a rectangle, esp. a square.

τετράκις, adv., four times.

τετραπλοῦς, ῆ, οῦν, fourfold.

τετράπους, πουν, gen. ποδος, four-footed.

τέτταρες, α, see τέσσαρες.

τέττιξ, ιγος, ὁ, a grasshopper.

τευθίς, ίδος, ἡ, a kind of cuttle-fish; a kind of pastry.

Τεῦκρος, ου, ὁ, half-brother of Aias, the best Greek archer before Troy; he founded a new Salamis in Kypros § 157. Hor. *Teucer Salamina patremque Cum fugeret* etc.

τεύχω, ξω, (τυγχάνω, τέχνη), to prepare, to form, to cause, to make.

τεχνάομαι, Att. ῶμαι, ήσομαι, to contrive, to execute.

τέχνη, ης, ἡ, (τίκτω, *technical*), an art, a trade; skill; cunning; a way.

τέχνημα, ατος, τό, a handiwork; a trick.

τεχνικός, ή, όν, artistic, skilful, workmanlike.

τεχνίτης, ου, ὁ, a workman, an artist.

τῇδε, dat. fem. of ὅδε, used as adv., here § 96 n. 7; in this way.

τηλικοῦτος, αὕτη, οῦτο, of such a kind, of such an age, so strong.

Τηρεύς, έως, ὁ, son of Ares, mythical king of the Thrakians, transformed into a hoopoe §§ 2, 71.

τίθημι, θήσω, (*theme, thesis, do, doom, deem*), to set, to place, to appoint, to propose; τιθέναι νόμον, to lay down a law, of the legislator § 130; τίθεσθαι ν., to give oneself a law, to pass it, of the people; to make, to render, τὸν εὔπορον πτωχόν,

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to make the prosperous a beggar § 119 n. 24; *τίθεσθαί τινι ὄνομα Ἀμφόδον*, to give one the name of A. § 139 n. 12, cf. § 129 n. 22; *νεῖκος εὖ θέσθαι*, to arrange, settle a dispute § 143; *θέσθαι ὠνὴν καὶ πρᾶσιν*, to set about buying and selling § 129 n. 22; to reckon, to account § 134; *τίθεσθαι ψῆφον*, to give one's vote.

τιθήνη, ης, ἡ, (*τίτθη, θῆλυς*), a nurse.

Τιθωνός, οῦ, ὁ, son of the Trojan king Laomedon, father by Eos of Memnon. Eos obtained for him from Zeus the gift of immortality, but forgot to pray for perpetual youth. He shrunk and withered away, until at last he lost his voice § 131.

τίκτω, τέξομαι, (*τεύχω*, Germ. *zeugen*), to beget, to bear, to produce.

τίλλω, τιλῶ, (*vello*), to pluck, to tear off the hair. § 91 fin.

τιμάω, Att. *ῶ, ήσω*, to honour; to value, *τινός*, at a certain price; in law, *τιμᾶν τινι θανάτου*, to give sentence of death against a man, to condemn him to death; in midd. of the accuser, *τιμᾶσθαί τινι θανάτου*, to accuse on a capital charge.

τιμή, ῆς, ἡ, (*τίω*), honour, rank; price § 112.

τίμημα, ατος, τό, value; estimate of the penalty, penalty, punishment.

τίμιος, α, ον, valued; dear, high-priced § 112 n. 24.

Τιμόθεος, ου, ὁ, son of Konon, an Athenian commander who did much to repair his country's losses after the Peloponnesian war, and during the first half of the 4th century B. C. § 16. See his life in Nepos.

Τιμοκρέων, οντος, ὁ, of Ialysos in Rhodos, a poet and athlete, once a friend of Themistokles, whom he afterwards lampooned § 109 *ad fin.*

Τίμων, ωνος, ὁ, an Athenian of the time of the Peloponnesian war, famous as a misanthrope § 127. Lucian has a tract named after him; see also Shakespeare.

τιμωρέω, Att. *ῶ, ήσω*, to aid, to avenge, *τινί*; midd., to punish, *τινά* §§ 81, 104 n. 11; cf. the *Heautontimorumenos* of Terence.

τιμωρός, όν, (*τιμή, αἴρω*), helping; avenging; *ὁ τ.*, an avenger § 81.

τίνω, τίσω, to pay; *δίκην*, to pay a penalty; midd., to punish § 100 n. 13.

τίς, τί, gen. *τίνος*, Att. *τοῦ*, dat. *τίνι*, Att. *τῷ*, (*quis*), who, what? *τί*, why?

τίς, τί, enclitic pronoun, one, some one, any one; *ὀλίγοι τινές*, some few; often, like *quidam*, with adjectives, by way of limitation, 'as it were'.

τίσις, εως, ἡ, (*τίω*), recompense, vengeance.

Τιτάν, ᾶνος, ὁ, in plur., sons of Ouranos and Gaia, an ancient race of gods, overthrown by Zeus.

τιτρώσκω, τρώσω, (*τείρω*, Lat. *tero, throe*), to wound.

Τιτυός, οῦ, ὁ, a giant who offered violence to Leto; in the nether world two vultures continually pecked his liver.

τλήμων, ονος, ὁ and *ἡ*, (*τλῆναι*), wretched, miserable.

τλῆναι, τλήσομαι, (*τολμάω, τάλας*,

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tuli, *tollo*, *tolero*), to bear, to suffer; to dare, to have the heart to do.

τοί, enclitic particle, in truth, verily.

τοίνυν, therefore, then, now.

τοῖος, τοία, τοῖον, and τοιόσδε, ὁδε, ὁνδε, } of such a kind, such.

τοιοῦτος, αὕτη, οῦτο or οῦτον, such, so great.

τοιχωρυχέω, Att. ῶ, ήσω, (τοῖχος, ὀρύττω), to break into a house, to be a burglar.

τοκεύς, έως, ὁ, (τίκτω), a father; plur., parents.

τόλμα, ης, ἡ, (τλῆναι), daring, rashness.

τολμάω, Att. ῶ, ήσω, to venture, to have the heart to do a thing.

τολμητής, οῦ, ὁ, a man of daring.

τόμος, ου, ὁ, (τέμνω), a slice.

Τόξαρις, ιδος, ὁ, a Skythian sage, who lived at Athens in Solon's time. A tract of Lucian's bears his name.

τόξευμα, ατος, τό, an arrow.

τοξεύω, σω, to shoot with the bow.

τοξικός, ή, όν, belonging to a bow, from a bow § 106 *ad fin.*; ἡ τ. (τέχνη), archery § 146.

τόξον, ου, τό, (τυγχάνω, *toxo*philite), a bow; in pl., bow and arrows.

τοξότης, ου, ὁ, an archer.

τόπος, ου, ὁ, (*topic*, *Utopian*), a place, room, a seat.

τόρνος, ου, ὁ, (τείρω, *tornus*, *teres*), compasses.

τόσος, η, ον, τοσόσδε, ήδε, όνδε, } so great.

τοσοῦτος, αὕτη, οῦτο or οῦτον, so much, so great; ἐς τοσοῦτο, with gen., = *eatenus*; τρὶς τοσοῦτο, thrice as great.

τότε, adv., then.

τραγικός, ή, όν, tragic; ὁ τ., a tragic poet § 51.

τράγος, ου, ὁ, (τρώγω), a he-goat.

τραγῳδία, ας, ἡ, a tragedy.

τραγῳδοποιός, οῦ, ὁ, a tragic poet, a tragedian § 106.

τραγῳδός, οῦ, ὁ, a tragic actor.

τράπεζα, ης, ἡ, (for τετράπεζα, *trapezium*), a table, a dining-table; a bank.

τραῦμα, ατος, τό, (τιτρώσκω), a wound.

τράχηλος, ου, ὁ, the neck.

Τραχίνιος, α, ον, of Trachis, a city and *rugged* district of Thessaly on the Malian gulf § 71. 'Trachinian women' is the title of a play of Sophokles.

τραχύς, εῖα, ύ, (*trachyte*), rough, rugged; harsh, surly.

τρεῖς, τρία, τριῶν, τρισί, (*tres*), three.

τρέμω, (τρέω, *terreo*, *tremo*), to tremble, to quake, to fear.

τρέπω, ψω, (στρέφω, *trepidus*), to turn, to change, to rout; midd., to turn oneself, to apply oneself § 58; τετραμμένος, situated.

τρέφω, θρέψω, to feed; ξένους, to maintain mercenaries; κόμην, to let the hair grow long § 116; to produce, to contain; midd., to grow up, to feed upon.

τρέχω, δραμοῦμαι, to run.

τρέω, έσω, (τρέπω), to tremble; to run away; to fear.

τρίαινα, ης, ἡ, a trident.

τριακάς, άδος, ἡ, the number thirty; the thirtieth day of the month § 44.

τριάκοντα, οἱ, αἱ, τά, (*triginta*), thirty; οἱ τρ. § 126 n. 14, the thirty who held the chief power at Athens after the capture of the city by Lysander B. C. 404; after a few months of cruel oppression they were overthrown by Thrasyboulos.

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The most eminent of them were Theramenes, whom his colleagues compelled to drink hemlock, Kritias, and Charikles.

τριακοστός, ή, όν, thirtieth.

τριάς, άδος, ἡ, (*triad*), the number three.

τριβή, ῆς, ἡ, a spending; delay.

τρίβω, ψω, (*trivi, drive*), to rub, to wear out, to spend.

τρίβων, ωνος, ὁ, (*τρίβω*), a threadbare cloak; worn by philosophers.

τρίζω, perf. *τέτριγα* as pres., (*strideo*), to squeak, to chirp § 75.

τριήρης, ες, (*τρίς, ἀραρίσκω*), generally *ἡ τ.* (*ναῦς, triremis*), a galley with three banks of oars, a trireme.

τρίοδος, ου, ἡ, a meeting of three roads, Lat. *trivium*.

τριπλάσιος, α, ον, thrice as much as, with gen.

τρίπους, ουν, ποδος, three-footed § 51 *ad fin.*; *ὁ τ.*, a tripod, a three-legged kettle.

Τριπτόλεμος, ου, ὁ, the inventor of the plough and introducer of agriculture, founder of the Eleusinian mysteries.

τρίς, adv., thrice.

τρισάθλιος, α, ον, thrice wretched.

τρισκαίδεκα, οἱ, αἱ, τά, thirteen.

τρισόλβιος, ον, thrice blessed.

τρισώματος, three-bodied, of Geryones, *forma tricorporis umbrae* § 34.

τριταῖος, αία, αῖον, on the third day.

τρίτος, η, ον, third.

τριττός, ή, όν, threefold.

τριχός, gen. of *θρίξ*.

τριώβολον, ου, ὁ, a three-obol piece; a half-drachma.

τριῶν § 13, gen. of *τρεῖς*.

Τροία, ας, ἡ, Troy, both the city, elsewhere Ilion, and the region in the N. W. of Asia Minor §§ 26, 67.

Τροιζήν, ῆνος, ἡ, an ancient city in the S. E. of Argolis, famous for its patriotism in the second Persian war § 90.

τρόπαιον, or *τροπαῖον, ου, τό*, (*τρέπω*), a trophy.

τρόπος, ου, ὁ, (*τρέπω, trope*), manner, way, fashion, temper; *ἐκ παντὸς τρόπου* or *πάντα τρόπον*, in every way; *τόνδε τὸν τρ.*, in this way.

τροφεύς, έως, ὁ, (*τρέφω*), a foster-father.

τροφή, ῆς, ἡ, food § 94; bringing-up.

τροχός, οῦ, ὁ, (*τρέχω, trochee*), a wheel, a ring.

τρόχος, ου, ὁ, a running, a revolution, a race, a course.

τρυπάω, Att. *ῶ, ήσω*, (*τρύω*), to bore, to pierce; *τετρυπημένος*, leaking § 124.

τρυφάω, Att. *ῶ, ήσω*, to live daintily, to give oneself airs.

τρυφή, ῆς, ἡ, (*θρύπτω*), softness, effeminacy, conceit.

Τρωάς, άδος, ἡ, (sc. *γῆ*), the Troad, in the N. W. of Asia Minor.

τρώγω, ξομαι, aor. *ἔτραγον*, to gnaw, to nibble, to munch, to eat.

Τρωικός, ή, όν, Trojan; *τὰ Τρ.*, the Trojan war § 37.

Τρῶες, ων, οἱ, Trojans.

τυγχάνω, τεύξομαι, aor. *ἔτυχον*, I. to hit a mark, to meet, to win, *οἴκτου*, pity; *δίκης*, to meet one's deserts; to succeed; *ὁ τυχών*, the first comer; *οἱ τ.*, vulgar folk. II. intrans., to happen, to come to pass; with partic., just § 114 n. 11; *ἔτυχε παρών*, he was there just at the time; *ὡμολογηκὼς τυγχάνεις*, you have agreed.

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Τυδεύς, έως, ὁ, of Kalydon, son of Oineus, and son-in-law of Adrastos; he was one of the Seven against Thebes § 146; his son was Diomedes, *Tydides melior patre.*

τύμβος, ου, ὁ, (τύφω), the place where a dead body is burnt, a barrow, a tomb.

Τυνδάρεως, εω, ὁ, husband of Leda §§ 7, 127.

τύπος, ου, ὁ, (τύπτω, *type*), a mark, print, outline; figure § 27.

τύπτω, ήσω, (its other tenses are from παίω, πατάσσω and πλήττω), to strike, to wound, to flog.

τύραννος, ου, ὁ, (Dor. for κοίρανος), a master, a tyrant; as adj. τύραννος, ον, royal.

τυρός, οῦ, ὁ, cheese.

τυφλός, ή, όν, blind, dark.

τυφλόω, Att. ῶ, ώσω, to blind.

τυφόω, Att. ῶ, ώσω, (*stupeo*), to make vain, puff up; in perf. pass., to be vain.

Τυφῶν, ῶνος, ὁ, son of Tartaros and Gaia, father of the Sphinx, a fire-breathing monster, overwhelmed by Zeus under Mt. Aetna.

τύχη, ης, ἡ, (τυγχάνω), luck, chance, fortune; τύχῃ or κατὰ τύχην, by chance; also personified, ἡ Τύχη, Fortune.

Ὑάκινθος, ου, ὁ, (*hyacinth, jacinth*), a favourite of Apollo, from whose blood the hyacinth sprung § 89.

ὕαλος, ου, ἡ, (*hyaline*), crystal; glass.

ὑβρίζω, ιοῦμαι, to wax wanton; to insult, outrage, τινά or εἴς τινα.

ὕβρις, εως, ἡ, (ὑπέρ), insolence, riotousness, violence; violation § 22.

ὑβριστής, οῦ, ὁ, a man of violence and insolence; a debauchee.

ὑβριστότατος, most insolent; superl. from ὕβριστος.

ὑγίεια, ας, ἡ, health, soundness, of body or mind.

ὑγιεινός, ή, όν, (*hygiene*), sound, healthy, wholesome.

ὑγιής, ές, (*vegeo, vigeo*), whole, sound; wise, pure.

ὑγρός, ά, όν, (*umor, hygro*meter), wet, moist; pliant.

ὑδαρής, ές (ὕδωρ), watery.

ὕδρα, ας, ἡ, (ὕδωρ), a water-serpent, hydra.

ὑδραυλις, εως, ἡ, (αὐλέω, *hydraulic*), a water-organ § 17.

ὑδροφορέω, Att. ῶ, ήσω, to carry water.

ὑδρωπικός, ή, όν, (ὕδωρ, *hydrops*), dropsical.

ὕδωρ, ὕδατος, τό, (ὕω, *aqua, unda, hydrant*), water; rain-water; Ζεὺς ὕ. ποιεῖ, sends rain.

υἱός, οῦ, or έος, ὁ, a son.

ὕλη, ης, ἡ, (*silva, hylo*zoic), a wood; wood, material, matter.

Ὕλλος, ου, ὁ, son of Herakles, husband of Iole.

ὑμέτερος, α, ον, your.

ὑμνέω, Att. ῶ, ήσω, (*hymn*), to sing, to praise.

ὕπαρ, τό, a waking vision (ὄναρ); esp. in acc. as adv., awake, really § 73 n. 37.

ὑπάρχω, ξω, to begin, τινός; to be the first (in a quarrel) § 104 n. 14; to be, γηραιός § 65; to belong to, to be in hand; τὰ ὑπάρχοντα, one's existing means § 130 n. 5; ὑπάρχει, it is permitted.

ὕπατος, η, ον, (for ὑπέρατος), highest; ὁ ὕ., the Roman consul (late) § 54.

ὑπεικτέον, verbal adj., one must yield.

ὑπείκω, ξω, to retire; to yield.

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ὑπεναντίος, ον, contrary, opposite, hostile; τὸ ὑπ., on the contrary.

ὑπέρ, prep., (*super*, Germ. *über*, *over; up*), over I. with gen. above, across, beyond; for, in defence of, on behalf of § 97 n. 18; for the sake of, in the name of, concerning; II. with acc. over, ὑ. ἑβδομήκοντα, more than 70; ὑ. ἐλπίδα, beyond hope; ὑ. ἡμᾶς, beyond our powers; ὑπὲρ ὅρκια, against the oaths; beyond, before.

ὑπεραίρω, to exceed.

ὑπερακοντίζω, ιῶ, to overshoot, to surpass, to prevail § 116 n. 18.

ὑπέραντλος, ον, of a ship, full of water; of the crew, sinking.

ὑπερβαίνω, βήσομαι, (*hyperbaton*), to pass over; to transgress, to omit; to overcome.

ὑπερβάλλω, βαλῶ, to throw past; to exceed, to excel; to cross.

ὑπερβολή, ῆς, ἡ, (*hyperbola, hyperbolical*), excess; εἰς ὑπερβολήν, exceedingly.

ὑπερέχω, ξω, to excel.

ὑπερήφανος, ον, (φαίνω), arrogant.

ὑπερηφάνως, adv., proudly.

ὑπερμεγέθης, ες, exceeding great.

ὑπέρμετρος, ον, beyond measure, excessive.

ὑπεροπτικός, ή, όν, contemptuous.

ὑπεροράω, Att. ῶ, όψομαι, to overlook, to despise.

ὑπεύθυνος, ον, responsible; liable to, τινός; dependent.

ὑπερπηδάω, Att. ῶ, ήσω, to overleap, escape; transgress.

ὑπερχαίρω, to be overjoyed.

ὑπέχω, ὑφέξω, to hold under, to hold out, to undergo, to submit to.

ὑπήκοος, ον, obedient, subject, τινός or τινί.

ὑπηνήτης, ου, ὁ, one who has a beard.

ὑπηρετέω, Att. ῶ, ήσω, to do a service, τινί.

ὑπηρέτης, ου, ὁ, (ἐρέτης), an assistant, a servant.

ὑπισχνέομαι, Att. οῦμαι, ὑποσχήσομαι, aor. ὑπεσχόμην, to promise.

ὕπνος, ου, ὁ, (*sopor, somnus*), sleep.

ὑπό, prep., (*sub*), under. I. with gen., from under, ἵππους ὑπὸ ζυγοῦ λύειν, to loose the horses from under the yoke; under, οἱ ὑπὸ χθονός, those beneath the earth; subject to; in causal sense, by, ὑφ' Ἕκτορος πίπτειν, to be overthrown by Hektor; so with passives, like Lat. *ab*; ὑπὸ δέους, from fear; ὑφ' ἑαυτοῦ, of himself, of his own accord; of an accompaniment, ὑπ' αὐλοῦ, to the flute; ὑπὸ φανοῦ πορεύεσθαι, to walk by torch-light. II. with dat., under, beneath, in the power of; ὑφ' ἑαυτῷ ποιεῖσθαι, to bring under one's own power; ὑπὸ δεσπότῃ, under a master; of an accompaniment, as with gen. III. with acc., of motion towards; ὑπὸ γῆν ἰέναι, to descend beneath the earth; ὑπὸ τὴν πόλιν ἰέναι, to go up to, under the walls of, the city; of extension, ὑπ' οὐρανόν, under heaven; of subjection, γίγνεσθαι ὑπὸ βασιλέα, to become subject to the Persian king; of time, like *sub*, ὑπὸ τὴν εἰρήνην, about the time of the peace; ὑπὸ ταῦτα, about this time.

ὑποβρύχιος, ον, under water.

ὑποδέχομαι, ξομαι, to receive, to entertain § 108 *ad fin.*; to admit, to undertake, to follow.

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ὑποδέω, ήσω, to tie under; midd., to put one's shoes on; pass., to have one's shoes put on § 115 n. 14.

ὑπόδημα, ατος, τό, a sandal, a shoe.

ὑποδύομαι, δύσομαι, with aor. ὑπέδυν and perf. ὑποδέδυκα, to go under, to put on; to undergo, to steal upon.

ὑποζεύγνυμι, ξεύξω, to yoke under, to subject to.

ὑποζύγιον, ου, τό, a beast of burden.

ὑποθήκη, ης, ἡ, a precept.

ὑποθολόω, Att. ῶ, ώσω, to trouble, to make muddy. Late word.

ὑποκρίνομαι, ῡοῦμαι, to play a part on the stage, to act, to feign.

ὑποκριτής, οῦ, ὁ, (ὑποκρίνομαι, *hypocrite*), a player.

ὑπολαμβάνω, λήψομαι, to take up, to reply; to suppose, to understand, to view as so and so.

ὑπολύω, σω, to loose beneath; to unyoke, set free; to take off shoes; midd., to take off one's own shoes.

ὑπομένω, νῶ, to await, to endure, to stand firm.

ὑπομιμνήσκω, ὑπομνήσω, to remind, τινά τινος § 62; pass., § 110; to mention; midd., to remember.

ὑπονοέω, Att. ῶ, ήσω, to suspect, to conjecture.

ὑποπίνω, πίομαι, to tipple.

ὑπόπτερος, ον, feathered, winged.

ὑποπτεύω, σω, to suspect.

ὑπορρέω, ρυήσομαι, perf. ὑπερρύηκα, to steal into § 100 n. 18; to drop off § 97 n. 14.

ὑποστρέφω, ψω, to turn back.

ὑποταράττω, ξω, to stir up, to trouble.

ὑποτάττω, ξω, to arrange under, to subject; οἱ ὑποτεταγμένοι, subjects. Late word.

ὑποτίθημι, ὑποθήσω, to place under; midd., to suggest, advise § 136 n. 14; to presuppose.

ὑπουργέω, Att. ῶ, ήσω, to serve, to help, τινί.

ὑποφαίνω, ανῶ, to give a peep of; to appear, to break, of the day dawning.

ὑποχείριος, ον, in hand; subject, τινί; ὑποχείριον λαβεῖν τινα, to get some one into one's power.

ὕποχος, ον, subject.

ὑποχωρέω, Att. ῶ, to retire; to draw back.

ὑποψία, ας, ἡ, suspicion.

ὕπτιος, α, ον, (ὑπό), on one's back, *supinus*; turned upwards.

ὗς, ὑός, ὁ and ἡ, (σῦς), a swine, a pig.

ὕστατος, η, ον, last.

ὕστερον, (neut. of ὕστερος), adv., afterwards, in future.

ὑφάπτω, ἁψω, to kindle.

ὕφασμα, ατος, τό, (ὑφαίνω, *weave*), a web, a woven garment.

ὑφίημι, ὑφήσω, to let down, to put under, to suborn; intrans. and midd., to abate of, τινός.

ὑφίστημι, ὑποστήσω, to put under; midd., with 2 aor. and perf. act., to promise, to yield to; to hide under; to stand firm.

ὑψηλός, ή, όν, (ὕψος), high.

ὑψόθεν, adv., from on high.

ὕψος, ους, τό, (cf. ὑπέρ), height.

ὑψοῦ, adv., high.

ὑψόω, Att. ῶ, ώσω, to exalt.

ὕω, ὕσω, to rain; esp. impers., ὕει = *pluit*, it rains.

φαγεῖν, see ἐσθίω.

φαίνω, ανῶ, aor. ἔφηνα, (*phenomenon*), intr. perf. πέφηνα (φάος), to bring to light, to shew, to give light. Pass. to

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appear, *φαίνεται* with inf. *e.g.* *εἶναι*, seems to be; with part. *e.g.* *ὦν*, evidently is; *φάνηθι*, shew thyself as § 95 n. 12.

φακῆ, ῆς, ἡ, a dish of lentils, porridge.

φάλαγξ, αγγος, ἡ, a *phalanx*, a close mass of infantry; the main body of an army.

φαλακρός, ά, όν, bald.

Φαληρεύς, έως, ὁ, of Phaleron, the most ancient of the harbours of Athens § 144.

φανερός, ά, όν, (*φαίνω*), open, manifest; *φανερός ἐστι ποιῶν* or *ὅτι ποιεῖ τοῦτο*, he is known to do this. Cf. *δῆλος*.

φάος, ους, τό, (*φαίνω*), light. Poetic word. Cf. *φῶς, τό*.

φαρέτρα, ας, ἡ, (*φέρω, pharetra*), a quiver.

φαρμακεύω, σω, to drug, to poison.

φάρμακον, ου, τό, (*pharmacy*), a drug; a remedy, *τινός*, for some ill; a potion, a spell, a means, *τινός*, of producing something; a poison § 155.

φαρμάττω, ξω, to poison; to enchant.

Φαρνάβαζος, ου, ὁ, a Persian satrap, son-in-law of Artaxerxes Mnemon, who plays a conspicuous part in history B.C. 413—374. At first he supported Sparta, but in 410 concluded an alliance with Alkibiades; afterwards he cooperated with Konon, and invaded Lakonia B.C. 393 §§ 32, 93.

Φαρνάκης, ους, ὁ, Ph. II. son of Mithridates the great, king of Pontos, conspired against his father, who was forced to take poison. Pompeius recognised Ph. as king and ally; in the civil war Ph. besieged Caesar's lieutenant Calvinus, which occasioned Caesar's rapid march against him B.C. 48 § 103.

φάρυγξ, υγγος, ἡ, the throat, the gullet.

φάσγανον, ου, τό, (*σφάζω*), a sword.

Φασιανός, ών, from the river Phasis; *ὁ Φ.* (sc. *ὄρνις*), the Phasian bird, *pheasant*, Lat. *phasianus*.

Φᾶσις, ιδος, ὁ, the boundary river between Asia Minor and Kolchis, now Rion.

φάσκω, (*φημί*), mostly used in partic. and inf., to assert.

φάτις, ἡ, (*φημί*), a report, a saying, fame.

φαῦλος, η, ον, bad, worthless, good for nothing, poor, vulgar, slight.

φαυλότης, ητος, ἡ, badness, poorness.

φαύλως, adv., poorly, ill.

Φειδίας, ου, ὁ, a great Athenian sculptor, painter and architect, flor. B.C. 444. His principal work was the statue of Olympian Zeus § 157.

φείδομαι, σομαι, 1. to spare, with gen.; 2. to abstain from; with inf. like *parco*, to spare to do.

φειδώ, οῦς, ἡ, thrift.

Φεραί, ῶν, αἱ, a Thessalian city, with a strong fortress.

Φεραῖος, α, ον, of Pherai.

φέρβω, to feed, tend; pass., to be fed, to feed on.

Φερεκύδης, ους, ὁ, I. a philosopher of the island of Syros; said to have numbered Pythagoras among his pupils, and to have been one of the earliest writers of prose § 154; II. a historian of the island of Leros cir. 400 B.C. § 145.

φέρω, οἴσω, ἐνήνοχα, aor. *ἤνεγκα* and *ἤνεγκον* (*fero*, to *bear*), to

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bear, carry, endure; with adv., χαλεπῶς etc., to take ill; to fetch; to produce; to carry off, to plunder; to win; of a road, to lead § 6; pass., to be borne, to move, roll, fly, sail; φέρε, come!

φεῦ, exclamation of grief, anger, or surprise, alas! oh! ha!

φεύγω, ξομαι, (poet. also ξοῦμαι), πέφευγα, aor. ἔφυγον, to flee, to avoid; to be banished (used as pass. of ἐκβάλλω); to be accused, with gen. of charge (used as pass. of διώκω).

φευκτέον, verbal adj. of φεύγω, one must flee.

φήμη, ης, ἡ, (φημί, *fama*), an oracle, a saying, a report, fame.

φημί, φήσω, imperf. used as aor. ἔφην, (*for, fari, fame, fate, prophetic*), ἔφασκον used as imperf., to say, to speak, to assert. φησί inserted like *inquit*, in a speaker's words; φασί, φησί, 'they say,' = Fr. *on dit*.

φθάνω, φθήσομαι, to be beforehand with, to anticipate, to forestall; ἔφθην ἀφικόμενος, I came up first; φθάσας, quickly.

φθέγγομαι, ξομαι, to shout, to cry, to scream, neigh etc., of the cry of animals; to utter.

φθείρω, ερῶ, ἔφθαρκα, 2 perf. ἔφθορα, to destroy, spoil; pass., to perish, go to ruin.

φθίνω, σομαι, to decay, pine, perish; in fut. φθίσω, aor. ἔφθισα, to consume.

φθονέω, Att. ῶ, ήσω, to envy, τινί, a man; τινί τινος, a man something; φθονέει, epic 3 sing. ind. pres. § 27.

φθόνος, ου, ὁ, envy, spite.

φιάλη, ης, ἡ, (*phial, vial*), a broad shallow bowl (like a saucer), used for libations.

φιλανθρωπία, ας, ἡ, (*philanthropy, philanthropist*), benevolence.

φιλάνθρωπος, ον, kind, humane.

φιλαργυρία, ας, ἡ, love of money.

φιλάργυρος, ον, covetous.

φιλαυτία, ας, ἡ, self-love, selfishness.

φίλαυτος, ον, loving self, selfish.

φιλέω, Att. ῶ, ήσω, 1. to love, to kiss § 116; 2. like *amo*, to be wont.

φιληκοΐα, ας, ἡ, (ἀκούω), attentiveness.

φιλία, ας, ἡ, friendship.

φιλικῶς, adv., in a friendly way.

Φίλιππος, ου, ὁ, 1. king of Macedon B.C. 359—337, the conqueror of Greece, father of Alexander; 2. a jester, p. 68.

φιλομαθής, ές, fond of learning.

Φιλομήλα, ας, ἡ, daughter of Pandion, king of Attica and sister of Prokne, was changed into a nightingale.

φιλονεικία, ας, ἡ, contentiousness, bickering.

Φιλόξενος, ου, ὁ, I. son of Eryxis, an Athenian contemporary of Perikles § 77; II. of Kythera, a musician and dithyrambic poet § 146.

φιλοπάτωρ, ορος, ὁ and ἡ, loving one's father.

φιλόπονος, ον, fond of labour, diligent.

φίλος, η, ον, dear; superl. φίλατος. ὁ φ., a friend.

φιλοσοφέω, Att. ῶ, ήσω, to love knowledge; to study, to be a philosopher.

φιλοσοφία, ας, ἡ, philosophy; study.

φιλόσοφος, ου, ὁ, philosopher.

φιλοτεχνέω, Att. ῶ, ήσω, to love art; to play the connoisseur § 107 n. 38.

φιλοτιμέομαι, Att. οῦμαι, ήσομαι,

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to be ambitious; with inf., to be eager to do §§ 108, 125.

φιλοτιμία, ας, ἡ, ambition, emulation.

φιλότιμος, ον, ambitious.

φιλοφροσύνη, ης, ἡ, friendliness.

φίλτατος, see φίλος.

φίλτρον, ου, τό, (φιλέω, *philtre*), a love-charm, a spell, a charm.

Φινεύς, έως, ὁ, a blind prophet, whose table was polluted by the Harpies, till he was freed from that plague by the Argonauts, whom he directed on their voyage.

φλεγμονή, ῆς, ἡ, inflammation; heat of passion. Late word.

φλέγω, ξω, to burn, to kindle.

φλοῖσβος, ου, ὁ, (φλέω), a din, uproar.

φλόξ, γός, ἡ, (*phlogistic*), flame, a blaze.

φλυαρέω, Att. ῶ, ήσω, to jest, trifle.

φοβερός, ά, όν, fearful, timid, formidable; act. and pass., like *formidolosus*, *gnarus*.

φοβέω, Att. ῶ, ήσω, to frighten; φοβεῖσθαι, to fear.

φόβη, ης, ἡ, hair, a mane.

φόβος, ου, ὁ, fear; ἔχει φόβον, it is to be feared.

Φόβος, ου, ὁ, the god of fear.

Φοῖβος, ου, ὁ, a name of Apollo.

Φοινίκη, ης, ἡ, the ancient Canaan; a narrow strip of coast land; its chief cities were Tyre and Sidon § 93.

Φοινικίδης, ου, ὁ, see § 69 n. 25.

φοινικοῦς, οῦσσα, οῦν, dark red.

Φοίνιξ, ικος, ὁ, a Phoinikian § 129.

φοιτάω, Att. ῶ, ήσω, to resort to; esp. of pupils going to school § 144.

φολίς, ίδος, ἡ, a horny scale, of reptiles.

φονεύς, έως, ὁ, a murderer.

φονεύω, σω, to murder.

φόνος, ου, ὁ, (root φένω), murder, bloodshed.

φορέω, Att. ῶ, ήσω, (φέρω), to bear, to wear.

φόρημα, ατος, τό, (φορέω), what is borne or worn; a load; in pl., attire.

Φόρκυς, υος, ὁ, the father of the Gorgones and Graiai.

φόρος, ου, ὁ, (φέρω), tribute.

φορτικός, ή, όν, (φέρω), burdensome, tiresome, low, vulgar, rude § 125.

φορτίον, ου, τό, (φέρω), a burden, load, cargo.

φράζω, σω, (*phrase*), to say, tell, speak.

φράττω, ξω, (*farcio*, *borough*), to fence, secure, close, stop § 125.

φρέαρ, ατος, τό, (*bourne*, *burn*), a well.

φρήν, ενός, ἡ, the heart, the mind, good sense.

Φρίξος, ου, ὁ, son of Athamas and Nephele, who fled to Kolchis on a golden ram.

φρίττω, ξω, πέφρικα, (ῥῖγος, *frigeo*, Fr. *frisonner*) to bristle, to shiver, to shudder, to be thrilled.

φρονέω, Att. ῶ, ήσω, (φρήν), to think, to be wise, to have knowledge; τὸ φρονεῖν, judgement; to be in one's senses; to mean; εὖ or κακῶς φ. with dat., to be well or ill disposed towards; μέγα φ., to be high-minded, proud § 30 n. 10.

φρόνημα, ατος, τό, spirit, thought, courage.

φρόνησις, εως, ἡ, prudence, discretion.

φρόνιμος, ον, prudent.

φροντίζω, ιῶ, to think, give heed, consider; to care for, mind, reck of, τινός.

φροντίς, ίδος, ἡ, (φρήν), care,

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concern, thought, consideration.

φρουρά, ᾶς, ἡ, a watching, guard; also of men on watch, a watch, guard.

φρουρέω, Att. *ῶ, ήσω,* to guard, to keep guard.

φρούριον, ου, τό, a fort, out-post; a guard.

Φρυγία, ας, ἡ, I. the greater Phrygia, a district of Asia Minor, occupying the interior of the W. half of the peninsula; II. lesser P. on the Hellespont.

φρυκτωρία, ας, ἡ, (*φρύγω*), signalling by beacons or alarm-fires.

Φρύξ, γός, ὁ, a Phrygian.

φυγαδεύω, σω, (*φυγάς*), to banish.

φυγάς, άδος, ὁ, an exile, a refugee.

φυγή, ῆς, ἡ, (*φεύγω, fuga, fugitive*), flight, escape, banishment.

φῦκος, ους, τό, (*fucus*), a paint, cosmetic.

φυλακή, ῆς, ἡ, guarding, watching, watch.

φύλαξ, ακος, ὁ, a watcher, guardian, metaph. § 100; *οἱ φ.,* the guard, garrison.

φύλαξις, εως, ἡ, a watching, guarding.

φυλάσσω, see *φυλάττω.*

φυλάττω, (or *σσω*), *ξω,* (cf. *phylactery*), to watch, guard, defend, observe; midd., to shun, avoid, guard against § 113 n. 12; *φύλαξαι,* take care! look out! § 77.

Φύξιος, ου, ὁ, (*φεύγω*), epithet of Zeus § 156, rescuer, saviour.

φυράω, άσω, to mix, to knead.

φυσικός, ή, όν, (*physical*), natural; *ὁ φ.,* a natural philosopher § 94.

φύσις, εως, ἡ, (*φύω*), nature, character; *φύσει,* by nature; *κατὰ φύσιν,* according to nature; *φύσιν ἔχειν* § 92 n. 7.

φυτεία, ας, ἡ, planting, culture.

φυτεύω, σω, (*φυτόν*), to plant, beget, produce.

φυτόν, οῦ, τό, a plant, tree.

φυτοτροφέω, Att. *ῶ,* to rear plants.

φύω, σω, πέφυκα, 1 aor. *ἔφυσα,* 2 aor. *ἔφυν.* I. to bring forth, produce, beget; *φύεσθαι,* to get understanding; middl. with perf. and 2 aor., to come into being, to grow, to be born § 94 n. 2; perf. and 2 aor. act. in pres. sense, to be by nature; with inf., to be naturally inclined to.

Φωκεύς, έως, ὁ, a Phokian, inhabitant of Phokis.

Φωκίων, ωνος, ὁ, an Athenian general and statesman, famous for his uprightness and laconic bluntness. He lived during the reigns of Philip and Alexander, and was condemned to death B.C. 317 æt. 80 §§ 124, 128.

φωνέω, ήσω, to sound, to cry, to call.

φωνή, ῆς, ἡ, voice, cry.

φωνήεις, εσσα, εν, vocal; *τὰ φωνήεντα,* vowels)(*τὰ ἄφωνα,* consonants.

φωράω, Att. *ῶ, άσω,* to search, to detect, to take in the manner.

φώς, φωτός, ὁ, pl. *φῶτες,* a man; poetic.

φῶς, φωτός, τό, (contr. from *φάος*; *phos*phorus); light, joy; *πρὸς φῶς ἄγειν,* to bring to light.

Χαβρίας, ου, ὁ, one of the chief Athenian generals in the first half of the 4th cent. B.C. § 74. See his life by Nepos.

Χαιρεκράτης, ους, ὁ, brother of Chairephon.

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ιερέφων, ωντος, ὁ, a devoted scholar of Sokrates.
ἱρω, ήσω, to rejoice; to rejoice at, with dat.; with partic., delight in doing; imper. χαῖρε = *salve* or *vale*, hail, farewell; also, good bye to; away with, like *valeat* § 145 n. 18; χαίρειν at the beginning of letters, for χ. λέγει, *salvere iubet* § 25 n. 28.
αιρώνεια, ας, ἡ, a town in Boeotia, famous for the defeat of the Greeks by Philip B.C. 338 § 110.
αλάω, Att. ῶ, ασω, to slacken; intrans., to grow weak.
Χαλδαῖοι, ων, οἱ, a nomad people, who conquered Babylon, and founded the Chaldaeo-Babylonian empire; 2. the Chaldaean priests and astrologers.
χαλεπαίνω, ανῶ, (χαλεπός), to be angry, sore, with dat.
χαλεπός, ή, όν, hard, difficult, morose, cruel, crabbed.
χαλεπῶς, with difficulty; angrily; superl. χαλεπώτατα.
χαλινός, οῦ, ὁ, (χαλάω), bridle.
Χαλκηδών, όνος, ἡ, a city in Bithynia, on the Thrakian Bosporos, opposite to Byzantion.
Χαλκιδεύς, έως, ὁ, an inhabitant of the peninsula of Chalkidike in Makedonia § 76.
χαλκόπους, ουν, brass-footed.
χαλκός, οῦ, ὁ, copper; bronze; vessel of bronze; a bronze mirror § 27.
χαλκοῦς, ῆ, οῦν, of bronze; τὸ χ. γένος, the brasen age of men between the silver and the iron in the descending scale.
Χάλυς, υος, ὁ, a river in Syria near Chalkis.
χαμαί, adv., (*humi*, *humble*), on the ground, to the ground.
χαρά, ᾶς, ἡ, joy.
χαρακτήρ, ῆρος, ὁ, (χαράττω), stamp, impress, character.
χάραξ, ακος, ὁ or ἡ, (χαράττω), a stake; a vine-prop.
χαράττω, ξω, (*scratch*, *grave*), to engrave.
χαρίεις, εσσα, εν, (χάρις), graceful, accomplished; χαρίεν, a pretty tale! ironical. Comp. έστερος, sup. έστατος.
χαρίζομαι, ισοῦμαι, κεχάρισμαι, both act. and pass. (χάρις), to gratify, to indulge, with dat.; to give freely, with acc. and dat.
Χαρικλώ, οῦς, ἡ, mother of Teiresias § 139.
Χαρίλαος, ου, ὁ, son of Polydektes, king of Sparta, during whose minority Lykourgos governed.
χάρις, ιτος, ιν, grace, kindness, a favour § 145; thanks, a grateful return, delight; χάριν with gen., on account of, for the sake of; σὴν χ., for thy sake.
Χάρις, ιτος, ἡ, in plur. Χάριτες, the 3 goddesses of grace, attendants on Aphrodite: Aglaïa, Thaleia, Euphrosyne.
Χάρων, ωνος, ὁ, the ferryman who conveyed the souls of the dead across the Styx.
χάσκω, χανοῦμαι, κέχηνα, 2 aor. ἔχανον (*hisco*, *chasm*), to yawn, gape; κέχηνα is also used as pres.
χάσμα, ατος, τό, (χάσκω, *chasm*), a gulf, a hollow.
χεῖλος, ους, τό, a lip.
Χείλων, ωνος, ὁ, a Lakedaimonian, one of the 7 wise men of Greece § 146.
χεῖμα, ατος, τό, frost, cold.
χειμερινός, ή, όν, of winter, in winter time.
χειμέριος, α, ον or ος, ον, wintry, stormy § 128 n. 25.

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χειμών, ῶνος, ὁ, (Lat. *hiemps*), winter; cold weather; a storm.

χεῖρ, ρός, (poet. χερός), ἡ, (*chirurgeon*), the hand; the arm; εἰς χεῖρας ἰέναι, to come to blows.

χείριστος, η, ον, worst. Used as superl. of κακός.

χεῖρον, adv., worse.

χειροτονητός, ή, όν, chosen (by show of hands).

χειρουργός, όν, working by hand, practising an art; ὁ χ., an artist § 111.

χειρόω, Att. ῶ, ώσω, (χείρ), generally in midd., to bring under hand, to subdue.

χείρων, ον, worse, inferior, of lower rank. Used as comp. of κακός.

Χείρων, ωνος, ὁ, the just Centaur of Mt. Pelion, the tutor of many of the heroes in the arts of prophecy, music, medicine, gymnastics, surgery etc. The Pelian spear of Achilles had been his.

χελιδών, όνος, ἡ, (*hirundo*), the swallow.

χελώνη, ης, ἡ, a tortoise.

Χερρόνησος, ου, ἡ, (χέρρος, νῆσος), the Thrakian peninsula, the peninsula of the Dardanelles.

χήν, νός, ὁ and ἡ, (*anser*, Germ. *gans; goose, gander*), gander, goose.

χηνίσκος, ου, ὁ, dimin. of χήν.

χθών, ονός, ἡ, the earth, ground; ὑπὸ χθονός, under the ground; a land.

χίλιοι, αι, α, a thousand.

Χίμαιρα, ας, ἡ, (properly a she-goat), a fire-breathing monster, with lion's head, serpent's tail, and goat's body. Hence Eng. *chimera, chimerical.*

χιτών, ῶνος, ὁ, a tunic, shirt-coat.

χιών, όνος, ἡ, snow.

χλαῖνα, ης, ἡ, (*laena*), a mantle.

χλαμύς, ύδος, ἡ, a cloak; esp., a military cloak.

χλιδή, ῆς, ἡ, softness, delicacy, luxury, insolence.

χοῖνιξ, ικος, ἡ, a dry measure = 4 κοτύλαι, a quart (dry measure).

χολή, ῆς, ἡ, (*fel*, melan*choly*), gall, bile § 69, wrath.

χορδή, ῆς, ἡ, (*chord*), a string of gut; a harp-string.

χορεύω, σω, (*chorus*), to dance.

χορηγία, ας, ἡ, I. the fitting out of a chorus; II. equipment, expenditure, supplies.

χορηγός, οῦ, ὁ, leader of a chorus; metaph. leader; provider of the funds for a chorus; metaph. furtherer, promoter § 38.

χορός, οῦ, ὁ, (*chorus, choir*), dance with song; a troop of dancers; a band.

χοῦς, ὁ, decl. like βοῦς; or Att. gen. χοώς, acc. χόα, pl. χόας, a liquid measure = *congius* = 6 *sextarii* = 3 quarts.

χράομαι, Att. χρῶμαι, χρήσομαι, to use, employ, be subject to; of persons, like *uti*, to be intimate with; τοῖς παροῦσι, to make the best of what one has.

χράω, Att. ῶ, ήσω, of a god or his oracle, to declare, pronounce § 115; pass. to be pronounced; midd., to consult an oracle, τῷ θεῷ.—aor. χρῆσαι, to lend; χρήσασθαι, to borrow.

χρεία, ας, ἡ, use, advantage, need (like Lat. *opus*).

χρεμετίζω, ιῶ, to neigh, to whinny § 118.

χρέων, (χράω), τό, indecl., fate;

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esp. it is fated, with inf., (with or without ἐστί).

χρή, impers., conj. χρῇ, opt. χρείην, inf. χρῆναι, imperf. χρῆν § 147, or less often ἐχρῆν, it must needs be (like δεῖ, *oportet*), it is right, with inf. § 92; it is fated § 102.

χρήζω, (χρεία), to need, with gen.; to desire, ask.

χρῆμα, ατος, τό, (χράομαι), a thing; plur., money, goods.

χρηματισμός, οῦ, ὁ, (χράομαι), money-making.

χρήσιμος, η, ον, or ος, ον, (χράομαι), useful, serviceable.

χρησμός, οῦ, ὁ, (χράω), an oracle.

χρηστέον, verbal adj., one must use, τινί.

χρηστήριον, ου, τό, (χράω), an oracle.

χρηστός, ή, όν, (χράομαι), good, useful, honest.

χρηστότης, ητος, ἡ, goodness.

χρίω, σω, (*Christ, frico, friction*), to anoint, to rub.

χρονίζω, ιῶ, (χρόνος), to hold out, to tarry; to put off.

χρόνος, ου, ὁ, (*chronic, chronicle, chronology*), time; χρόνῳ or ἐν χ., at length.

χρύσεος, see χρυσοῦς.

Χρύσης, ου, ὁ, a priest of Apollo, whom Apollo avenged upon the Greeks, who had carried off his daughter.

χρυσίδιον, ου, τό, dimin. poor, paltry gold.

χρυσίον, ου, τό, gold, gold plate, money.

χρυσόμαλλος, ον, with fleece of gold.

χρυσός, οῦ, ὁ, (*Chrysostom*), gold, gold plate.

χρυσοῦς, ῆ, οῦν, golden.

χρυσοφόρος, ον, wearing gold.

χρῶμα, ατος, τό, (χρώννυμι, *polychrome*), colour.

χωλός, ή, όν, (*halt, claudus, choliambic*), lame, maimed.

χώρα, ας, ἡ, place, room; χώραν διδόναι τινί, to give place to some one, make way for him § 136; one's post; station; a land; the country, *rus*.

χωρέω, Att. ῶ, ήσω, to move, march, advance, succeed; of measures, to contain, have room for = *capere*.

χωρίζω, ιῶ, to separate, divide.

χωρίον, ου, τό, (χῶρος), a spot, place; post; estate.

χωρίς, I. adv., apart, asunder, of different kind. II. prep. with gen., without, beside, §§ 50, 116.

χῶρος, ου, ὁ, land, place.

ψευδής, ές, lying, false.

ψεῦδος, ους, τό, a lie, falsehood.

ψεύδω, σω, (whence *pseudo*, as an English prefix, *pseudo*-philanthropy etc.) to deceive; pass. with gen., to be cheated of, miss; midd. as depon., to lie; with acc. to belie, break (engagements).

ψηφίζομαι, (ψῆφος), to vote.

ψήφισμα, ατος, τό, (ψηφίζομαι), an act, a statute.

ψῆφος, ου, ἡ, (ψάω, to rub), a pebble; a counter; a vote.

ψίαθος, ου, ἡ, a rush mat.

ψιλός, ή, όν, (ψίω, to rub), bare, bald, naked, with gen.; in pl. οἱ ψιλοί, light troops.

ψιλόω, Att. ῶ, ώσω, to strip bare; pass., to become bald.

ψίλωσις, εως, ἡ, baldness. Late word.

ψόγος, ου, ὁ, blame.

ψυχαγωγέω, Att. ῶ, ήσω, to lead the souls of the dead to the other world § 115. Late word in this sense.

ψυχή, ῆς, ἡ, (ψύχω, metempsy-

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chosis, psychology, cf. animus, anima; ghost, gust), life, the soul.

ψῦχος, ους, τό, cold.

ψυχρός, ά, όν, (ψύχω); cold; dreary; frigid.

ψύχω, ψύξω, orig. to blow; generally to cool, *e. g.* wine.

ψωμίον, ου, τό, a morsel. Late word.

ὦ, interj. prefixed to the vocative.

ὧδε, adv. (ὅδε), so, thus, so very; ὧδε ἔχει, it is so.

ᾠδή, ῆς, ἡ, contr. for ἀοιδή, (ᾄδω, ὠδε), a song.

Ὠκεανός, οῦ, ὁ, I. one of the Titans, the god of the great outer sea, the author of rivers and springs; II. ocean, the great sea §§ 17, 110.

ὠκιστα, superl. adv., most quickly; from ὠκύς, εῖα, ύ, (Lat. *ocius*), quick, fleet.

ὠκύτης, ητος, ἡ, quickness.

ὦμος, ου, ὁ, (*umerus*), the shoulder.

ὠμός, ή, όν, raw, unripe; cruel, § 124.

ὠμότης, ητος, ἡ, cruelty.

ὠμῶς, adv., savagely, cruelly.

ὠνέομαι, Att. οῦμαι, ήσομαι, aor. ἐπριάμην, (*venum, veneo, vendo, venal*), to buy.

ὠνή, ῆς, ἡ, buying.

ὤνιος, α, ον, for sale.

ὥρα, ας, ἡ, (*hora*), a season §§ 97, 112; the right time, ὥρα ἀπιέναι, it is time to go §§ 77 n. 32, cf. § 128 n. 22.

Ὥρα, ας, ἡ. The Horai, daughters of Zeus and Themis, presided over the seasons.

Ὠρίων, ωνος, ὁ, a Boeotian huntsman, slain by Artemis §§ 80, 121.

ὡς, I. adv. (*a*) ὥς, thus; οὐδ' ὡς = *sic quidem.* (*b*) as, like as, following the word to which it belongs ὥς § 127 n. 23; with superl., ὡς ῥᾷστα = *quam facillime* § 107; with adverbs, ὡς ἀληθῶς, in very truth; II. conj. after verbs of saying and the like, with ind. where acc. and inf. might be substituted; in final clauses, with conjunctive or opt., in order that; with inf. in limitations, ὡς ἔπος εἰπεῖν, so to say; so that; since; when; how; III. as prep. with names of persons, after verbs of motion, to §§ 73 n. 30, 122 n. 6. IV. in exclamations, how; with opt. = *utinam!* V. with numerals, about.

ὥσπερ, adv., just as.

ὥστε, conj., so that, as, for to, with inf. or ind.

ὦτα and ὠτός, see οὖς.

ὠφέλεια, ας, ἡ, help, profit, gain.

ὠφελέω, Att. ῶ, ήσω (ὄφελος), to help, to aid, τινά.

ὠφελητέον, verbal adj., one must assist § 85.

ὠφέλιμος, ον, useful, advantageous; superl. adv., ὠφελιμώτατα § 58.

Ὤχος, ου, ὁ, surname of Artaxerxes III. king of Persia.

ὠχριάω, Att. ῶ, άσω, to be pale.

ὠχρός, ά, όν, pale, wan.

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SUPPLEMENT TO GLOSSARY.

ἀδολέσχης, ου, ὁ, (ἄδην=satis, λέσχη), a prater [ᾰ].

ἀδωροδόκητος, ον, not taking gifts, incorruptible.

αἱμοσταγής, ές, (αἷμα, στάζω), dropping blood.

ἀλαζών, όνος, ὁ and ἡ, (ἄλη), a quack, a braggart.

ἄλγημα, τος, τό, (ἀλγέω), pain.

ἀναζητέω, Att. ῶ, ήσω, to search for.

ἀνακράγῃ, 3 sing. conj. 2 aor. § 116. See under κέκραγα.

ἀνάλωμα, τος, τό, (ἀναλίσκω, ἀναλόω), expense, cost.

ἄναξ, ακτος, ὁ, (cf. ἀνά, ἄνω), a king, a chief.

ἀνέρχομαι, ἀνειμι, § 152 to go up, to ascend.

ἀνέψω, ήσω, to boil again.

ἀνθίστημι, ἀντιστήσω, to set against; midd. with 2 aor. ἀντέστην and perf. ἀνθέστηκα (part. ἀνθεστώς § 159), to stand against, to oppose.

ἀνοίγνυμι, ξω, to open.

ἀπελαύνω, ελῶ, ἀπελήλακα, 1 aor. pass. ἀπηλάθην, to drive away, to banish.

ἀπεργάζομαι, ἀσομαι, to complete, to work.

ἄπληστος, ον, (πίμπλημι), not to be filled, insatiable.

ἀποκρεμάννυμι, μῶ, to hang up, to suspend.

ἀριθμέω, Att. ῶ, ήσω, (arithmetic), to count; imperf. ἠρίθμει, § 105.

ἀριστεύω, σω, (ἄριστος), to be the bravest, to play the man. One book of the Iliad is called the ἀριστεία of Diomedes, another of Agamemnon, etc.

αὐτάρ, conj epic form of ἀτάρ, but.

βαρβαρικός, ή, όν, barbarian, foreign.

γαμβρός, οῦ, ὁ, (γαμέω, gener), a son-in-law.

γεγονέναι § 10 perf. inf. from γίγνομαι. λέγει . . . . γ. 'says that . . . . . have become.'

δακτύλιος, ου, ὁ, (δάκτυλος), a ring, a signet.

δέλφαξ, ᾰκος, ὁ and ἡ, a pig.

δεσμωτήριον, ου, τό, a prison.

δήμιος, ου, ὁ, (δῆμος), the public executioner.

Δημόκριτος, ου, ὁ, the famous 'laughing' philosopher of Abdera, lived during the greater part of the 5th century B.C. and into the 4th, and was founder, with his

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ὑποδέω, ήσω, to tie under; midd., to put one's shoes on; pass., to have one's shoes put on § 115 n. 14.

ὑπόδημα, ατος, τό, a sandal, a shoe.

ὑποδύομαι, δύσομαι, with aor. *ὑπέδυν* and perf. *ὑποδέδυκα*, to go under, to put on; to undergo, to steal upon.

ὑποζεύγνυμι, ξεύξω, to yoke under, to subject to.

ὑποζύγιον, ου, τό, a beast of burden.

ὑποθήκη, ης, ἡ, a precept.

ὑποθολόω, Att. *ῶ, ώσω*, to trouble, to make muddy. Late word.

ὑποκρίνομαι, ὑποῦμαι, to play a part on the stage, to act, to feign.

ὑποκριτής, οῦ, ὁ, (*ὑποκρίνομαι, hypocrite*), a player.

ὑπολαμβάνω, λήψομαι, to take up, to reply; to suppose, to understand, to view as so and so.

ὑπολύω, σω, to loose beneath; to unyoke, set free; to take off shoes; midd., to take off one's own shoes.

ὑπομένω, νῶ, to await, to endure, to stand firm.

ὑπομιμνήσκω, ὑπομνήσω, to remind, *τινά τινος* § 62; pass., § 110; to mention; midd., to remember.

ὑπονοέω, Att. *ῶ, ήσω*, to suspect, to conjecture.

ὑποπίνω, πίομαι, to tipple.

ὑπόπτερος, ον, feathered, winged.

ὑποπτεύω, σω, to suspect.

ὑπορρέω, ρυήσομαι, perf. *ὑπερρύηκα*, to steal into § 100 n. 18; to drop off § 97 n. 14.

ὑποστρέφω, ψω, to turn back.

ὑποταράττω, ξω, to stir up, to trouble.

ὑποτάττω, ξω, to arrange under, to subject; *οἱ ὑποτεταγμένοι*, subjects. Late word.

ὑποτίθημι, ὑποθήσω, to place under; midd., to suggest, advise § 136 n. 14; to presuppose.

ὑπουργέω, Att. *ῶ, ήσω*, to serve, to help, *τινί*.

ὑποφαίνω, ανῶ, to give a peep of; to appear, to break, of the day dawning.

ὑποχείριος, ον, in hand; subject, *τινί*; *ὑποχείριον λαβεῖν τινα*, to get some one into one's power.

ὕποχος, ον, subject.

ὑποχωρέω, Att. *ῶ*, to retire; to draw back.

ὑποψία, ας, ἡ, suspicion.

ὕπτιος, α, ον, (*ὑπό*), on one's back, *supinus*; turned upwards.

ὗς, ὑός, ὁ and *ἡ*, (*σῦς*), a swine, a pig.

ὕστατος, η, ον, last.

ὕστερον, (neut. of *ὕστερος*), adv., afterwards, in future.

ὑφάπτω, ἁψω, to kindle.

ὕφασμα, ατος, τό, (*ὑφαίνω, weave*), a web, a woven garment.

ὑφίημι, ὑφήσω, to let down, to put under, to suborn; intrans. and midd., to abate of, *τινός*.

ὑφίστημι, ὑποστήσω, to put under; midd., with 2 aor. and perf. act., to promise, to yield to; to hide under; to stand firm.

ὑψηλός, ή, όν, (*ὕψος*), high.

ὑψόθεν, adv., from on high.

ὕψος, ους, τό, (cf. *ὑπέρ*), height.

ὑψοῦ, adv., high.

ὑψόω, Att. *ῶ, ώσω*, to exalt.

ὕω, ὕσω, to rain; esp. impers., *ὕει*=*pluit*, it rains.

φαγεῖν, see *ἐσθίω*.

φαίνω, ανῶ, aor. *ἔφηνα*, (*phenomenon*), intr. perf. *πέφηνα* (*φάος*), to bring to light, to shew, to give light. Pass. to

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appear, *φαίνεται* with inf. *e.g.* *εἶναι*, seems to be; with part. *e.g.* *ὤν*, evidently is; *φάνηθι*, shew thyself as § 95 n. 12.

φακῆ, ῆς, ἡ, a dish of lentils, porridge.

φάλαγξ, αγγος, ἡ, a *phalanx*, a close mass of infantry; the main body of an army.

φαλακρός, ά, όν, bald.

Φαληρεύς, έως, ὁ, of Phaleron, the most ancient of the harbours of Athens § 144.

φανερός, ά, όν, (*φαίνω*), open, manifest; *φανερός ἐστι ποιῶν* or *ὅτι ποιεῖ τοῦτο*, he is known to do this. Cf. *δῆλος*.

φάος, ους, τό, (*φαίνω*), light. Poetic word. Cf. *φῶς, τό*.

φαρέτρα, ας, ἡ, (*φέρω, pharetra*), a quiver.

φαρμακεύω, σω, to drug, to poison.

φάρμακον, ου, τό, (*pharmacy*), a drug; a remedy, *τινός*, for some ill; a potion, a spell, a means, *τινός*, of producing something; a poison § 155.

φαρμάττω, ξω, to poison; to enchant.

Φαρνάβαζος, ου, ὁ, a Persian satrap, son-in-law of Artaxerxes Mnemon, who plays a conspicuous part in history B.C. 413—374. At first he supported Sparta, but in 410 concluded an alliance with Alkibiades; afterwards he cooperated with Konon, and invaded Lakonia B.C. 393 §§ 32, 93.

Φαρνάκης, ους, ὁ, Ph. II. son of Mithridates the great, king of Pontos, conspired against his father, who was forced to take poison. Pompeius recognised Ph. as king and ally; in the civil war Ph. besieged Caesar's lieutenant Calvinus, which occasioned Caesar's rapid march against him B.C. 48 § 103.

φάρυγξ, υγγος, ἡ, the throat, the gullet.

φάσγανον, ου, τό, (*σφάζω*), a sword.

Φασιανός, όν, from the river Phasis; ὁ Φ. (sc. *ὄρνις*), the Phasian bird, *pheasant*, Lat. *phasianus*.

Φᾶσις, ιδος, ὁ, the boundary river between Asia Minor and Kolchis, now Rion.

φάσκω, (*φημί*), mostly used in partic. and inf., to assert.

φάτις, ἡ, (*φημί*), a report, a saying, fame.

φαῦλος, η, ον, bad, worthless, good for nothing, poor, vulgar, slight.

φαυλότης, ητος, ἡ, badness, poorness.

φαύλως, adv., poorly, ill.

Φειδίας, ου, ὁ, a great Athenian sculptor, painter and architect, flor. B.C. 444. His principal work was the statue of Olympian Zeus § 157.

φείδομαι, σομαι, 1. to spare, with gen.; 2. to abstain from; with inf. like *parco*, to spare to do.

φειδώ, οῦς, ἡ, thrift.

Φεραί, ῶν, αἱ, a Thessalian city, with a strong fortress.

Φεραῖος, α, ον, of Pherai.

φέρβω, to feed, tend; pass., to be fed, to feed on.

Φερεκύδης, ους, ὁ, I. a philosopher of the island of Syros; said to have numbered Pythagoras among his pupils, and to have been one of the earliest writers of prose § 154; II. a historian of the island of Leros cir. 400 B.C. § 145.

φέρω, οἴσω, ἐνήνοχα, aor. *ἤνεγκα* and *ἤνεγκον* (*fero*, to *bear*), to

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bear, carry, endure; with adv., χαλεπῶς etc., to take ill; to fetch; to produce; to carry off, to plunder; to win; of a road, to lead § 6; pass., to be borne, to move, roll, fly, sail; φέρε, come!

φεῦ, exclamation of grief, anger, or surprise, alas! oh! ha!

φεύγω, ξομαι, (poet. also ξοῦμαι), πέφευγα, aor. ἔφυγον, to flee, to avoid; to be banished (used as pass. of ἐκβάλλω); to be accused, with gen. of charge (used as pass. of διώκω).

φευκτέον, verbal adj. of φεύγω, one must flee.

φήμη, ης, ἡ, (φημί, *fama*), an oracle, a saying, a report, fame.

φημί, φήσω, imperf. used as aor. ἔφην, (*for, fari, fame, fate,* prophetic), ἔφασκον used as imperf., to say, to speak, to assert. φησί inserted like *inquit*, in a speaker's words; φασί, φησί, 'they say,' = Fr. *on dit*.

φθάνω, φθήσομαι, to be beforehand with, to anticipate, to forestall; ἔφθην ἀφικόμενος, I came up first; φθάσας, quickly.

φθέγγομαι, ξομαι, to shout, to cry, to scream, neigh etc., of the cry of animals; to utter.

φθείρω, ερῶ, ἔφθαρκα, 2 perf. ἔφθορα, to destroy, spoil; pass., to perish, go to ruin.

φθίνω, σομαι, to decay, pine, perish; in fut. φθίσω, aor. ἔφθισα, to consume.

φθονέω, Att. ῶ, ήσω, to envy, τινί, a man; τινί τινος, a man something; φθονέει, epic 3 sing. ind. pres. § 27.

φθόνος, ου, ὁ, envy, spite.

φιάλη, ης, ἡ, (*phial, vial*), a broad shallow bowl (like a saucer), used for libations.

φιλανθρωπία, ας, ἡ, (*philanthropy, philanthropist*), benevolence.

φιλάνθρωπος, ον, kind, humane.

φιλαργυρία, ας, ἡ, love of money.

φιλάργυρος, ον, covetous.

φιλαυτία, ας, ἡ, self-love, selfishness.

φίλαυτος, ον, loving self, selfish.

φιλέω, Att. ῶ, ήσω, 1. to love, to kiss § 116; 2. like *amo*, to be wont.

φιληκοΐα, ας, ἡ, (ἀκούω), attentiveness.

φιλία, ας, ἡ, friendship.

φιλικῶς, adv., in a friendly way.

Φίλιππος, ου, ὁ, 1. king of Macedon B.C. 359—337, the conqueror of Greece, father of Alexander; 2. a jester, p. 68.

φιλομαθής, ές, fond of learning.

Φιλομήλα, ας, ἡ, daughter of Pandion, king of Attica and sister of Prokne, was changed into a nightingale.

φιλονεικία, ας, ἡ, contentiousness, bickering.

Φιλόξενος, ου, ὁ, I. son of Eryxis, an Athenian contemporary of Perikles § 77; II. of Kythera, a musician and dithyrambic poet § 146.

φιλοπάτωρ, ορος, ὁ and ἡ, loving one's father.

φιλόπονος, ον, fond of labour, diligent.

φίλος, η, ον, dear; superl. φίλτατος. ὁ φ., a friend.

φιλοσοφέω, Att. ῶ, ήσω, to love knowledge; to study, to be a philosopher.

φιλοσοφία, ας, ἡ, philosophy; study.

φιλόσοφος, ου, ὁ, philosopher.

φιλοτεχνέω, Att. ῶ, ήσω, to love art; to play the connoisseur § 107 n. 38.

φιλοτιμέομαι, Att. οῦμαι, ήσομαι,

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to be ambitious; with inf., to be eager to do §§ 108, 125.

φιλοτιμία, ας, ἡ, ambition, emulation.

φιλότιμος, ον, ambitious.

φιλοφροσύνη, ης, ἡ, friendliness.

φίλτατος, see *φίλος*.

φίλτρον, ου, τό, (*φιλέω, philtre*), a love-charm, a spell, a charm.

Φινεύς, έως, ὁ, a blind prophet, whose table was polluted by the Harpies, till he was freed from that plague by the Argonauts, whom he directed on their voyage.

φλεγμονή, ῆς, ἡ, inflammation; heat of passion. Late word.

φλέγω, ξω, to burn, to kindle.

φλοῖσβος, ου, ὁ, (*φλέω*), a din, uproar.

φλόξ, γός, ἡ, (*phlogistic*), flame, a blaze.

φλυαρέω, Att. *ῶ, ήσω*, to jest, trifle.

φοβερός, ά, όν, fearful, timid, formidable; act. and pass., like *formidolosus, gnarus*.

φοβέω, Att. *ῶ, ήσω*, to frighten; *φοβεῖσθαι*, to fear.

φόβη, ης, ἡ, hair, a mane.

φόβος, ου, ὁ, fear; *ἔχει φόβον*, it is to be feared.

Φόβος, ου, ὁ, the god of fear.

Φοῖβος, ου, ὁ, a name of Apollo.

Φοινίκη, ης, ἡ, the ancient Canaan; a narrow strip of coast land; its chief cities were Tyre and Sidon § 93.

Φοινικίδης, ου, ὁ, see § 69 n. 25.

φοινικοῦς, οῦσσα, οῦν, dark red.

Φοίνιξ, ικος, ὁ, a Phoinikian § 129.

φοιτάω, Att. *ῶ, ήσω*, to resort to; esp. of pupils going to school § 144.

φολίς, ίδος, ἡ, a horny scale, of reptiles.

φονεύς, έως, ὁ, a murderer.

φονεύω, σω, to murder.

φόνος, ου, ὁ, (root *φένω*), murder, bloodshed.

φορέω, Att. *ῶ, ήσω*, (*φέρω*), to bear, to wear.

φόρημα, ατος, τό, (*φορέω*), what is borne or worn; a load; in pl., attire.

Φόρκυς, υος, ὁ, the father of the Gorgones and Graiai.

φόρος, ου, ὁ, (*φέρω*), tribute.

φορτικός, ή, όν, (*φέρω*), burdensome, tiresome, low, vulgar, rude § 125.

φορτίον, ου, τό, (*φέρω*), a burden, load, cargo.

φράζω, σω, (*phrase*), to say, tell, speak.

φράττω, ξω, (*farcio, borough*), to fence, secure, close, stop § 125.

φρέαρ, ατος, τό, (*bourne, burn*), a well.

φρήν, ενός, ἡ, the heart, the mind, good sense.

Φρίξος, ου, ὁ, son of Athamas and Nephele, who fled to Kolchis on a golden ram.

φρίττω, ξω, πέφρικα, (*ῥῖγος, frigeo*, Fr. *frisonner*) to bristle, to shiver, to shudder, to be thrilled.

φρονέω, Att. *ῶ, ήσω*, (*φρήν*), to think, to be wise, to have knowledge; *τὸ φρονεῖν*, judgement; to be in one's senses; to mean; *εὖ* or *κακῶς φ.* with dat., to be well or ill disposed towards; *μέγα φ.*, to be high-minded, proud § 30 n. 10.

φρόνημα, ατος, τό, spirit, thought, courage.

φρόνησις, εως, ἡ, prudence, discretion.

φρόνιμος, ον, prudent.

φροντίζω, ιῶ, to think, give heed, consider; to care for, mind, reck of, *τινός*.

φροντίς, ίδος, ἡ, (*φρήν*), care,

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concern, thought, consideration.

φρουρά, *ᾶς*, *ἡ*, a watching, guard; also of men on watch, a watch, guard.

φρουρέω, Att. *ῶ*, *ήσω*, to guard, to keep guard.

φρούριον, *ου*, *τό*, a fort, out-post; a guard.

Φρυγία, *ας*, *ἡ*, I. the greater Phrygia, a district of Asia Minor, occupying the interior of the W. half of the peninsula; II. lesser P. on the Hellespont.

φρυκτωρία, *ας*, *ἡ*, (*φρύγω*), signalling by beacons or alarm-fires.

Φρύξ, *γός*, *ὁ*, a Phrygian.

φυγαδεύω, *σω*, (*φυγάς*), to banish.

φυγάς, *άδος*, *ὁ*, an exile, a refugee.

φυγή, *ῆς*, *ἡ*, (*φεύγω*, *fuga*, *fugitive*), flight, escape, banishment.

φῦκος, *ους*, *τό*, (*fucus*), a paint, cosmetic.

φυλακή, *ῆς*, *ἡ*, guarding, watching, watch.

φύλαξ, *ακος*, *ὁ*, a watcher, guardian, metaph. § 100; *οἱ φ.*, the guard, garrison.

φύλαξις, *εως*, *ἡ*, a watching, guarding.

φυλάσσω, see *φυλάττω*.

φυλάττω, (or *σσω*), *ξω*, (cf. *phylactery*), to watch, guard, defend, observe; midd., to shun, avoid, guard against § 113 n. 12; *φύλαξαι*, take care! look out! § 77.

Φύξιος, *ου*, *ὁ*, (*φεύγω*), epithet of Zeus § 156, rescuer, saviour.

φυράω, *άσω*, to mix, to knead.

φυσικός, *ή*, *όν*, (*physical*), natural; *ὁ φ.*, a natural philosopher § 94.

φύσις, *εως*, *ἡ*, (*φύω*), nature, character; *φύσει*, by nature; *κατὰ φύσιν*, according to nature; *φύσιν ἔχειν* § 92 n. 7.

φυτεία, *ας*, *ἡ*, planting, culture.

φυτεύω, *σω*, (*φυτόν*), to plant, beget, produce.

φυτόν, *οῦ*, *τό*, a plant, tree.

φυτοτροφέω, Att. *ῶ*, to rear plants.

φύω, *σω*, *πέφυκα*, 1 aor. *ἔφυσα*, 2 aor. *ἔφυν*. 1. to bring forth, produce, beget; *φρένας*, to get understanding; midd. with perf. and 2 aor., to come into being, to grow, to be born § 94 n. 2; perf. and 2 aor. act. in pres. sense, to be by nature; with inf., to be naturally inclined to.

Φωκεύς, *έως*, *ὁ*, a Phokian, inhabitant of Phokis.

Φωκίων, *ωνος*, *ὁ*, an Athenian general and statesman, famous for his uprightness and laconic bluntness. He lived during the reigns of Philip and Alexander, and was condemned to death B.C. 317 aet. 80 §§ 124, 128.

φωνέω, *ήσω*, to sound, to cry, to call.

φωνή, *ῆς*, *ἡ*, voice, cry.

φωνήεις, *εσσα*, *εν*, vocal; *τὰ φωνήεντα*, vowels)(*τὰ ἄφωνα*, consonants.

φωράω, Att. *ῶ*, *άσω*, to search, to detect, to take in the manner.

φώς, *φωτός*, *ὁ*, pl. *φῶτες*, a man; poetic.

φῶς, *φωτός*, *τό*, (contr. from *φάος*; *phos*phorus); light, joy; *πρὸς φῶς ἄγειν*, to bring to light.

Χαβρίας, *ου*, *ὁ*, one of the chief Athenian generals in the first half of the 4th cent. B.C. § 74. See his life by Nepos.

Χαιρεκράτης, *ους*, *ὁ*, brother of Chairephon.

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Χαιρέφων, ωντος, ὁ, a devoted scholar of Sokrates.

χαίρω, ήσω, to rejoice; to rejoice at, with dat.; with partic., delight in doing; imper. χαῖρε = *salve* or *vale*, hail, farewell; also, good bye to; away with, like *valeat* § 145 n. 18; χαίρειν at the beginning of letters, for χ. λέγει, *salvere iubet* § 25 n. 28.

Χαιρώνεια, ας, ἡ, a town in Boeotia, famous for the defeat of the Greeks by Philip B.C. 338 § 110.

χαλάω, Att. ῶ, ασω, to slacken; intrans., to grow weak.

Χαλδαῖοι, ων, οἱ, a nomad people, who conquered Babylon, and founded the Chaldaeo-Babylonian empire; 2. the Chaldaean priests and astrologers.

χαλεταίνω, ανῶ, (χαλεπός), to be angry, sore, with dat.

χαλεπός, ή, όν, hard, difficult, morose, cruel, crabbed.

χαλεπῶς, with difficulty; angrily; superl. χαλεπώτατα.

χαλινός, οῦ, ὁ, (χαλάω), bridle.

Χαλκηδών, όνος, ἡ, a city in Bithynia, on the Thrakian Bosporos, opposite to Byzantion.

Χαλκιδεύς, έως, ὁ, an inhabitant of the peninsula of Chalkidike in Makedonia § 76.

χαλκόπους, ουν, brass-footed.

χαλκός, οῦ, ὁ, copper; bronze; vessel of bronze; a bronze mirror § 27.

χαλκοῦς, ῆ, οῦν, of bronze; τὸ χ. γένος, the brasen age of men between the silver and the iron in the descending scale.

Χάλος, ου, ὁ, a river in Syria near Chalkis.

χαμαί, adv., (*humi*, *humble*), on the ground, to the ground.

χαρά, ᾶς, ἡ, joy.

χαρακτήρ, ῆρος, ὁ, (χαράττω), stamp, impress, character.

χάραξ, ακος, ὁ or ἡ, (χαράττω), a stake; a vine-prop.

χαράττω, ξω, (*scratch*, *grave*), to engrave.

χαρίεις, εσσα, εν, (χάρις), graceful, accomplished; χαρίεν, a pretty tale! ironical. Comp. έστερος, sup. έστατος.

χαρίζομαι, ισοῦμαι, κεχάρισμαι, both act. and pass. (χάρις), to gratify, to indulge, with dat.; to give freely, with acc. and dat.

Χαρικλώ, οῦς, ἡ, mother of Teiresias § 139.

Χαρίλαος, ου, ὁ, son of Polydektes, king of Sparta, during whose minority Lykourgos governed.

χάρις, ιτος, ιν, grace, kindness, a favour § 145; thanks, a grateful return, delight; χάριν with gen., on account of, for the sake of; σὴν χ., for thy sake.

Χάρις, ιτος, ἡ, in plur. Χάριτες, the 3 goddesses of grace, attendants on Aphrodite: Aglaïa, Thaleia, Euphrosyne.

Χάρων, ωνος, ὁ, the ferryman who conveyed the souls of the dead across the Styx.

χάσκω, χανοῦμαι, κέχηνα, 2 aor. ἔχανον (*hisco*, *chasm*), to yawn, gape; κέχηνα is also used as pres.

χάσμα, ατος, τό, (χάσκω, *chasm*), a gulf, a hollow.

χεῖλος, ους, τό, a lip.

Χείλων, ωνος, ὁ, a Lakedaimonian, one of the 7 wise men of Greece § 146.

χεῖμα, ατος, τό, frost, cold.

χειμερινός, ή, όν, of winter, in winter time.

χειμέριος, α, ον or ος, ον, wintry, stormy § 128 n. 25.

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χειμών, ῶνος, ὁ, (Lat. *hiemps*), winter; cold weather; a storm.

χεῖρ, ρός, (poet. χερός), ἡ, (*chir-urgeon*), the hand; the arm; εἰς χεῖρας ἰέναι, to come to blows.

χείριστος, η, ον, worst. Used as superl. of κακός.

χεῖρον, adv., worse.

χειροτονητός, ή, όν, chosen (by show of hands).

χειρουργός, όν, working by hand, practising an art; ὁ χ., an artist § 111.

χειρόω, Att. ῶ, ώσω, (χείρ), generally in midd., to bring under hand, to subdue.

χείρων, ον, worse, inferior, of lower rank. Used as comp. of κακός.

Χείρων, ωνος, ὁ, the just Centaur of Mt. Pelion, the tutor of many of the heroes in the arts of prophecy, music, medicine, gymnastics, surgery etc. The Pelian spear of Achilles had been his.

χελιδών, όνος, ἡ, (*hirundo*), the swallow.

χελώνη, ης, ἡ, a tortoise.

Χερρόνησος, ου, ἡ, (χέρρος, νῆσος), the Thrakian peninsula, the peninsula of the Dardanelles.

χήν, νός, ὁ and ἡ, (*anser*, Germ. *gans; goose, gander*), gander, goose.

χηνίσκος, ου, ὁ, dimin. of χήν.

χθών, ονός, ἡ, the earth, ground; ὑπὸ χθονός, under the ground; a land.

χίλιοι, αι, α, a thousand.

Χίμαιρα, ας, ἡ, (properly a she-goat), a fire-breathing monster, with lion's head, serpent's tail, and goat's body. Hence Eng. *chimera, chimerical.*

χιτών, ῶνος, ὁ, a tunic, shirt, coat.

χιών, όνος, ἡ, snow.

χλαῖνα, ης, ἡ, (*laena*), a mantle.

χλαμύς, ύδος, ἡ, a cloak; esp., a military cloak.

χλιδή, ῆς, ἡ, softness, delicacy, luxury, insolence.

χοῖνιξ, ικος, ἡ, a dry measure = 4 κοτύλαι, a quart (dry measure).

χολή, ῆς, ἡ, (*fel*, melan*choly*), gall, bile § 69, wrath.

χορδή, ῆς, ἡ, (*chord*), a string of gut; a harp-string.

χορεύω, σω, (*chorus*), to dance.

χορηγία, ας, ἡ, I. the fitting out of a chorus; II. equipment, expenditure, supplies.

χορηγός, οῦ, ὁ, leader of a chorus; metaph. leader; provider of the funds for a chorus; metaph. furtherer, promoter § 38.

χορός, οῦ, ὁ, (*chorus, choir*), dance with song; a troop of dancers; a band.

χοῦς, ὁ, decl. like βοῦς; or Att. gen. χοώς, acc. χόα, pl. χόας, a liquid measure = *congius* = 6 *sextarii* = 3 quarts.

χραόμαι, Att. χρῶμαι, χρήσομαι, to use, employ, be subject to; of persons, like *uti*, to be intimate with; τοῖς παροῦσι, to make the best of what one has.

χράω, Att. ῶ, ήσω, of a god or his oracle, to declare, pronounce § 115; pass. to be pronounced; midd., to consult an oracle, τῷ θεῷ.—aor. χρῆσαι, to lend; χρήσασθαι, to borrow.

χρεία, ας, ἡ, use, advantage, need (like Lat. *opus*).

χρεμετίζω, ιῶ, to neigh, to whinny § 118.

χρέων, (χράω), τό, indecl., fate;

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esp. it is fated, with inf., (with or without ἐστί).

χρή, impers., conj. χρῇ, opt. χρείην, inf. χρῆναι, imperf. χρῆν § 147, or less often ἐχρῆν, it must needs be (like δεῖ, oportet), it is right, with inf. § 92; it is fated § 102.

χρήζω, (χρεία), to need, with gen.; to desire, ask.

χρῆμα, ατος, τό, (χράομαι), a thing; plur., money, goods.

χρηματισμός, οῦ, ὁ, (χράομαι), money-making.

χρήσιμος, η, ον, or ος, ον, (χράομαι), useful, serviceable.

χρησμός, οῦ, ὁ, (χράω), an oracle.

χρηστέον, verbal adj., one must use, τινί.

χρηστήριον, ου, τό, (χράω), an oracle.

χρηστός, ή, όν, (χράομαι), good, useful, honest.

χρηστότης, ητος, ἡ, goodness.

χρίω, σω, (*Christ, frico, friction*), to anoint, to rub.

χρονίζω, ιῶ, (χρόνος), to hold out, to tarry; to put off.

χρόνος, ου, ὁ, (*chronic, chronicle, chronology*), time; χρόνῳ or ἐν χ., at length.

χρύσεος, see χρυσοῦς.

Χρύσης, ου, ὁ, a priest of Apollo, whom Apollo avenged upon the Greeks, who had carried off his daughter.

χρυσίδιον, ου, τό, dimin. poor, paltry gold.

χρυσίον, ου, τό, gold, gold plate, money.

χρυσόμαλλος, ον, with fleece of gold.

χρυσός, οῦ, ὁ, (*Chrysostom*), gold, gold plate.

χρυσοῦς, ῆ, οῦν, golden.

χρυσοφόρος, ον, wearing gold.

χρῶμα, ατος, τό, (χρώννυμι, *polychrome*), colour.

χωλός, ή, όν, (*halt, claudus, choliambic*), lame, maimed.

χώρα, ας, ἡ, place, room; χώραν διδόναι τινί, to give place to some one, make way for him § 136; one's post; station; a land; the country, *rus*.

χωρέω, Att. ῶ, ήσω, to move, march, advance, succeed; of measures, to contain, have room for = *capere*.

χωρίζω, ιῶ, to separate, divide.

χωρίον, ου, τό, (χῶρος), a spot, place; post; estate.

χωρίς, I. adv., apart, asunder, of different kind. II. prep. with gen., without, beside, §§ 50, 116.

χῶρος, ου, ὁ, land, place.

ψευδής, ές, lying, false.

ψεῦδος, ους, τό, a lie, falsehood.

ψεύδω, σω, (whence *pseudo*, as an English prefix, *pseudo*-philanthropy etc.) to deceive; pass. with gen., to be cheated of, miss; midd. as depon., to lie; with acc. to belie, break (engagements).

ψηφίζομαι, (ψῆφος), to vote.

ψήφισμα, ατος, τό, (ψηφίζομαι), an act, a statute.

ψῆφος, ου, ἡ, (ψάω, to rub), a pebble; a counter; a vote.

ψίαθος, ου, ἡ, a rush mat.

ψιλός, ή, όν, (ψίω, to rub), bare, bald, naked, with gen.; in pl. οἱ ψιλοί, light troops.

ψιλόω, Att. ῶ, ώσω, to strip bare; pass., to become bald.

ψίλωσις, εως, ἡ, baldness. Late word.

ψόγος, ου, ὁ, blame.

ψυχαγωγέω, Att. ῶ, ήσω, to lead the souls of the dead to the other world § 115. Late word in this sense.

ψυχή, ῆς, ἡ, (ψύχω, metempsy-

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chosis, psychology, cf. animus, anima; ghost, gust), life, the soul.

ψῦχος, ους, τό, cold.

ψυχρός, ά, όν, (ψύχω); cold; dreary; frigid.

ψύχω, ψύξω, orig. to blow; generally to cool, *e. g.* wine.

ψωμίον, ου, τό, a morsel. Late word.

ὦ, interj. prefixed to the vocative.

ὧδε, adv. (ὅδε), so, thus, so very; ὧδε ἔχει, it is so.

ᾠδή, ῆς, ἡ, contr. for ἀοιδή, (ᾄδω, *ode*), a song.

Ὠκεανός, οῦ, ὁ, I. one of the Titans, the god of the great outer sea, the author of rivers and springs; II. ocean, the great sea §§ 17, 110.

ὠκιστα, superl. adv., most quickly; from ὠκύς, εῖα, ύ, (Lat. *ocius*), quick, fleet.

ὠκύτης, ητος, ἡ, quickness.

ὦμος, ου, ὁ, (*umerus*), the shoulder.

ὠμός, ή, όν, raw, unripe; cruel, § 124.

ὠμότης, ητος, ἡ, cruelty.

ὠμῶς, adv., savagely, cruelly.

ὠνέομαι, Att. οῦμαι, ήσομαι, aor. ἐπριάμην, (*venum, veneo, vendo, venal*), to buy.

ὠνή, ῆς, ἡ, buying.

ὤνιος, α, ον, for sale.

ὥρα, ας, ἡ, (*hora*), a season §§ 97, 112; the right time, ὥρα ἀπιέναι, it is time to go §§ 77 n. 32, cf. § 128 n. 22.

Ὥρα, ας, ἡ. The Horai, daughters of Zeus and Themis, presided over the seasons.

Ὠρίων, ωνος, ὁ, a Boeotian huntsman, slain by Artemis §§ 80, 121.

ὡς, I. adv. (*a*) ὥς, thus; οὐδ' ὥς = *ne sic quidem*. (*b*) as, like as, following the word to which it belongs ὥς § 127 n. 23; with superl., ὡς ῥᾷστα = *quam facillime* § 107; with adverbs, ὡς ἀληθῶς, in very truth; II. conj. after verbs of saying and the like, with ind. where acc. and inf. might be substituted; in final clauses, with conjunctive or opt., in order that; with inf. in limitations, ὡς ἔπος εἰπεῖν, so to say; so that; since; when; how; III. as prep. with names of persons, after verbs of motion, to §§ 73 n. 30, 122 n. 6. IV. in exclamations, how; with opt. = *utinam!* V. with numerals, about.

ὥσπερ, adv., just as.

ὥστε, conj., so that, as, for to, with inf. or ind.

ὦτα and ὠτός, see οὖς.

ὠφέλεια, ας, ἡ, help, profit, gain.

ὠφελέω, Att. ῶ, ήσω (ὄφελος), to help, to aid, τινά.

ὠφελητέον, verbal adj., one must assist § 85.

ὠφέλιμος, ον, useful, advantageous; superl. adv., ὠφελιμώτατα § 58.

Ὦχος, ου, ὁ, surname of Artaxerxes III. king of Persia.

ὠχριάω, Att. ῶ, άσω, to be pale.

ὠχρός, ά, όν, pale, wan.

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SUPPLEMENT TO GLOSSARY.

ἀδολέσχης, ου, ὁ, (ἄδην = *satis*, λέσχη), a prater [ᾰ].

ἀδωροδόκητος, ον, not taking gifts, incorruptible.

αἱμοσταγής, ές, (αἷμα, στάζω), dropping blood.

ἀλαζών, ὄνος, ὁ and ἡ, (ἄλη), a quack, a braggart.

ἄλγημα, τος, τό, (ἀλγέω), pain.

ἀναζητέω, Att. ῶ, ήσω, to search for.

ἀνακράγῃ, 3 sing. conj. 2 aor. § 116. See under κέκραγα.

ἀνάλωμα, τος, τό, (ἀναλίσκω, ἀναλόω), expense, cost.

ἄναξ, ακτος, ὁ, (cf. ἀνά, ἄνω), a king, a chief.

ἀνέρχομαι, ἄνειμι, § 152 to go up, to ascend.

ἀνέψω, ήσω, to boil again.

ἀνθίστημι, ἀντιστήσω, to set against; midd. with 2 aor. ἀντέστην and perf. ἀνθέστηκα (part. ἀνθεστώς § 159), to stand against, to oppose.

ἀνοίγνυμι, ξω, to open.

ἀπελαύνω, ελῶ, ἀπελήλακα, 1 aor. pass. ἀπηλάθην, to drive away, to banish.

ἀπεργάζομαι, άσομαι, to complete, to work.

ἄπληστος, ον, (πίμπλημι), not to be filled, insatiable.

ἀποκρεμάννυμι, μῶ, to hang up, to suspend.

ἀριθμέω, Att. ῶ, ήσω, (*arithmetic*), to count; imperf. ἠρίθμει, § 105.

ἀριστεύω, σω, (ἄριστος), to be the bravest, to play the man. One book of the Iliad is called the ἀριστεία of Diomedes, another of Agamemnon, etc.

αὐτάρ, conj epic form of ἀτάρ, but.

βαρβαρικός, ή, όν, barbarian, foreign.

γαμβρός, οῦ, ὁ, (γαμέω, *gener*), a son-in-law.

γεγονέναι § 10 perf. inf. from γίγνομαι. λέγει . . . . γ. 'says that . . . . . have become.'

δακτύλιος, ου, ὁ, (δάκτυλος), a ring, a signet.

δέλφαξ, ἄκος, ὁ and ἡ, a pig.

δεσμωτήριον, ου, τό, a prison.

δήμιος, ου, ὁ, (δῆμος), the public executioner.

Δημόκριτος, ου, ὁ, the famous 'laughing' philosopher of Abdera, lived during the greater part of the 5th century B.C. and into the 4th, and was founder, with his

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master Leukippos, of the atomic theory, afterwards popularised by Epikuros and Lucretius.

Δημοτέλης, ους, ὁ, name of a herald § 68.

δικάζω, άσω or ῶ, (δίκη), to judge, to give judgement, to be a judge; midd. with perf. pass. to have one's case tried; δίκην δικάζεσθαί τινι, to go to law with one.

δωροδοκέω, Att. ῶ, ήσω, to take as a bribe, to take bribes.

εἴπερ, conj., if indeed § 94.

εἴωθα, perf. (from the Homeric ἔθω) used as a pres., to be wont; κατὰ τὸ εἰωθός, according to custom.

ἑκάστοτε, adv., on each occasion, ever.

ἐκκλέπτω, ψω, to steal and carry off.

ἐναργής, ές, (ἀργός, ἀργής), clear, manifest.

ἐνελόχησαν § 156 1 aor. of ἐλλοχάω, q. v.

ἐξαγορεύω, ἐξερῶ, ἐξείρηκα, 2 aor. ἐξεῖπον, to tell out, betray = *enuntio.*

ἐξεῖπον, see ἐξαγορεύω.

ἐξικνέομαι, ἐξίξομαι, aor. ἐξικόμην, to reach, to suffice § 159.

ἔρδω, (by transposition ῥέζω, ἔργον, *work*), ἔρξω, ἔοργα, to do, to practise § 155.

εὐγενῶς, adv., nobly, generously, like one of high birth.

εὐδαίμων, ον, gen. ονος, (*eudaemonism*), happy.

εὐλαβέομαι, Att. οῦμαι, ήσομαι, to beware, to fear, to reverence.

εὐμενῶς, adv., graciously, kindly.

εὐπραξία, ας, ἡ, (εὖ πράττω to fare well), success.

Ἠλεῖος, ὁ, a man of Elis § 104.

ἡλικιώτης, ου, ὁ, one of the same age, a fellow, Lat. *aequalis* § 123.

ἥλιος, ου, ὁ, (ἕλη, *sol*, *helio*trope), the sun.

Ἥλιος, ου, ὁ, Helios, the god of the sun, son of Hyperion and Theia, from the time of Aischylos identified with Apollon and Phoibos § 15.

Ἦλις, ιδος, ἡ, a country in the W. of Peloponnesos, bounded by Achaia N., Messene S., Arkadia E., the Ionian sea W. It was sacred to Olympian Zeus, in whose honour the Olympic games were held every 4 years at Olympia on the right bank of the Alpheios § 124.

ἧλος, ου, ὁ, a nail § 73.

Θάμυρις, ιδος, ὁ, son of Philammon and Argiope, a mythical minstrel of the Edonians in Thrake, blinded by the Muses and deprived of his power of singing, for his presumption in challenging them to a musical contest Il. II 594 seq. § 3. Milton *Blind Thamyris and blind Maeonides.*

θέω, θεύσομαι, (whence θοός, cf. θύω), to run.

θηράομαι, Att. ῶμαι, άσομαι, (θήρ), to hunt, pursue, catch, § 145.

θορυβέω, Att. ῶ, ήσω, (θόρυβος, θρῆνος, ταράττω, *turba*), to clamour, to make a din, esp. of a multitude drowning a speaker's voice § 103 fin.

Θράκη, ης, ἡ, in the earlier times Europe N. of Greece, including Makedonia and Skythia; afterwards till the Roman rule, the land between Makedonia and the Danube; under

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the Romans, the land between Makedonia and Mt. Haimos, north of which, to the Danube, lay Moesia § 160.

Θρᾷξ, ᾳκός, a Thracian § 111.

Ἰνώ, οῦς, οῖ, ώ, ἡ, dau. of Kadmos and Harmonia, wife of Athamas, as a goddess called Leukothea. When Athamas in a frenzy slew his and her son Learchos, Ino fled and plunged into the sea with her other son Melikertes, where they became gods, deliverers of mariners in distress § 91.

ἰχθυηρός, ά, όν, pertaining to fish § 114.

ἰχθυοπώλης, ου, ὁ, a fishmonger § 116.

ἰχθύς, ύος, ὁ, (*ichthy*ology), a fish.

ἰχνεύμων, ονος, ὁ, (ἴχνος, ἱκνέομαι), strictly the tracker, the ichneumon, a kind of weasel that hunts for and sucks crocodiles' eggs.

καθόλου, (κατά, ὅλου), adv., on the whole, in general.

καθοπλίζω, ιῶ, to arm, to equip § 110.

καινός, ή, όν, (en*cenia*, pleisto*cene*), new.

Κάστωρ, ορος, ὁ, the mortal son of Tyndareus (or Zeus) and Leda, and brother of the immortal Polydeukes. The two brothers were worshipped as Dioskouroi (sons of Zeus) §§ 11. 145.

καταγορεύω, κατερῶ, κατείρηκα, 2 aor. κατεῖπον, to declare, reveal § 122.

κατασκοπή, ῆς, ἡ, reconnoitring, spying § 73 fin.

καταφυγή, ῆς, ἡ, a refuge.

καταχέω, fut. χεῶ, aor. κατέχεα, perf. pass. κατακέχυμαι, to pour on, sometimes metaph. as '*pour contempt on* all my pride.'

καταψάω, Att. ω, ήσω, to stroke down, to pat.

καταψηφίζομαι, ιοῦμαι, to vote against; θανατου τινά, to condemn some one to death.

Κελαιναί, ῶν, αἱ, in early times the greatest city of the southern (great) Phrygia, on the Maiandros and Marsyas; its inhabitants removed by Seleukos Nikator to the neighbouring Apameia, which became next to Ephesos the chief trading city of Asia Minor § 3.

κιθαρίζω, ιῶ, to play on the lute § 111.

κοιμάομαι, Att. ῶμαι, ήσομαι, (κεῖμαι, κοίτη, *cubo*), to go to bed, to sleep § 156.

Κόλχος, ου, § 11 = Κολχίς, q. v.

Κυθήριος, α, ον, Kytherian, of Kythera (*Cerigo*) an island near cape Malea (*St Angelo*) the S.E. promontory of Lakonia. Aphrodite (Kythereia, *Cytherea*) had a famous temple here.

κυκάω, Att. ῶ, ήσω, to mix, to compound § 160.

λαός, οῦ, ὁ, (*laity*), the people.

λέπας, τό, (λέπω to peel, to lay bare), a bare rock, a scaur § 152.

λεώς, ώ, ὁ, Att. for λαός.

μά, asseverative particle, ναὶ μὰ Δία, yea by Zeus!

μαραίνω, 1 aor. (*morior*, *morbus*, *amaranth*), to quench, to waste, to wither § 93.

μέμψις, εως, ἡ, (μέμφομαι), blame, reproach.

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Μενοικεύς, εώς, ὁ, a Theban Decius, devoted his life to save his country from the 'Seven against Thebes' § 132.

μετατίθημι, μεταθήσω, 2 sing. imperat. act. **μετατίθει** § 26 n. 8, (*metathesis*), to arrange anew, to change § 134 l. 21.

μετέστη § 156 3 sing. 2 aor. ind. act. of **μεθίστημι** q. v.

μηκέτι, (**μή, ἔτι,** the **κ** is due to the influence of **οὐκέτι**), no longer, no more, = *non iam.*

μιαρός, ά, όν, (**μιαίνω**), polluted, accursed, coarse.

μόρον, ου, τό, (*mul*berry § 67 n. 6), a mulberry § 41.

ναυαγός, οῦ, ὁ, (**ναῦς, ἄγνυμι**), a shipwrecked man = *naufragus.*

νέκυς, υος, ὁ, (cf. **νεκρός**, *necro*mancy), a corpse. Poetic word.

νόσημα, ατος, τό, (**νοσέω**), a disease.

νύκτωρ, adv., (**νύξ**), by night, *noctu.*

νυνί, adv., an Att. form of **νῦν,** now. So **ὁδί, τοιουτοσί** etc. [ῑ].

ὁμιλητής, οῦ, ὁ, (**ομιλέω**), an associate, a disciple § 40.

ὁπόθεν, adv. used in indirect questions, whence? § 94 n. 10.

ὁτουοῦν § 50, gen. neut. of **ὁστισοῦν,** q. v. **ὅτου, ὅτῳ, ὅτων, ὅτοις,** are used as gen. and dat. sing. and pl. of **ὅστις** § 79 n. 4.

οὔπω, adv., not yet, *nondum.*

ὄψις, εως, ἡ, (**ὄμμα,** *oculus, eye,* autopsy), sight, aspect, face, view, appearance.

πανοπλία, ας, ἡ, (**πᾶς, ὅπλον,** *panoply*), full armour, a suit of armour.

παντοδαπῶς, adv., in all manner of ways.

παραδίδωμι, παραδώσω, to deliver, to hand down from father to son, to bequeath § 151.

παρακατατίθημι, παρακαταθήσω, to give in charge, to entrust. mostly in midd. **παρακατατίθεμαι.**

παραλείπω, ψω, 2 aor. **παρέλιπον,** to leave on one side, to pass over, omit § 156.

παραλύω, σω, (*paralysis, paralytic*), to cripple, to strike with palsy.

πέλω, only in pres. and imperf., to be wont to be, to be.

Περικλῆς, έους, εῖ, έα, voc. **Περίκλεις,** (son of Xanthippos who won the battle of Mykale), entered public life at Athens cir. B.C. 469, when Kimon was the leading statesman. After Kimon's banishment B.C. 461 Perikles became and remained till his death (B.C. 429, shortly after the outbreak of the Peloponnesian war) the chief director of affairs at home and abroad; it was he who consolidated the Athenian dominion over the allies, enlarged the powers, and provided for the entertainment, of the common citizens, and adorned the city with public buildings, e.g. the Parthenon and Propylaea.

πήλινος, η, ον, (**πηλός,** *pēlūs*), of clay, earthen.

πλοῖον, ου, τό, (**πλέω**), a ship.

πολλαπλασιάζω, άσω, to multiply. Late word.

πολυετής, ές, (**ἔτος**), of many years, full of years.

προσάπτω, ψω, to add, to fasten on in addition, to attach.

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προσρησις, εως, ἡ, an address, accosting.
προχείρως, adv., (χείρ), off-hand, rashly. comp.—ρότερον § 159.
πτυχή, ῆς, ἡ, (πτύσσω, *diptych*), a fold, a leaf of folding tablets § 98.
πυρός, οῦ, ὁ, wheat § 41.

ῥάξ, ῥᾰγός, ἡ, (*racemus*), a grape p. 165.

σκολιός, ά, όν, crooked.
σταφυλή, ῆς, ἡ, a bunch of grapes.
στράτευμα, ατος, τό, (στρατεύω), an army.
στρατός, οῦ, ὁ, an army.
στρῶμα, ατος, τό, (στορέννυμι, *sterno*, *torus*, *strew*, *straw*), bedding.
συγγένεια, ας, ἡ, (συγγενής), kindred, relationship.
συμπλέω, πλεύσομαι, imperf. συνέπλεον, to sail with, τινί § 157.
σύμπλεως, ων, full, τινός § 35.
συνεμαχεσάμην, aor. of συμμάχομαι, q. v.
συντείνω, τενῶ, to tend together, to contribute § 160.
συντυγχάνω, τεύξομαι, to meet, τινί.
σωρεύω, σω, (σωρός, *sorites*), to heap up.

τάχα, adv., quickly; perhaps, generally with ἄν.
τηρέω. Att. ῶ, ήσω, to watch over, observe; midd. to take heed.
τρύβλιον, ου, τό, a bowl § 77.

ὑγιαίνω, ανῶ, to be in health § 41.
ὕπειμι, έσομαι, to be under, to cling to § 148.
ὑποδιάκονος, ου, ὁ, an undereservant, a scullion § 136.
ὑπολισθάνω, θήσω, to slip unawares, to fall gently § 158.

Φιλῖνος, ου, ὁ, name of a person in comedy § 150.
φιλολογέω, Att. ῶ, ήσω, (*philology*), to study § 149.

χηλή, ῆς, ἡ, (χάσκω), a claw § 159.
χθόνιος, α, ον, (also -ος, ον, *autochthonous*), beneath the earth, of the nether world; θεοὶ χθ. = *di inferi* § 159.
χρῆται, § 65, 3 sing. ind. pres. of χράομαι (χρῶμαι) q. v. The same contraction is found in διψῆν, κνῆν, πεινῆν, σμῆν, ψῆν.

ψέγω, ξω, to blame.

ᾠόν, οῦ, τό, (*ovum*, *avis*, *egg*), an egg.

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